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NOTES AND QUERIES:

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LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

THIRD SERIES. — VOLUME NINTH.

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Notes.

SHAKESPEARE'S SILENCE ABOUT SMOKING.

How is it that our great dramatist never once makes even the slightest allusion to smoking? Who can suggest a reason?

I first asked this question some years ago in a laborious but very inadequate antiquarian work of mine (*Shakespeare's England*, 2 vols. Longman, 1856), and from that time unto this season I have never found anybody, gentle or simple, who could give me even the faintest reason for such silence. Our great poet knew the human heart too well, and kept too steadily in view the universal nature of man to be afraid of painting the external trappings, and ephemeral customs of his own time. Does he not delight to moralize on false hair, masks, rapiers, pomanders, perfumes, dice, bowls, fardingales, &c.? Did he not sketch for us, with enjoyment and with satire, too, the fantastic fops, the pompous stewards, the mischievous pages, the quarrelsome revellers, the testy gaolers, the rhapsodizing lovers, the sly cheats, and the ruffling courtiers that filled the streets of Elizabethan London, persons who could have been found nowhere else, nor in any other age? No one can dispute that he drew the life that he saw moving around him. He sketched these creatures because they were before his eyes, and were his enemies or his associates; they live still, because their creator's genius was Promethean, and endowed them with immortality. Bardolph, Moth, Slender, Abhorson, Don Armado,

Mercutio, &c., are portraits as every one knows and feels who is conversant with the manners of the Elizabethan times as handed down in old plays.

If Shakespeare's contemporaries were silent about the then new fashion of smoking, we should not so much wonder at Shakespeare's taciturnity. But Decker's and Ben Jonson's works abound in allusions to tobacco, its uses and abuses. The humourist and satirist lost no opportunity of deriding the new fashion and its followers. The tobacco merchant was an important person in the London of James the First's time—with his Winchester pipes, his maple cutting-blocks, his juniper wood charcoal fires, and his silver tongs with which to hand the hot charcoal to his customers, although he was shrewdly suspected of adulterating the precious weed with sack lees and oil. It was his custom to wash the tobacco in muscadell and grains, and to keep it moist by wrapping it in greased leather and oiled rags, or by burying it in gravel. The Elizabethan pipes were so small that now when they are dug up in Ireland the poor call them "fairy pipes" from their tininess. These pipes became known by the nickname of "the woodcocks' heads." The apothecaries, who sold the best tobacco, became masters of the art, and received pupils, whom they taught to exhale the smoke in little globes, rings, or the "Euripus." "The slights" these tricks were called.

Ben Jonson facetiously makes these professors boast of being able to take three whiffs, then to take horse, and evolve the smoke—one whiff on Hounslow, a second at Staines, and a third at Bagshot. The ordinary gallant, like Mercutio, would smoke while the dinner was serving up. Those who were rich and foolish carried with them smoking apparatus of gold or silver—tobacco-box, snuff-ladle, tongs to take up charcoal, and priming irons. There seem, from Decker's *Gull's Horn-Book*, to have been smoking clubs, or tobacco ordinaries as they were called, where the entire talk was of the best shops for buying the Trinidado, the Nicotine, the Cane, and the Pudding, whose pipe had the best bore, which would turn blackest, and which would break in the browning.

At the theatres, the rakes and spendthrifts who crowded the stage of Shakespeare's time sat on low stools smoking; they sat with their three sorts of tobacco beside them, and handed each other lights on the points of their swords, sending out their pages for more Trinidado if they required it. Many gallants "took" their tobacco in the lord's room over the stage, and went out to (Saint) Paul's to spit there privately. Shabby sponges and lying adventurers, like Bobadil, bragged of the number of packets of "the most divine tobacco" they had smoked in a week, and told enormous lies of living for weeks in the Indies on its fumes alone. They swore it was an

antidote to all poison; that it expelled rheums, sour humours, and obstructions of all kinds, and healed wounds better than St. John's wort. Some doctors were of opinion it would heal gout and the ague, neutralise the effects of drunkenness, and remove weariness and hunger.

The poor, on the other hand, not disinclined to be envious and detracting when judging rich men's actions, laughed at men who made chimneys of their throats, or who sealed up their noses with snuff. Ben Jonson makes that dry, shrewd, water-carrier of his, Cob, rail at the "roguish tobacco:" he would leave the stocks for worse men, and make it present whipping for either man or woman who dealt with a tobacco-pipe. Trinidado is little better than ratsbane or rosaker, he says, and those who use it deserve to be stifled with it. It chokes men, says the wrathful humorist, and fills them with smoke, embers, and soot. "There were four died out of one house last week," he says, "with taking it; and two more the bell went for yesterday. One of them, they say, will never 'scape it; he voided a bushel of soot yesterday upwards and downwards."

But King James, in his inane *Counterblast*, is more violent than even Cob. He calls it "a vile and stinking custom" borrowed from the beastly slavish Indians—poor, wild, barbarous men brought over from America, and not introduced by any worthy, virtuous, or great personage. He argues that tobacco is not dry and hot, that its smoke is humid, like all other smoke; and is therefore bad for the brain, which is naturally wet and cold. He denies that smoking purges the head or stomach, and declares that many have smoked themselves to death.

He argues that to use this unsavoury smoke is to be guilty of a worse sin than that of drunkenness, and asks how men, who cannot go a day's journey without sending for hot coals to kindle their tobacco, can be expected to endure the privations of war.

Lastly, he pleads the expense, some gentlemen bestowing three or four hundred a-year upon this precious stink. He considers it also an abuse of God's gifts to pollute the breath, and a cruelty for a man to vex his wife, with such "a stinking torment." Smoking, the angry and fuming king protests, had made our manners as rude as those of the fish-wives of Dieppe. Smokers, tossing pipes and puffing smoke over the dinner-table, forgot all cleanliness and modesty. Men now, he says, cannot welcome a friend but straight they must be in hand with tobacco. He that refused a pipe in company was accounted peevish and unsociable. "Yea," says the royal coxcomb and pedant, "the mistress cannot in a more mannerly kind entertain her servant than by giving him out of her fair hand a pipe of tobacco."

The royal reformer (not the most virtuous or

cleanly of men) closes his denunciations with this tremendous broadside of invective:—

"Have you not reason, then," he says, "to be ashamed and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof? To your abuse thereof sinning against God, harming yourself both in person and goods, and taking also thereby the notes and marks of vanity upon you by the custom thereof, making yourselves to be wondered at by all foreign civil nations and by all strangers that come among you, and be scorned, and condemned; a custom both fulsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof nearest resembling the horrible Stigian smelle of the pit that is bottomless."

Such quotations as these are surely sufficient to convince even those comparatively unread in Elizabethan literature how much interest the new fashion excited in the minds of courtier and dramatist, king and peasant. Why then did Shakespeare refrain from any mention of the "excellent Trinidado?" I can imagine only two reasons.

1. Our great poet may have aimed at a certain idealism, and have thought the new fashion too trivial and ephemeral to deserve notice.

2. As a prudent manager and courtier (for did he not eulogise Elizabeth extravagantly in *Henry VIII.*, and almost fulsomely in *Midsummer's Night's Dream*, and James I. in *Macbeth*?), he may have thought it unwise to praise a custom detested by the king, who once said that if the devil came to visit him he could entertain him with nothing more suitable than a dish of ling, a loin of pork, and a pipe of tobacco afterwards for digestion. I hope some of my fellow-readers will supply a better solution of my difficulty.

I hope in the next number of "N. & Q." to publish a few remarks on Shakespeare's silence about Scotchmen and silver forks; incongruous topics, but interesting, because they are not yet threadbare.

WALTER THORNBURY.

Fonthill, Wilts.

PROSPECTUS OF "THE TIMES."

"If I desired to leave to remote posterity some memorial of existing British civilisation, I would prefer not our docks, not our railroads, not our public buildings, not even the palace in which we now hold our sittings—I would prefer a file of *The Times* newspaper."—*Speech of Sir E. L. Bulwer.*

The history of *THE TIMES* newspaper is the history of English journalism: which again, is the history of our social progress and material development. Our readers therefore will, we are sure, peruse with some interest the original Prospectus: in which the energetic John Walter, to whom the newspaper world owes so much, announced that, in consequence "of the numerous attempts to foist other newspapers in the room of the *Universal Register*," that paper would, on and after the 1st January next [1788], be published under the title of *The Times*.

T O T H E
R E A D E R S O F N E W S - P A P E R S .

THE repeated complaints that have been made by the friends and supporters of the UNIVERSAL REGISTER, since its first establishment, of the difficulty of obtaining that Paper from some of the *News-Carriers*—the various attempts to foist other News-papers in its room, and the facility of those mistakes which have so frequently occurred under the circumstance of the word *Register* being annexed to so many other publications, have determined the Proprietors on the adoption of a measure, which they conceive will obviate such impositions on their friends in future.

In this measure they comply with numerous and respectable solicitations; and therefore agree to add a first Title to the Paper.

This is not in the affectation of mere novelty in name; but with a view to rescue from the base arts of subterfuge and imposition a News-paper hitherto supported by a generous and discerning Public, and amply established in general estimation, in spite of the envious efforts of interested competitors, whose annual emoluments, it is confessed, may have felt no inconsiderable diminution from the success of the *Universal Register*, and the illiberal opposition of narrow-minded enemies to the infant art of LOGOGRAPHY, of which it was the first periodical production.

In order as well to obviate every minute cause through which the Public may be imposed on by the agents of other Prints, as that a Paper, ever devoted to their information and amusement on every subject, useful or interesting, may stand distinguished by a Title, at once more laconic, and comprehensive of its design, and less apt to be mistaken for another; the Public are respectfully informed, that on and after the 1st of *January* next, it will be published under the Title of

T H E T I M E S ;
O R ,
D A I L Y U N I V E R S A L R E G I S T E R .

The Directors are aware of the scope that envy and malevolence will assume for perversion and misrepresentation from the *Titular change*.—Silent contempt is the only notice such attacks can claim, or shall meet.

To that Public, with whom merit alone must form the criterion of their deserts, the Directors will make no promises of literary miracles; nor will they,

in the spirit of enthusiasm, assert, that this *Baptismal change* is of itself to work total *Regeneration*.—They have not the presumption to assert, or even intimate, that the *Arcana* of Courts and Cabinets are thrown open for their information, or that they are gifted with the prophetic power of developing State events in embryo—they have, however, sources of authentic and early information in the political hemisphere, superior to any other Print. The intelligence conveyed through the *Universal Register* during the late contests in Holland will, it is presumed, stand as an indubitable testimony of it.

They have now only to say, that where their efforts for the public service will bear extension, it shall be given in the fullest scope.—The Paper, with its new name, acquires also *Sponsors* of the first respectability in this country, whether as to Fashionable, Literary, or Commercial information. Its reception is now established on certain grounds, at all the Coffee-houses and Taverns in London and Westminster, and Correspondents fixed for its circulation, not only in every city and principal town in Great-Britain and Ireland, but also throughout Europe, and other parts of the world, where the English Language is known.

From these premises, the Conductors will be enabled to present to their Readers, whether in Fashionable or Commercial Life, an amusing and instructive Companion for the Breakfast Table—in

T H E T I M E S :

Of which that Paper shall ever stand

“ *The Abstract and brief Chronicle.* ”

They presume it will not be held unimportant by the heads of families to declare, that where they cannot improve the morals of the rising generation, they will not vitiate them by the promulgation of any thing offensive to *Delicacy*, or to *Virtue*.

To ADVERTISERS they promise, that punctuality and respectful attention, which is ever due to the dignity of Trade in a commercial country; and that their favours shall be displayed and arranged in a stile best calculated to answer their purposes, and rescue them from that indiscriminate confusion so justly complained of in other Papers.

They are fully aware of the advantages, as well as the indispensable necessity of an early publication: and in this point they are, by the expeditious art of *Logography*, peculiarly capacitated to accommodate that Public, from whom it is their ambition, as well as interest, to deserve encouragement and support.

This Paper is printed and published at the LOGOGRAPHIC PRINTING-OFFICE, *Printing-House Square, Blackfriars*, where Orders and Advertisements for the Paper are received, and the strictest care observed that they be faithfully attended to.—Advertisements are likewise taken in at Mr. GRIVES's, Stationer, No. 103, the corner of *Fountain-court, Strand*; and at Mr. WHITEAVE's, Watchmaker, No. 30, opposite *St. Dunstan's-Church, Fleet-street*.

Great as have been the changes in England since the date, when Cowper happily described the newspaper as —

"The folio of four pages, happy work!
Which not even critics criticise,"—

none have been greater than the changes in our newspaper; and none contributed more to elevate the character of the press generally, than John Walter and *The Times*. The folio of many pages is now freely criticised; but in all its short comings we should do well to remember how, in days long past, *The Times* manfully denounced the misdoings of a government, or exposed the intricacies of a gigantic fraud—and so has won the position which it now occupies. A position which may be summed up in the fact that, while a man may read the *Post* or the *Standard*, the *Daily News* or the *Telegraph*, he must read *THE TIMES*.

SATIRE AGAINST HOME'S "DOUGLAS," ETC.

Henry Mackenzie, in his *Life of Home*, and Dr. Carlyle of Inveresk in his *Diary*, both mention that various *jeux d'esprit* were called forth by the publication of Home's tragedy. Carlyle speaks of some of them as "libellous ballads." Few if any of these ballads are now known to the general reader, or even to the literary antiquary. One of considerable merit, and unquestionable interest, lies before me. It is in the form of a parody on the ballad of "Gill Morice," and is appended to the 12mo edition of it, published by R. and A. Foulis of Glasgow, a special title-page being prefixed. I have filled up the ellipses in the proper names, corrected obvious misprints, and suppressed one note of no interest; otherwise it is given verbatim. Those who wish for further information I must refer to the two works above-mentioned, and to Morren's *Annals of the General Assembly of the Church of Scotland*, 1752-66. Edinburgh, 1840:—

"Title.

"The Seven Champions of the Stage; In imitation of Gill Morice. An excellent new old fashion'd song all to the melancholy Tune of Gill Morice; except the 17th, 18th, and 19th Stanzas which ought to be sung to the merry Tune of the C(ampbell)s are coming, O ho! Printed in the year 1757.

"Advertisement.

"The author of this Imitation hopes for the approbation of all lovers of polite literature and taste; having kept so strictly close to the length, numbers, style and manner, and (as much as certain facts and probabilities too considerable to be omitted would allow), to the order, and the very words of that inestimable ancient Song, which inspired the greatest genius that ever appeared in the world, with the most perfect work of genius produced in any age."

"Dedication.

"To all the Nurses and Ballad-singers in Scotland this new edition of long forgot Gill Morice is cheerfully dedicated by the Author.

IN IMITATION OF GILL MORICE.

"Our reverend bard's a clerkes son;
His name has waxed wide;
It was nae for his mickle grace
But for his mickle pride;
And for twa tragedies right gay,
For whilk he far did ride.

II.

"Where will I get an actor gude,
That will win mony a crown,
And gar my play ay famous be,
As clapp'd in London Town?
And ye maun act my play, Garrick;
An ye maun act wi' pride.
When other parsons gae on foot
In my ain coach I'll ride.

III.

"O no! oh no! my Parson dear!
How can ye bid me this?
Your Agis were it acted here,
Baith great and sma' wae'd his.
My bird Garrick, my gude Garrick,
My dear Garrick, he said,
How can ye strive against the stream?
My Agis s'all be played.

IV.

"But O my Parson dear! (he cried),
Your lain ye'll be exposed?
Gi' o'er sic thoughts I waud ye red;
For fear ye be deposed.
Haste, haste (I say,) gae to the stage,
And act my play wi' speed.
If ye refuse my heart's desire,
I rather loud be dead.

V.

"I winna gae your black errand;
It waud be to thy cost;
By me if ye will nae be warned
Ye s'all in it find frost!
Your kirk was ay a kirk o' might
She ne'er cou'd bide to taunt;
As you will see, if on ye gae,
How sma' ye hae to vaunt.

VI.

"Syne clean red wad away he ran,
To Shakespear made his mane,*
Sen my first-born is sae despised,
May I be turned to stane!
He bent his knee and lightly lap
Up on his favourite steed;
And vexed this proved a gowk's errand
Gart baith his sides sair bleed.

VII.

"The mettled steed then lap fu' heigh
And flang him off his back;
Tho' light his head, this dolefu' fa',
His colar bane did crack
Oh! — only ha'f my pray'r was heard,
A living man I grane;†
And tho' I'm faun down to the yird,‡
But haffens am I slane.

* "The fervent devout prayer he made at that Poet's tomb for petrification, when enrag'd at his disappointment, is reckoned by the best critics the most excellent of all his productions.

† "I am a man; a living breathing man! — See Agis.

‡ "See the incomparable Essay on the Laws of Motion, by the Hon. H(enry) H(om)e, Esq., which would na-

VIII.

"When he came trailing to his manse
He sent for C(a)r(ly)le dear,
And C(up)ples too, that they wi' him,
Might shed a kindly tear;
And when they saw his dreary plight,
And heard his waefu' tale,
Their een grew red wi' water saut,
Their faces lang and pale.

IX.

"Oft have we by thy table sitten
And fondly seen thee write,
Thy Agis for whose shamefu' death
We now saut tears maun greet.
Then up and spak C(a)r(ly)le in rage
The fire flew frae his ee,
He's ta'en the table wi' his foot,*
Sae has he wi' his knee.

X.

"The China bowl and glasses clear,
In flinders spread the floor;
Help me, my brethren baith, to curse
Yon proud son of a whore.
My Johnny break nae thus your heart,
But cast despair away;
Sen Agis maun in silence sleep,
Gae write another play.

XI.

"Then C(up)ples said wi' winking ee,
That may be done e'er lang;
And for your plot I waud ye redd †
Tak' my auld mammie's sang,
A bonny tale it is and sad,
Of a dear bastard bairn;
And how to hide a slip o' foot
Frae it fo'k well may learn.

XII.

"Fair fa' ye, Ge(or)dy, quoth J(oh)n,
Your counsel slee I'll take;
But married maun Gill's mother be
For decency's sweet sake.
I'll gar her say she wedded was
To a son o' my brain,
And keep her Lady Barnard still;
Syne safe your point we'll gain.

XIII.

"Sae soon's this pauky play was written,
And Morice, Douglas nam'd,
These three for joy aloud did shout,
Douglas can ne'er be damned.
The Bard put on his braw brown ‡ suit,
In whilk he aft had preach'd;
Again he left his flock and rede,
Till he had London reach'd.

turally occur to the thoughts of his learned friend after such a prayer followed by such a fall.

* "This part of the imitation needs no other apology than it's being supported by that Rev. brother's heroical behaviour in the play-house, and his having been often in the politest company at R(ou)ts, &c. where he cou'd not fail to learn many phrases, never used by his awkward old-fashioned brethren.

† "The only reason for supposing, that Gill Morice was recommended by this Rev. brother is, that he has always been admir'd by all his companions, for having an inexhaustible fund of wit and humour of that kind.

‡ "Brown for a Minister is almost a disguise, like woman's clothes for a layman."

XIV.

"And when he came to Garrick's door,
He shook sae sair wi' pride,
The porter guess'd he was a Bard
Had gaen his wits beside.
He wad nae wait to tell his name,
But strutted stately ben;
Hail! hail! my gentle Garrick, hail!
Your parson comes agen;

XV.

"And here it is, a braw new play,
The best that ere was wrote;
My ain head's wark, a' but saft bits
By my friend * ot.
When Garrick had a' Douglas read,
He glow'd wi' baith his een,
And stamping wi' his foot, he cry'd,
Sic d——d stuff ne'er was seen.

XVI.

"Sic solemn lang prayers on the stage,†
Waud gar a Christian grue;
Mix'd wi' sic oaths and dev'lish rants
As troopers never knew;
Your Wylie Heroine's auld disgrace,
Thro' the thin veil is seen;
And for the killing twa poor rogues,‡
Nane hero e'er has been.

XVII.

"Then up and spake a wylie man,
Right proud o' might was he,
If this be come frae a Scots priest,
Its dear welcome to me.
I set a Quixote on a seat,
And there I keep him still,
And this d——d play s'all acted be
At Enbrugh when I will.

XVIII.

"Cheer up, young Parson; wi' this line
Down to my agent gae;
A greater thrang than e'er was seen,
He'll gar greet at your play.
The Parson bent his back and thanks
Gave to the noble (Duke),
And wi' light purse, but lighter heart,
His hameward journey took.

XIX.

"Hark! C(a)r(ly)le, C(up)ples, a' my friends;
Braw news I now can tell;
(Argyle) my Douglas will protect,
Let Garrick gae to hell.
You C(a)r(ly)le, write an epilogue,
A prologue sine will I;
We'll bauldly to the play-house gae §
And a' our kirk defy.

* I cannot fill up this hiatus.—J.D.

† "It must here be observed that this Tragedy was corrected between the time of Mr. Garrick's seeing it and its being acted the first night at Edinburgh; and more corrected the second day, and very much altered after it had been seven times acted; tho' it had been celebrated by the poet or one of his intimate friends, in the newspapers, as the most perfect work of genius produced in any age.

‡ "As the imitator did not see this play acted more than once, and was at a too great distance from the stage to hear every word, perhaps the hero killed but one.

§ "The humour of imitation is grown so strong, that the very cream of the Tragedy cannot escape it:—

XX.

"Our friends warde us to bide at hame,
And nae offence to gi;
But a' that they can say or do,
Forbidden we winna be.
I' the gude green room he first saw Ward,
Plaiting her nut-brown hair;
O save my darling, and I'll ay
Remember you in pray'r.

XXI.

"Far better I loo that bonny face,
But and that nut-brown hair,
Than a' my brethren in the land,
As they preach here and there.
And syne he kissed her rosie cheek,*
And syne her cherry lip;
I'm o' my Douglas just as fou
As o' the stane the hip.

XXII.

"I got him in my mother's house,†
Wi' mickle sin and shame;
Baith him and Agis Garrick dann'd,
And if Ward join to blame,
To me nae after day nor night
Will e'er prove saft or kind;
I'll fill the air wi' heavy sighs,
And greet till I am blind.

XXIII.

"I never had a priest till now,
Here kneeling at my feet;‡
'Twere pity o' my tender heart,
Sic a sweet youth s'ou'd greet.
With waefu' wae I hear your plaint,
Sair, sair, I curse the deed
That ever Garrick's cruel scorn,
Sae lang your heart gar'd bleed.

XXIV.

"There's nae help for poor Agis now,
He's bury'd been sae lang;
Nor can we lay his angry ghaist,
That scheech's in mony a sang,
But for the bonny bastard lad
Be in nae fear nor pain;
For him I will do mickle mair
Than for ane o' my ain.

"FINIS."

"As looks our Bard, so look his six brave brothers,
Array'd in nature's pride, their mien, their speech,
Are frankly foolish; and can ne'er deceive
Those fools who think priests should seem always wise.
And Morice matching their most mighty minds,
Up rose these Heroes; on their warlike eyes
Sat bold defiance; on their hostile march
Keen arrows followed; as the thunder-bolt
Pursues the flash.

* "It was impossible to forbear imitating the most affecting lines in the old Ballad; and there can be no indecorum in supposing a few chaste endearments between the anxious young poet and the handsome actress on whom his future fame and wealth entirely depended.

† "The changing father's house into mother's house is purely metaphorical; and signifies only his conceiving and bringing forth his two illegitimate plays, while a minister in his mother church.

‡ "There can be no impropriety in supposing that the bard presented his supplications in that posture so familiar to stage players, and to the imagination of dramatic poets."

Can any reader of "N. & Q.," supply information regarding the authorship of this parody?

J. D.

Edinburgh.

IMPORTANT BIBLIOGRAPHICAL ANNOUNCEMENT.

The Editor of "N. & Q." is so kind as to allow me to make public in the most appropriate quarter my design of bringing out immediately, in monthly parts, a work upon which I have been engaged for several years. The title proposed to be given to this book is, "A Handbook to the Early Popular, Poetical, and Dramatic Literature of England and Scotland, from the Invention of Printing to 1660."

Such a project as the present one will necessarily, in its execution, go in a certain measure over ground which has been occupied already by other labourers in a similar field; but the field is one which has been cultivated in such a manner as to afford rich material for new workers.

Our early literature has very numerous admirers both in the Old World and in the New. It is to these that I appeal for encouragement and support, and I do so with confidence.

One branch of early English literature which, in existing works of reference has been very superficially treated, will receive peculiar attention, and a new prominence to which I think it fairly entitled. I refer to our Popular Literature in the strict sense of that term, and to our Folk Lore, which are bound together by very intimate ties. I shall not scruple to give a large space to TOM THUMB and ROBIN GOODFELLOW; for my purposes, these two heroes are worth more than a cartload of tracts political and polemical. I purpose to enter at large into the bibliographical history of all our Romances of chivalry, all our Jest-Books, all our Drolleries, and all our old story-books.

The light and perishable effusions of past centuries will have a higher fascination for me than the gravest discourses of my most erudite and accomplished countrymen—for this once. I shall do more honour to *Jack of Newbury* and *Tom Long the Carrier*, and *Captain Hind*, the *Great Robber of England*, than to king, duke, or prelate. I, too, shall be drawn away from Bishop Latimer to Robin Hood.

In my pages will be gathered together and embodied (in a few words) all the latest discoveries in bibliography, and an examination of the contents will, it is hoped, justify completely the undertaking.

I purpose to furnish in the case of all rare important volumes the imprint, and a collation, with a note of the public repositories in which they are to be found.

Further, to supply what, I think it will be

granted readily, has been hitherto a want—a catalogue, as perfect as possible, of the works of William Elderton, Thomas Deloney, Richard Johnson, Martin Parker, Richard Tarlton, Laurence Price, George Gascoigne, George Whetstone, John Taylor the water poet, and Andrew Borde.

Surprising as it may appear at first sight, such a task has never down to this time been efficiently performed; and the Hand-book will also comprise, among others, new and thoroughly-revised articles under the following heads:—

"Shakespeare," "Drayton," "Daniel," "Bartholomew Fair," "Fairy Tales," "Breton," "Rowlands," "Lodge," "Greene," "Jenner (T.)," "Laud," "Adam Bell," "Ballads," "News," "Earthquakes," "Wonders," "Fires," "Gesta Romanorum."

Hundreds of fugitive pieces, broadsides, and ballads will be indexed for the first time, either under general heads, or under the author's name, where his name is known, and important additions will be so made in very numerous instances to the list of a man's writings. I may adduce, for example, SIR FRANCIS WORTLEY, THOMAS DELONEY, and MARTIN PARKER.

Here and there, rather than break abruptly an useful chronological series, I have allowed myself to carry it down a little beyond the Restoration. Such has been the case with the articles upon the *Drolleries*, *Bartholomew Fair*, and *Ballads*; and, as far as the last was concerned, it seemed to me that such a course was warranted by the familiar fact, that of this particular kind of literature a vast proportion survives only in reimpresions, bearing date long after the period of original publication.

I shall receive with gratitude any particulars of undescribed editions or of unique books coming within the category to which I have limited myself.

W. CAREW HAZLITT.

55, Addison Road, Kensington,

EARLY SCOTTISH CHARTERS.

I have in my possession a considerable number of ancient writings, consisting of various charters and title deeds appertaining to certain lands in the county of Peebles, in Scotland, which were formerly held by my progenitors. In the year 1636 their owner was my lineal ancestor, James Russell of Kingside, who appears to have bestowed them on Heriot's Hospital, Edinburgh: as by a charter, dated October 12, 1646, he grants to his wife Agnes Hay, in life-rent only, "the lands of Middlethird of Slipperfield, to be holden of the provost, bailies, ministers, and council of Edinburgh, as trustees and governors of Heriot's Hospital." Some of these documents are of great antiquity, and no small interest. I append the description of a few of the earlier of them:—

1. Charter by Richard Cumyn, with consent of Hestild his wife, to the church of the Holy Cross of Edinburgh, in perpetual alms, of the land of Slipperfield. Date about 1170.

2. Translation of the foregoing charter, apparently made prior to the year 1600.

3. Charter by William, King of Scots, to the church of the Holy Cross of Edinburgh, in perpetual alms, of the land (of Slipperfield) which Richard Cumyn, with consent of Hestild his wife, formerly doted to the said church, saving the service to be performed therefore to the king and his successors. Witnesses: Walter de Bidon, Chancellor; Richard de Moreville, Constable; Walter Oliphard, Walter and Robert de Berkley, John of Lundin, and Robert Boswell. Dated at Jedburgh, before 1179.

4. Charter by David de Lindsay to the church of the Holy Cross of Edinburgh, in perpetual alms, of the lands of Slipperfield, lying and bounded as in the charter granted to the said church by Richard Cumyn. Date about 1244.

The monks of Holyrood remained possessors of this Slipperfield property for nearly four hundred years; when, in the year 1560, considering it no doubt admirable to exchange land for gold, they disposed of the same to "John Pennycuik, elder and younger of that ilk," by a precept executed in their name by Robert, Commendator of the church of Holyrood. I have the original of this precept. It is dated at Holyrood, August 16, 1560; and signed, "Robertus Comendatarius Sancte Crucis."

I enclose a copy of No. 2, the translation of Richard Cumyn's charter. The original charter itself is beautifully engrossed on a parchment nine inches long, by six broad, now dark and discoloured with age; but the writing as sharp and legible, and the ink as black after seven centuries, as if it had been penned yesterday.

"The exposition of ane Charter given by Richard Cuming to the Channons serving God at the Kirk of Halirudhous, in Edr.

"Richart Cuming, to all the sones of the halie mother kirk helth, Be it knowen als weil to y^e y^e to come as them y^e present me w^t assent and counsall of Hesteild, my wyffe, and of my airs, to have given and be this present charter confirmed to god and to the kirk of Halirudhous, or holie croce of Edⁿ, and to the channons serving god y^e, in frie and perpetuall almes for the saule of King David and Earle Henrie, king Malcome, and for the saftie of king Williame and David his brother, and for my awn saiftie and my wyffs, and my airs and all my ancessors and successors, all the land from the heid of kingfettburne as it falls down in lyn, and as lyn goes down to biggerford, and so by the great way to the next torrent neir a croce, and as y^e torrent runs in pollinterf, and as pollinterf goes down to the great mos, and so be the great mos to Alrieburn, and as alrieburn goes up to west mendik and sud to the places of Old Scares or Sklinders, and so to the Calk stone, and sud to the heid of pollinterf, and sud to the heid of kingsettburne. And I ordain also y^e my foirs'd channons sall have the s'ds lands

be the foirsaid merchies, and poses y^m w^t libertie to big ane milne, with the rest and haill liberties q[']lk any almes had in the kingdome of Scotland, and sud y^t I and my airs makes frie the s[']ds lands and the foirs[']ds channons of all service and customes ather to or sellis or the king and his bailzies, and we doted frie of all service or exactionis secular so far as pertains to so much Land, beffoir thir witness, Rodberte, sone of David, priest of Linlithgow; Ro['], chaplen; Odinell and Simon, my sones; Henri Rewell Laurence, clerk; Roger, person of Rule; Heldric, steward of Lintoun, and oy^r, Ry['] manie men of good fame."

Lord Lindsay, in his *Lives of the Lindsays* (vol. i. p. 25), in reference to this very charter, mentions that—

"Hestild, the wife of Richard Cumyn, was daughter and heiress of Gothrick, or Uchtred, son and heir of Donaldbane, King of Scots, son of Duncan, King of Scots; and appears as the wife successively of Richard Cumyn, c. 1152—1159, and of Malcom, Earl of Athol, c. 1178—1186."

This Richard Cumyn was great grandfather of the Red Cumyn of Badenoch, the rival claimant with Robert Bruce to the Scottish crown, and who was killed by him in the church at Dumfries.

The charter of King William the Lion is only a copy; but to judge by the writing, at least three centuries old. It is endorsed:—

"The just double of ane Chartoure of Confirmation be King Williame of the bounding of the land of Sliperfeld."

I send also a literal transcript* of David de Lindsay's charter, the original of which is a very fine piece of writing on parchment (eight inches long, by six broad), in excellent condition; and having the seal, excepting some letters of the marginal inscription, in complete preservation. This seal, according to Lord Lindsay, who alludes to this charter likewise in his *Lives* (vol. i. p. 24), is the Lindsay eagle; and was assumed by David de Lindsay as his cognisance, on his marriage with his kinswoman Aleonora de Lindsay, co-heiress of the Barons of Wolverley.

"David de Lyndeseye. Omnibus filiis sancte matris ecclesie, Salutem.—Sciant tam posteri quam presentes, me concessisse, et hac carta mea confirmasse, Deo et ecclesie Sancte Crucis de Edenbroc, et canonicis ibidem Deo seruientibus, et seruitoriis. In liberam et perpetuam elemosinam, totam illam terram scitus de Slapersfeld, quam Ricardus Cumin eis In liberam elemosinam dedit, et carta sua confirmauit, hiis uidelicet diuisis. Totam terram a capite Kyngessete burne, sicut descendit in Linam, et sicut Lina descendit usque ad Biggeresforde, et sic per magnam uiam usque ad proximum torrentem iuxta Cruccem,—et sicut torrens descendit in Pollentarf,—et sicut Pollentarf ad magnum Mos descendit, et sic per magnum Mos usque ad Alreburne, et sicut Alreburne ascendit occidente Menedicte, et ita ad loca ueterum scalingarum, et ita ad lapidem Catte, et ita ad capud Pollentarf, et ita ad Kyngessete burne. Volo itaque, ut predicti Canonici prenominatam terram per prescriptas diuisas quiete habeant, libere possideant, cum libertate faciendi molen-

dinum, et ceteris libertatis uniuersis quas aliqua elemosina melius habet in Regno Scocie. Et ita quod ego, et heredes mei, terram prenominatam, et Canonicos prefatos, erga nos de omni seruicio et consuetudine quietos et liberos clamauiimus, et erga dominum Regem et Balliuos eius, de omni seruicio et seculari exactione ad tantum terre pertinenti adquietabimus. Sicut in cartis Ricardi Cumin et Willelmi Cumin filii sui continetur.

"Hiis testibus,—Waltero de Kungelton, Johanne et Rolando, militibus, Radulpho et Roberto capellanis, Johanne Albo, Rodulfo de Ribester, Olivera Senescallo, et multis aliis.

(Dorso) "Donacio de Slepfeld."

The question naturally occurs, why was it necessary for David de Lindsay to confirm Richard Cumyn's charter by a separate charter of his own, after confirmation had already, as we see, been made by King William the feudal lord, or over-superior? This is a problem for the solution of which I should be much indebted to any of your correspondents, who may be more conversant with such matters than I am.

I may mention, in conclusion, that the existence of these records has only very recently come to my knowledge: they having been brought to light in turning over the contents of an old box, where they had lain hid for half a century.

H. A. KENNEDY.

Gay Street, Bath.

NATIONAL PORTRAIT EXHIBITION, 1866.

PORTRAIT OF BLAKE.—Can you inform me who officiates for the committee of the proposed National Portrait Exhibition for 1866, which has been noticed in one of your recent numbers (No. 204 of Nov. 25), as I possess the original portrait of Admiral Robert Blake, formerly in the possession of Mr. J. Ames, and printed and published by Thomas Preston. This portrait, if acceptable, I would exhibit.

R. HORMAN FISHER.

Bath.

BISHOP GAUDEN (3rd S. viii. 496.)—This portrait was purchased by, and is now in the possession of, Thos. H. Bates, Esq., of Wolsingham, in the county of Durham.

E. H. A.

PORTRAITS BY GAINSBOROUGH AND SIR JOSHUA REYNOLDS.—Permit me to mention some portraits which I anticipate will be found very good and yet are quite unknown. Two full-length portraits of Ralph Bell of Thirsk, and his wife Anne, daughter and co-heiress of Edward Conyers (of the D'Arcay family), by Gainsborough. R. Bell was M.P. for Thirsk, 1710, 1713, and 1715. These now belong to F. Bell, Esq., the Hall, Thirsk.

A square picture of the wits, savants, and artists then at Rome by Sir Joshua Reynolds—all portraits, now in the possession of Mrs. Newcomen, Kirkleatham Hall, near Redcar.

* We have printed it *in extenso*. Some words have, we believe, been misread by the transcriber.—Ed. "N. & Q."

Two curious caricatures: No. 1. Lord Naas, famous for his exaggerations, and Lord Milltown, famous for swallowing all he heard. No. 2. Lord Milltown, Lord Charleville, and two others; one supposed to be Welsh, as he has a leek in his hand. These two by Sir Joshua Reynolds. They were both exhibited at the First Exhibition in Dublin, and attracted the notice of the Queen and the late Prince Consort. Now held by the Earl of Milltown, Russborough House, Blessenton, Ireland.

E. T.

HUSBANDS AT THE CHURCH DOOR.—The well-known passage in Chaucer states of the wife of Bath:—

"Husbands at the Church doore had she five."

From this passage some have considered that the marriage was solemnised anciently at the church door, or that the ceremony commenced there; and this would seem probable from Littleton's words ("Dower," sec. 39):—

"When he commeth to the church door to be married there, after affiance and troth plighted, he endoweth the woman of his whole land, or of the halfe, or other lesser part thereof, and there openly doth declare the quantity and the certainty of the land she shall have for her dower."

It appears, however (sec. 41), that the woman, if she thought proper, might refuse such dower, and declare that she would rather abide by her future rights at Common Law. Lord Coke, commenting on these passages, says expressly, this dower must be made "*ad ostium ecclesie sive monasterii*," and that it is not good if made "*ad ostium castri sive messuagii*." He also expressly states:—

"This dower is ever *after* marriage solemnized; and, therefore, this dower is good without deed, because he cannot make a deed to his wife."

And Jacob (*Law Dictionary*, sub voce "Dower,") says it was made "immediately after marriage."

Does not Chaucer, by mention of the church door, seem to infer that all her husbands were men of property; and had each of them endowed the jolly lady "*ad ostium ecclesie*" with some of their lands and tenements? A. A.

Poets' Corner.

ANECDOTE OF THE IRON DUKE.—It was but the other day, when walking through the fields, who should I see leaning against a stile but old Robert Southfield, the pensioner. "Good morning, Robert," says I, on coming up to him. "Your servant, Sir," says he; and it was not long, you may be sure, before that we were talking of "guns, and drums, and wounds," and "the great Duke himself," for Robert prides himself in having, whilst serving in the military train, always been attached to the personal baggage of the Duke of Wellington. "Ah! sir," said he, at last; "he was a grand man, he was, and always so fond of a joke.

I remember, sir, once when we were on the march—a pouring wet day it was—the horses were up to their knees in water, and the waggons a sticking in the mud, and the men were splashed from neck to foot, and drenching wet, when up comes the Duke, a trotting along on his horse, slap bang through the water and mud, and as he passed on he said, 'Take care, my men, I don't splash you; take care, my men, I don't splash you;' ha! ha!" said the old man bursting with laughter, "that he did!" J. H. W.

POPE AND THEOBALD.—In looking through the second edition of Pope's Shakespeare, published in 1728, I was rather amused at the following note by Pope on the alterations introduced into the text by Theobald, and in the belief that it is not very generally known, I venture to send it you:—

"Since the publication of our first edition, there having been some attempts upon Shakespear publish'd by Lewis Theobald (which he would not communicate during the time wherein that edition was preparing for the press, when we, by publick advertisements, did request the assistance of all lovers of this author), we have inserted, in this impression, as many of 'em as are judg'd of any the least advantage to the Poet; the whole amounting to about twenty-five words."

"But to the end every reader may judge for himself, we have annexed a *complete list* of the *rest*; which if he shall think *trivial* or *erroneous*, either in part or the whole, at worst it can spoil but a half sheet of paper, that chances to be left vacant here. And we purpose for the future, to do the same with respect to any other persons, who either thro' *candor* or *vanity*, shall communicate or publish, the least thing tending to the illustration of our author. We have here omitted nothing but *pointings* and *meer errors* of the *press*, which I hope the corrector of it has rectify'd; if not, I cou'd wish as accurate an one as Mr. Th. had been at that trouble, which I desir'd Mr. Toulson to solicit him to undertake. A. P."

J. O. HALLIWELL.

DORSET FOLK-LORE.—There is a long mound in a part of my parish which is popularly called the "Giant's Grave," and very near it two large stones, which have probably rolled down from the beds of chert-like rock on the side or the chalk-hill above. I discovered lately that there is a popular tradition existing, though my informant somewhat doubted its correctness, that these stones move whenever they hear the cocks crow in Chesilborne, a neighbouring village.

C. W. BINGHAM.

OLD AMERICAN BANK BILLS.—The first issue of paper money was on the 10th of February, 1775. The successful result of the battle of Bunker's Hill being known in Philadelphia on the 22nd of June, 1775, five days after it was fought, the Congress immediately voted an appropriation of two millions of dollars in paper money for the defence of America. Five months afterwards, three millions more were appropriated for the same purpose:—

§3 Bill in 1775. Device, an eagle and heron fighting—"Exitus in dubio est."

§4 Bill in 1775. Device, wild boar on the point of a spear—"Aut mors aut vita decorat."

§5 Bill in 1775. Device, small thorn bush and a bloody hand.

§8 Bill in 1775. A harp—"Majora minoribus consonant."

§8 Bill in 1775. A sundial, on which the sun's rays fall obliquely.

§20 Bill in 1775. Stormy sea—"Concitate vi."

§20 Bill in 1775. Sun shining on a tranquil sea; ship with canvass spread.

§50 Bill in 1778. A pyramid of thirteen steps—"Perennia."

§2 Bill of Georgia. Two pitchers side by side.

§5 Bill of Georgia. Coiled rattlesnake.

£2 Bank Note of South Carolina. An arm holding a dagger, ready to strike a hand below.

£10 Bank Note of South Carolina. A hand holding a naked sword.

£100 Bank Note of South Carolina. Twelve hearts united by a garland of leaves, a thirteenth in the centre—"Quis separabit."

It will be observed that, in the above list, Georgia was the first to issue money as a sovereign state; and South Carolina the last to have her Bills in sterling. W. W.

Malta.

DIAL MOTTO.—The following motto occurs in Shenstone (near Lichfield) churchyard:—

"If o'er the dial glides a shade, redeem
The time for lo! it passes like a dream;
But if 'tis all a blank, then mark the loss
Of hours unblest by shadows from the Cross."

The dial is in the form of a cross, the hours being indicated by shadows cast by the upper part upon the arms of the cross. Those who are curious in such matters will find an extensive collection of dial mottoes in Leadbetter's *Mechanick Dialling*, 2nd ed. Lond. 1769.

R. B. PROSSER.

25, Southampton Buildings, W.C.

CINDERELLA.—The mention of ladies attending assemblies in slippers, and of pumpkins and lizards being found in the garden, makes it probable that this story came from the East. *Chindee* is a Hindoo word for ragged clothing, and *Ella* a not uncommon woman's name in India. The story of Cataka, in Mr. Halliwell's *Nursery Rhymes of England*, very like that of Cinderella, is thought to be of Eastern origin. The main incident in the story of Cinderella has a parallel in history. Strabo relates that an eagle let fall the slipper of Rhodopis into the bosom of a king of Egypt, who was so struck with the smallness of it, that he made proclamation he would marry the female to

whom it belonged. In the *Fairy Tales of the Countess of D'Anois*, Cinderella appears under the name of Finetta—a name not unlike the Tamil word *Punetta*, meaning Little Kitten, and used by Hindoo women when addressing their children. Pussy (*pusei*) is also a Tamil name for a cat. The Tamil belongs to the Turanian family of languages, of which the Lap, Fin, and Turkish are members. What is the generally accepted derivation of our word *pussy*? H. C.

Queries.

WORCESTER NOTES AND QUERIES.

Did abbots and priors officiate as justices of the peace by virtue of their office?

Can any Cambridge man inform me if there still remains in the library of any of the colleges there a MS. Bible written by Senatus, a monk of Worcester, in the time of Henry II.? If so, please to describe its condition and general appearance.

The prior and convent of Worcester in 1245 gave a cup and one hundred shillings towards the marriage of Henry III.'s daughter, but as that king had then been married only nine years, what is the meaning of it? Was this a mere betrothal?

At what time, or by what process, did the pronunciation of Latin vowels differ so much in this country from that of the rest of the world?

It was stated in "N. & Q." a year or two ago that a large mass of MSS. by Dr. Hickee, the Dean of Worcester in 1683, had been recently burnt at one of the furnaces of New River Head. Was this so, or have the writings been preserved and where?

"Sol. p' aqua vite," mentioned in a monastic roll, temp. Henry VII., was this brandy?

"Solut. p' duoden. diacor. de electro cownturfeit, xiv." in a cook's roll (Edward IV.) I can readily imagine the dishes to be counterfeit, but how will the word "electro" apply at that early date?

Is any instance known of the widow of Charles I. (after the Restoration) claiming arrears of fee-farm rents unpaid to the crown during the civil wars by deans and chapters or other bodies, and what was the result? J. NOAKE.

Worcester.

OLD FRENCH BALLAD.

In the *Edinburgh Magazine* for May, 1789, there is a translation of an old French ballad "written in the fifteenth century," which, if genuine, is singularly interesting. Two or three stanzas may be given as a specimen:—

"Scotland's King, the noble Stuart,
Foully murder'd have I view'd
By the strokes of sword and halberts
In his royal blood imbrued.
This his Queen, a woeful witness,
Was with patience forc'd to bear,
Till a just, a bitter vengeance,
Eas'd her mind, and sooth'd her care.

"I have seen the Duke of Clarence
(So his wayward fate had will'd)
By his special order drowned
In a cask with Malmsey fill'd;
That *that* death should strike his fancy,
This the reason I suppose—
He might think that hearty drinking
Would appease his dying throes."

On this verse there is a note stating that "the French bard, by mistake, calls the suffering prince Duke of Gloster."

"Lastly, England's King victorious,
I have seen on France's coast,
Breathing nought but death and slaughter,
Followed by a gallant host;
But our Louis, subtle monarch,
Sent him store of brisk Champaign.
So the King, content and jolly,
Back to England sail'd again."

The "translator" remarks that it was not wine only which sent Edward IV. back into England, but that there was not a person about him who had not been bribed by Louis XI. He refers to Philip de Comines in support of this assertion, and to the receipts actually preserved "in the Archives of Paris when Comines wrote." If, in point of fact, such a French ballad exists, it would be desirable to know where the original can be found, and to know who the translator or "manufacturer" was.

J. M.

H. C. AGRIPPA'S "DE VANITATE SCIENTIARUM DECLAMATIO."—Does any reader possess a copy of the above work, printed at Cologne (?), anno 1531, mense Januario, which has *apud Eucharium Agrippinatem* on the title-page, and if so, could he kindly inform me whether it is a copy of the edition of the same date without these words, or a distinct reprint?

A. CHALLSTETH.

1, Verulam Buildings, Gray's Inn.

ANONYMOUS.—Can any one acquainted with the literary history of Lewes inform me as to the authorship of—I. *The Mise of Lewes*; or, *The Restoration of Magna Charta*, a Drama in five acts, 1823. Published by Lea, Lewes, and Simpkin, London.—II. *Selections from the English Poets, Shakspeare, Pope, &c., rendered into Latin Verse*. To which are added, the remarkable adventures of *Jack and Gill*. Lewes, 1848, 4to. Privately printed.

R. I.

ANTIPHON: "AVE REX GENTIS ANGLORUM."—In *The Archaeologia*, vol. xv. pp. 66-71, there is an

account of a visit paid by King Henry VI. to St. Edmund's Bury in 1433. It states that the Bishop of Norwich and the abbots and monks in procession received the king:—

"Quem solemniter incenserunt, ac aspersum aquâ benedictâ per manus Abbatis, et cruce allatâ per eundem ori regis primitus osculandâ, processio ad summum altare procedens cum antiphona 'Ave rex gentis Anglorum,' notas harmoniæ suaviter eructando, cantantibus organis introduxit."

I should be much obliged if you could help me to find the whole of the antiphon referred to beginning "Ave rex gentis Anglorum."

X. Y. Z.

CAMBODUNUM: "COH. IIII. BRE."—The Huddersfield Archæological and Topographical Association (of which I am Honorary Secretary) have made some interesting discoveries of late at Slack, in the ancient parish of Huddersfield. The foundation walls of a Roman quadrangular building, measuring 68 feet by 64 feet, have been laid bare. There is the outer wall; the paved court, quite complete; the janitor lodge; the middle wall of partition, dividing the house from the outer court; and the centre hall and suite of rooms, perfectly defined by party walls.

Five distinct hypocausts have also been dug out, and others are supposed to be near; and they lie all together at what is supposed to be the extreme south-eastern boundary of the camp—showing that they were the Public Thermæ. Some valuable coins and ornaments have been found amongst the *debris*. Tiles also of various shapes and devices have been thrown up in huge quantities; but the most remarkable one is the flanged tile, stamped "COH. IIII. BRE." The type stands out in bold relief in some tiles; but not all of the same mould, as they vary.

This inscription has become a *verata questio* with antiquaries; and I will feel obliged if you will be good enough to ventilate the subject through "N. & Q.;" so as to get the opinions of your archæological correspondents. Does "BRE" stand for Bremetonacæ (Overborough), the place where the tiles are said to be made (and which is also a disputed point)? Or has it ever stood for BRI? Was BRE and BRI at any time convertible?

Let me mention, that the coins we have found are fourteen in number. Two of silver, one of copper, and the rest brass. Two are Trajans; three, Nerva; one, Domitian; three, Vespasian. The others we cannot yet trace.

GEORGE LLOYD.

Thurstonland.

ANCIENT STONE COFFIN.—Many years ago I occasionally trespassed in the private grounds of a gentleman, on what was then called Crooks Moor, but which now may be said to form one of the suburbs of Sheffield. It is situated exactly opposite one of the Sheffield Water Company's

reservoirs, and is now known as Western or Broom Bank.

My object was to visit an old stone coffin, which was placed endways upon the top of a mound, or rather a portion of the original bank, of some twenty-five or thirty yards in circumference, and twelve to fourteen feet high; and which, from the appearance of the strata, had evidently been left standing its former height. The coffin, surrounded by some trees and shrubs, stood about five feet out of the ground, and was covered with a rude carving in a kind of low relief, though I have a dim recollection that one portion was incised. There was no lid, and the carving, I believe, was the same on both sides.

The subject, to the best of my remembrance, was that of an archer in the act of drawing a bow, and partially entwined within the coils of a serpent. Beside him lay a bundle of arrows, and another figure, not unlike a griffin or dragon, near his feet.

The owner of the mansion is now dead, and I am sorry to find the relic is no longer there. Perhaps some of the correspondents of "N. & Q.," who have been in the neighbourhood, may be able to throw some light upon its origin, and whether it was found on the spot at the time the bank was lowered. The top of the coffin could just be seen from the roadside by carefully looking over a high wall and hedge, but only by those who were aware of its existence. A.
Sheffield.

FRENCH PROPER NAMES.—Are there any French names of families ending in *art*, which have become Anglified by changing the *art* into *ard* or *arth*? F. M. S.

229, Clarendon Villas, Plumstead.

DR. GIDEON HARVEY was physician to William III. and to the Tower, about the beginning of last century. He was a well-known character and author of several sarcastic works. What was his wife's name, and what issue did he leave? Is he the Dr. Harvey whose daughter, Anne, became second wife of Lieut.-General Tatton in 1717? (See *Historical Register*.) F. M. S.

229, Clarendon Villas, Plumstead.

HAROLD'S CROSS.—Can any one inform me why the south-western suburb of Dublin received the name of "Harold's Cross"? I do not know of any "Cross" having ever stood in the district, and the name "Harold" is certainly of Saxon origin; how and when came it to be applied to a district not more than two miles distant from the centre of the Irish metropolis? I believe, during the middle ages, the place where a funeral cortège stopped on the way to the burial-ground was marked by the erection of a "Cross;" may not this have something to do with the above name, when we recollect that "Mount Jerome," the

present burial place of Dublin, is situated in this district? JOHN S. A. CUNNINGHAM.

Rathmines.

IOLLO MORGANWG (i. e. Edward Williams the Bard, and last of the Druids) "N. & Q.," 3rd S. viii. 41. — Query. Is it so? Is not Myfr Morganwg, of Pont y Pridd, at present living, and a Bard and a Druid? GLWYSIG.

SIR JAMES MACINTOSH'S "HISTORY OF THE REVOLUTION." — The first article of the *Edinburgh Review* for July, 1835, is a criticism by Mr. (afterwards Lord) Macaulay on Sir James Macintosh's *History of the Revolution*, 1688. Throughout the whole article the editor of the work is very severely handled, being charged with conceit, ignorance, and incompetency. The editor's name does not appear in the book in any shape. Is it known, and if so, what is it? G.
Edinburgh.

PET NAMES. — How comes it, that the abbreviated names for men usually affect a monosyllabic snappishness, like those we give our terriers and bulldogs? as, for instance—Jack, Tom, Bill, Jim, Dick, Pat, Tim, and so on; while those for women are mostly dissyllables—Fanny, Sally, Lizzie, Jenny, Bessie, with an almost unvaried etcetera. Is there a philosophy in this? Does it copy a Semitic use? I find *Ish* there becoming *Ish-ah*, for woman; *lail*, night, its proper feminine being *lailah*; and otherwheres as well, e. g. *man*, *woman*—*homo*, an added syllable making it *homina* (*femina*); and *puer*, *puella*; *heros*, *heroína*.

Some of your many philological friends will perhaps add to the illustrations and explain, if explicable, the rule. O. T. W.

SCOTCH PROVERB. — What is the origin of the old Scotch proverb, "He who maun gang to Cupar, maun gang to Cupar"? Otherwise, A wilful man will have his own way.

A. H. K. C. L.

SOLON AND CHILO.—

"Solon wished everybody to be ready to take everybody else's part; but surely Chilo was wiser in holding, that public affairs go on best when the laws have much attention and the orators none."—*Letter to Earl Grey on Reform*, by the Rev. J. Beacon, London, 1831, pp. 64.

What authority had Mr. Beacon for attributing such opinions to Solon and Chilo? Who was the latter? G. A. P.

WELSH DRAMA.—Can any one inform me who is the author of an article on Shakspeare containing a translation of part of *Julius Cæsar* in Welsh, published in the *Traethodyd* (July, 1864), a Welsh magazine? There is a Welsh translation of *Hamlet*, by Mr. D. Griffiths, and of *Romeo and Juliet*, by Mr. Owen Jones. Has there been any other English drama translated into Welsh?

R. I.

Queries with Answers.

NORFOLK POETS. — If you will favour me with the names of such our poets as have resided in the county of Norfolk or been born in that county, I shall be obliged. William Cowper died there, Robert Greene was born there, and Phineas Fletcher resided in the county, but I am not sure of others. Sir John Suckling's father was of Norwich, but I know not whether the poet ever lived there. E. H. P.

[We can add a few more names to the list of poets connected with Norfolk, namely, William Beloe, the translator of Herodotus; William Broome was rector of Pulham; John Henry Colls, dramatist; Richard Corbet, Bishop of Norwich; Hugh Downman; Thomas Girdlestone, translator of Anacreon; Bishop Joseph Hall, buried in Heigham church; Henry Headley, poet, and editor of Ancient Poetry; James Hook, musical composer; William Hurn; Edward Jerningham; Thomas Legge, dramatist; Thomas Phaer, translator of Virgil; Edmund Rack; James Sayers, satirist; Frank Sayers; Thomas Shadwell; John Skelton was rector of Diss; Benjamin Stillingfleet; and Arthur Wilson. Our correspondent may also glance his eye over the General Index to the *History of Norfolk*, 2 vols. 8vo, 1829, for other poetical worthies connected with this county. Sir John Suckling was born at Witham in Middlesex, and does not appear to have resided in Norfolk.]

EUSÈBE SALVERTE. — Permit me to inquire, through the medium of your pages, if there has been an entire translation into English of his work *Des Sciences occultes*, published in Paris in 1843? That published in 1846 by the late A. T. Thompson, M.D., under the title *The Philosophy of Magic*, is not a complete translation of it, for the reasons stated by Dr. Thompson in his preface. Allow me also to ask for information as to the date of the death of Eusèbe Salverte, and any biographical notice of him and his writings.

D. W. S.

[There is no entire English translation of *Des Sciences occultes*: the third French edition, published in 1856, contains an Introduction by E. Littré, and portrait. The Rev. L. H. Mordacque has translated into English Salverte's *History of the Names of Men, Nations, and Places*, 2 vols. 8vo, 1862-64. Anne-Joseph-Eusèbe Baconnière Salverte was born in Paris in 1771, and died in November, 1839. There is a brief notice of him in the Supplement to Gorton's *Biographical Dictionary*; but a more extended account, with a complete list of his works, is contained in the new edition of the *Biographie Universelle*, xxxvii. 568-570.]

MOORS IN SPAIN. — Could you tell me of a good book upon the "Moors in Spain," and where it might be obtained? Also, where the following might be got: *Chronica de los Moros de Hispania* (translation); and Cardonne, *Histoire de l'Afrique*

et de l'Espagne (translation if to be obtained, if not, the French)?

ARTHUR R. BOSTOCK.

Horsham, Sussex.

[Dozy, *Histoire des Musulmanes d'Espagne*, etc. 4 vols. 8vo. Leyden, 1861—1862.

Abdo'l-Wahid Al-Marrekoshi, *A History of the Almohades*, preceded by a history of Spain from the Conquest to Yusof Ibn Tashifin, &c. Edited by Professor Dozy. Leyden, 1847.

Al-Makkari, *Analectes sur l'Histoire et la Littérature des Arabes d'Espagne*. 5 vols. 4to. Leyden, 1855-61. (Edited by Prof. Dozy, Dugat, Krehl, and W. Wright.)

Al-Makkari, *History of the Mahomedan Dynasties in Spain*. Translated by P. de Gayangos. 2 vols. 4to. London, 1840.

Dozy, *Recherches sur l'Histoire Politique et Littéraire de l'Espagne pendant le Moyen Age*. Leyden, 1849.

Ibn-Adhari, *Histoire de l'Afrique et de l'Espagne*, etc. Avec Introduction, etc., par Dozy. 2 vols. 8vo. Leyden, 1843.]

LE SIEUR DE LA PEYRERE. — What is the title of the book written by Le Sieur De la Peyrere, published at Amsterdam in quarto, A.D. 1655, in which he maintains that Adam was not the first man, but only the first among the Jews? F.

[The work by Isaac de la Peyrere is entitled "*Præ-Adamitæ*, sive Exercitatio super vers. 12, 13, 14, cap. v. epistolæ Pauli ad Romanos, quibus inducuntur primi, homines ante Adamum conditi, 4to et 8vo, s. l. 1655." There is an English translation in two parts, entitled, "A Theological Systeme upon that Presupposition, that Men were before Adam," and (2), "Men before Adam: or, a Discourse upon the 12th, 13th, and 14th verses of the fifth chapter of the Epistle to the Romans; by which are proved, that the first Men were created before Adam." These two parts were published anonymously in 1655, 1656. The work was condemned to be burnt by the common executioner at Paris.]

DR. CROTON: JAMES HOOK. — Can you inform me where I can find an account of the extraordinary musical powers manifested by Dr. Crotch, and also by the father of Theodore Hook, whilst they were very young in years? FLEDA.

[A very interesting account of the extraordinary instances of precocity of musical genius exhibited by Dr. William Crotch was given by Dr. Burney in the *Philosophical Transactions*, vol. lxi. Part I. for the year 1779, pp. 183-206. Vide also Madame D'Arblay's *Memoirs of Dr. Burney*, edit. 1832, ii. 204. For notices of the early genius of James Hook consult the *European Magazine*, lxiv. 94, and the *History of Norfolk*, edit. 1829, ii. 1274. Can any one supply the correct date of the death of James Hook, who appears to have died in France, some say in 1813, others in 1827?]]

Replies.

LIST OF CHARLES COTTON'S WORKS.

(1st S. xi. 409.)

MR. LLEWELLYN JEWITT having regretted the non-existence of any complete list of the works of the above writer, I have endeavoured to supply the deficiency. The list of editions, however, has still to be filled up, in more instances than one.

A Panegyrick to the King's Most Excellent Majesty. Folio.

["Several addresses of this kind," says Sir Harris Nicolas, "are collected in one volume in the British Museum; and the exact date of their respective appearance, with some corrections of the names of their authors, have been added in a contemporary hand. Cotton's 'Panegyrick' is dated 'August 27, 1660.'"]

Scarronides; or, Virgile Travestie. A Mock-Poem. In Imitation of the First Book of Virgil's *Aeneas* in English Burlesque (8vo). London: Printed by E. Cotes for Henry Brome at the Gun in Ivy Lane. 1664.

Scarronides, &c. In Imitation of the Fourth Book of Virgil's *Aeneas* (8vo, imprint as before). 1665.

[The two books were published together in 1666, and again in 1670, 1672, 1678, and at other dates. In the "Genuine Poetical Works," 1771, they figure as the "Fourteenth Edition." Cotton never annexed his name to the work, though it was his most successful literary venture, if we except his share in the "Compleat Angler." It was advertised by Brome in 1668 as "Scarronides, or Virgil Travesty, both parts by a person of honor."]

The Morall Philosophy of the Stoicks. Written originally in French by that Ingenious Gentleman, Monsieur du Vaix, first President of the Parliament of Provence. Englished by Charles Cotton, Esq. —

"Ea philosophia vis est, ut non solum studentes, sed etiam conversantes juvet."—Sen. *Epist.*

(8vo). London: Printed for Henry Mortlock at the sign of the White Hart, in Westminster Hall. 1667.

[With frontispiece—portrait of Zenon lecturing. The work was prepared in 1664, but not published till the above date. Second edit. 1671.]*

The History of the Life of the Duke of Espernon, the Great Favourite of France. Englished by Charles Cotton, Esq. In Three Parts containing

[* The Epistle Dedicatory. "To my honoured Friend and Kinsman John Ferrers, Esq.," prefixed to *The Morall Philosophy of the Stoicks*, is dated February 27, 1663 [i. e. 1663-4]. Cotton says, "This little thing that I present to you, and to the world in your name, I translated seven years ago, by my father's command, who was a great admirer of the author." The work was licensed on April 13, 1664, and published the same year with the following imprint:—"London, Printed for Henry Mortlock, at the sign of the Phoenix, in St. Paul's Churchyard, near the little north door: 1664." It contains the portrait of Zeno lecturing.—ED.]

Twelve Books. Wherein the History of France is continued from the year 1598, where D'Avila leaves off, down to our own times, 1642.

"Orationi vel Carmini est parva gratia, nisi Eloquentia est summa; historia, quoquo modo scripta, delectat."—*Plin.*

(folio). London: Printed by E. Cotes and A. Clark for Henry Brome at the Gun in Ludgate Street, at the West End of St. Paul's, M.D.C.LXX.

[With portrait of the Duke in full wig and armour, encircled with a ribbon border containing the inscription, "Bern. de Foix de la Vallette, Duc D'Espernon, &c., Colonel Gener. de France."]

Horace: a French Tragedy of Monsieur Corneille. Englished by C. Cotton (4to), 1671, and again 1677.

[With frontispiece. The translation was made for "the private amusement of a fair young lady," Miss Stanhope Hutchinson. The play had been previously translated by Sir William Lower, and by Mrs. Catherine Philips, the celebrated Orinda.]

The Commentaries of Blaise de Montluc, Marschal of France, wherein are described all the combats, rencounters, skirmishes, battles, sieges, assaults, scalades, the taking and surprising of towns and fortresses, as also the defences and assaults of the besieged, &c. (folio), 1674, and again (according to Oldys) 1688.

The Fair One of Tunis; or, the Generous Mistress. A new Piece of Gallantry. Out of French (8vo). London: Printed for Henry Brome, at the Gun, in St. Paul's Churchyard. 1674.

[Anonymous, but in Brome's catalogue it is described as "The Fair One of Tunis, a new Piece of Gallantry, by C. Cot. in oct. 2s. 6d." It has a frontispiece representing a knight in armour on horseback receiving a spear entwined with laurel from Mars, and a chaplet from Venus. On the fly-leaf of the late Dr. Cotton's copy (now in the possession of Mr. W. Keale Heseltine) is the following note: "For more than ten years I was in search of this book without meeting with any trace of it, when, in June, 1823, I accidentally hit upon it in the window of a book stall. I therefore consider it an extremely rare book." Oldys also, in his "Biography of Cotton" (in Hawkins's reprint of the "Compleat Angler," 1760), says: "I do not now remember whether it is dedicated to any eminent person he was known to, not having seen it of many years." The work has an "Advertisement to the Reader," but no dedication.]

Burlesque upon Burlesque: or, the Scoffer scoff'd, being some of Lucian's Dialogues newly put into English Fustian, for the Consolation of those who had rather laugh and be merry, than be merry and wise (8vo), printed for Henry Brome. 1675.

[Between this date and 1771 inclusive, seven editions had appeared. It remained anonymous during the author's lifetime. If the public gave the work as favourable reception, "as others much of the same fashion," he promised to travesty Lucian's "Dialogues of the Dead" in a similar manner; but this he never did.]

The Planter's Manual; Being Instructions for the Raising, Planting, and Cultivating all sorts of

Fruit Trees, whether Stone-fruits or Pepin-fruits, with their Natures and Seasons. Very useful for such as are curious in Planting and Grafting. By Charles Cotton, Esq. (12mo). London: Printed for Henry Brome, at the Gun in St. Paul's churchyard. 1675.

[Written for "the private satisfaction of a very worthy gentleman, who is exceeding curious in the choice of his fruits." It has a quaint frontispiece representing the various phases of rural life.]

The Compleat Angler; Being Instructions how to angle for Trout or Grayling in a clear Stream. Part II. (12mo). London: Printed for Richard Marriott and Henry Brome, in St. Paul's Churchyard. 1676.

[Forty-nine editions.]

The Wonders of the Peake. By Charles Cotton, Esq. (4to). London: Printed for Charles Brome, at the Gun in St. Paul's Churchyard, 1681, and again 1683; 3rd edit. 1678; 4th, 1699; and with Scarronides and Lucian, 1734.

[Dedicated to the Countess of Devonshire. Written in imitation of Hobbes's "De mirabilibus Pecci."]

The Essays of Michael Seigneur de Montaigne, in Three Books. With an account of the Author's Life. Made English by Charles Cotton, Esq. (8vo). London: Printed for T. Basset at the George in Fleet Street, and M. Gilliflower and W. Hensman in Westminster Hall. 1685.

[The first two volumes bear the above date; the 3rd, 1686; 2nd edit. 1693; 4th, 1711; and again in 1723, 1738, and 1743.

This ranks as his most important work. It is dedicated to "George Savile, Marquess of Halifax."]

Poems on Several Occasions. Written by Charles Cotton, Esq. (8vo). London: Printed for Tho. Basset at the George in Fleet Street; Will. Hensman and Tho. Fox in Westminster Hall. 1689.

[A surreptitious publication, which the publisher of the *Memoirs of the Sieur de Pontis* condemns in his preface, as having taken the place of a better collection prepared by Cotton himself for the press.]

The genuine Poetical Works of Charles Cotton, Esq.; containing—I. Scarronides, or Virgil Travestie. II. Lucian Burlesqu'd; or, the Scoffer scoff'd. III. The Wonders of the Peake (8vo), 1715, 1725, 1734, 1765; and 6th edit. 1771.

[With illustrations by Van der Gucht.]

Memoirs of the Sieur de Pontis; who served in the Army Six-and-Fifty Years under King Henry IV., Lewis the XIII., and Lewis the XIV. Containing many remarkable passages relating to the War, the Court, and the Government of those Princes. Faithfully Englished by Charles Cotton, Esq. (folio). London: printed by F. Leach for James Knapton, at the Crown in St. Paul's Churchyard, M.D.C.XCIV.

[Cotton was employed on this work at the time of his death. It is dedicated, by Beresford Cotton, to the Duke of Ormond.]

WORKS ATTRIBUTED TO COTTON ON UNCERTAIN EVIDENCE.

The Valiant Knight; or, the Legend of St. Peregrine, with his strange Adventures (4to). 1663.

[Ascribed to Cotton by Lowndes, but on what authority is not shown]

The Confinement; a Poem. With Annotations. Printed for C. C. 1679.

["I believe this poem to have been written by Chas. Cotton," says the Rev. Dr. Cotton, on the fly-leaf of his copy.]

The Compleat Gamester; or Instructions how to Play at Billiards, Trucks, Bowls, and Chess; together with all manner of usual and most gentele Games, either on Cards or Dice, to which is added the Art and Mysteries of Riding, Racing, Archery, and Cock-fighting (8vo). London: Printed by A. M. for R. Cullen, and to be sold by Henry Brome, at the Gun at the West End of St. Paul's. 1674.

[In the preface to "The Compleat Gamester, written for the use of the Young Princesses, by Richard Seymour, Esq.," the fifth edition of which was printed in 1734, it is stated that "the second and third parts of this treatise were originally written by Charles Cotton, Esq., some years since."

"Amongst the poems attributed to Cotton," says Sir Harris Nicolas, "are 'An Elegy upon Henry, Lord Hastings, only Son of Ferdinand, Earl of Huntingdon,' who died in June 1649, which was printed in Brome's 'Lachrymæ Musarum, the Tears of the Muses, expressed in Elegies written by divers persons of nobility and worth,' upon that young nobleman's death, when Cotton was only twenty years of age; and a copy of verses prefixed to Edmund Prestwich's translation of the Hippolitus of Seneca, 1651."]

T. WESTWOOD.

THE SITE OF OPHIR.

(3rd S. viii. 142, 210.)

Encouraged by your insertion of some remarks of mine in your No. 193, of 9th September last, in reference to the long-disputed question as to the site of Ophir, I think it not inopportune to call your attention to the following writers, whose names were not included by your correspondent in No. 190 of "N. & Q." in the list which he gave of those who have written upon this subject.

In *Bruce's Travels*, vol. ii. p. 359, and in Dr. Krapf's *Travels in Eastern Africa*, 1860, supplementary chapter, p. 515, will be found opinions corroborative of those of the late Admiral Owen, viz., that the "Ophir" of King Solomon was situated on the Eastern Coast of Africa, which view I ventured to advocate in my former communication.

But a still more important confirmation of this theory has just been given to the world by that distinguished traveller, Dr. Livingstone, in his narrative of the *Expedition to the Zambesi*, recently

published. In the introductory chapter of that work, he speaks of the early Portuguese expeditions to Eastern Africa during the fifteenth and sixteenth centuries—enterprises that originated in the belief entertained in Portugal that the Ophir of Scripture would be found in that region. Under this conviction expeditions were fitted out for the express purpose of working gold mines, which it was expected would there be found. These hopes were, however, doomed to disappointment, as Mr. Livingstone proceeds to show in the same chapter. It is now evident that, accurate as the Portuguese theory was as to the region *generally* being that of Ophir, they were wide of the mark in their endeavours to ascertain the precise site of that city. Now if the German Missionary's account, forwarded by the Rev. D. J. Dohne, of Port Natal, and published with my comments in your No. 193, be correct, the true site will be found on the Limpopo, meaning Crocodile river, in the language of the country.

In my former remarks I hinted that, in conformity with some late maps, this river might disembogue near Inhambane; but, on reconsideration, I am now more inclined to believe that it falls into Delagoa Bay, as surmised by Dr. Livingstone, and does not flow towards the Zambesi, as the Portuguese apprehended, this latter river being 500 miles distant from Delagoa Bay.

Three rivers fall into Delagoa Bay: the Maputa, on the south; the Dundas, or English river, in the centre; and, on the north, the Manice (or Maneess) or King George's river.

In the year 1670, Ogilby published his *History of Africa*, when he considered the Manice to be an extensive river flowing from a lake some hundred miles inland, about 20° S. lat. Hubbert, in his *East India Directory*, alludes to an English vessel trading up the Manice in 1703 for ivory and gold dust; another clue, probably, to the site of the gold fields of King Solomon. This fact is referred to by Capt. Boteler in vol. i. p. 21 of his *Narrative* published by Richard Bentley in 1835.

Now the mouth of the Manice is in about 27° S. lat., while Inhambane is 23½°; and a line drawn from the latter place due west, will strike the Limpopo, as its course has been delineated by Livingstone: at the spot where the ruins reported by the German missionary are supposed to exist, and near where the late Admiral Owen expected that the remains of the Ophir of Scripture would be found.

Speke, Grant, and Baker, have conclusively solved the great Nile problem of two thousand years' standing, to the admiration of the whole world, but especially that of our own country, which has reason to be proud of the honour obtained for it through their efforts: the success of which is the more signal and deserving of eulogy, from the failure of so many attempts to settle the

vexed question by the former explorers of great resolution and experience, foreign and British. Without pretending, however, to draw any parallel between the two problems, we may claim for the discovery of the site of Ophir, in the first place the satisfaction of solving an important geographical question connected with Holy Writ, and possibly also the more material and alluring one of opening up the gold fields that were so renowned for their productiveness in the days of King Solomon. At all events, Admiral Owen's theory appears to me of sufficient importance to call for some effort to be made forthwith, in order to explore that part of the country which he so confidently believed to be the region of Ophir; supported as this has been by the report of the German missionary, of ancient mines found in the identical locality. A further interest attaches to the exploration of this part of South Africa, from the hypothesis of Bruce and others, that the country ruled over by the Queen of Sheba was in the neighbourhood of Ophir; and that, consequently, some remains of cities once existing in that state may now possibly come to light. I especially refer to the extract from Bruce's *Travels* sent herewith, showing his opinion as to the proximity of Ophir to Sheba. I also refer to Dr. Adam Clarke's invaluable *Commentary*, in which he has discussed with much painstaking both Ophir and Sheba, under their appropriate heads. Moreover, Our Saviour (Matt. xii. 42) calls Sheba, "Queen of the South." Clarke says it is likely the name should be written *Saba*, *Azab*, or *Azaba*—all of which signify south. She is called *Battris* by the Arabians, but by the Abyssinians *Maqueda*: thus further corroborating the truth of her voyage. And, although no other particulars are mentioned of her in Scripture, it is not probable that Our Lord would have said that she came "from the uttermost parts of the earth," if she had merely travelled from some country bordering on Judea.

I cannot conclude this communication without saying a few words respecting my late friend Admiral Owen. It was, as I have before remarked, his intention to have given to the world his views—which were the fruit of much patient investigation and great local knowledge, respecting the site of Ophir; and it has always been a source of regret to me that he should not have carried out this intention. On his retirement from the service, some thirty years ago, he settled on the island of Campo-bello (a family possession in the Gulf of St. Lawrence), and there died a few years since. Some of his relations are still living on that estate; and to them I have recently applied to make search, through the Admiral's journals and papers, for any memoranda that may bear upon the question now under discussion: and should it happen, as I confidently expect, that

some important information may thereby come to light, I shall consider it my duty to give it publicity through your columns if you should see fit.

I trust that the interest attaching to the subject of this communication, will be deemed by you a sufficient apology for its length.

GEO. THOMPSON.

JUDGES RETURNING TO THE BAR.

(3rd S. viii. 386.)

Lord Grange had been Lord Justice Clerk when he returned to the Scottish bar, and I do not profess any knowledge of the practice in the northern district of our realm. But in England the instances are not infrequent in the reign of Charles II. and his successors. To take them alphabetically, we have under Charles II. :—

1. John Archer, a judge of the Common Pleas (?) in 1659; restored to the degree of serjeant on the Restoration, and replaced in his former position in 1663, and again dismissed in 1672.

2. Edward Atkyns, a Baron of the Exchequer in 1645; resigned 1649; restored at the end of that year, but was not reappointed in 1659. It is not certain that he returned to the bar, but he was replaced as a judge on the Restoration.

3. Samuel Browne, Lord Commissioner of the Great Seal from 1643 to 1646; Justice of the King's Bench (by the Parliament) in 1648; resigned on the king's assassination; reinstated as a serjeant on the Restoration, and replaced as a judge of the Common Pleas in November, 1660.

4. Robert Foster, judge of the Common Pleas, 1640; disabled 1645; restored on the Restoration in 1660; and made Chief Justice of the King's Bench in October of that year. Query, however, whether he returned to the bar in the interval?

5. Matthew Hale: the same query may perhaps apply to him between his appointment as a judge of the Common Pleas in 1654 and 1658; but on the Restoration, he was reinstated as a serjeant, which seems to imply that he was in practice. He was made Chief Baron of the Exchequer in November, 1660; and Chief Justice of the King's Bench in 1671.

6. Thomas Malet, appointed a judge of the King's Bench in 1641, disabled by the Parliament 1645; replaced, with no notice of his practising at the bar, at the Restoration.

7. Francis Pemberton, made a judge of the King's Bench in 1679, Chief Justice of the same court in 1681; removed to the Chief Justiceship of the Common Pleas in January, 1683; dismissed therefrom in the following September, and then returned to the bar, where he practised with immense success, and defended the Seven Bishops.

8. Hugh Wyndham, a judge of the Common

Pleas, in 1654, till the Restoration. He then resumed his practice at the bar till 1670, when he was constituted a Baron of the Exchequer, which he changed, in 1673, for a place in the Common Pleas.

Again, in the reign of James II. :—

9. Thomas Jenner, a Baron of the Exchequer in 1686, and a judge of the Common Pleas from 1688 till the Revolution. Resumed his practice at the bar till his death in 1707.

10. Thomas Ingleby, one of King James's Barons of the Exchequer; appointed in 1688, but superseded at the Revolution, and thereupon returned to his practice at the bar.

11. Creswell Levinz, after being a judge of the Common Pleas from 1681 to 1686, when King James superseded him, returned to a profitable practice at the bar; and was one of the counsel employed in the defence of the Seven Bishops.

12. Edward Lutwyche, returned to the bar after being appointed as a judge of Common Pleas in 1686; and, being superseded on the abdication of James II., continued to practice till 1704.

13. John Rotheram, was a Baron of the Exchequer from July, 1688, till the king's flight; when he was not reappointed, but endeavoured to regain his practice as a serjeant-at-law.

14. Francis Wythens, a judge of the King's Bench in 1683; was discharged in 1687, and immediately resumed his practice in Westminster Hall.

In the reign of William III. :—

15. Robert Atkins, judge of the Common Pleas from 1672 to 1680, when he received his quietus. He afterwards appeared occasionally as a serjeant, arguing cases in Westminster Hall and in legal discussion; and was made Lord Chief Baron by King William in 1689.

16. George Hutchins, Commissioner of the Great Seal from May 1690 to March 1693; and then continued his practice at the bar till his death, in 1705.

17. Anthony Kelk, also a Commissioner of the Great Seal from March 1690 to May 1690, when he appears to have resumed his place as an advocate in Chancery.

To revert to the previous reign and the Commonwealth :—

18. Robert Heath, after being displaced from the office of Chief Justice of the Common Pleas by King Charles I. in 1633, practised as a serjeant in the next term after his dismissal; and was afterwards made a judge, and Chief Justice of the King's Bench, by the same king, 1641—1643.

19. Edmond Prideaux, resumed his practice after being Parliamentary Commissioner of the Great Seal from November 1643 to October 1646. He was afterwards solicitor and Attorney-General.

20. John Fountaine, twice appointed a Commissioner of the Great Seal by the Parliament in 1659 and 1660; regularly pursued his profession after the Restoration till his death, in 1671.

21. John Glynne, Chief Justice of the Upper Bench from 1665; at the Restoration took his place among the serjeants, and was employed in the crown prosecutions.

22. Richard Newdigate, who was Chief Justice of the Upper Bench when Charles II. returned; was content to receive the degree of serjeant at that time.

23. John Parker, from filling the place of a Baron of the Exchequer from 1665, at the Restoration accepted the degree of serjeant, and practised.

24. Thomas Widdrington, acted in court as a serjeant after he had held the Great Seal as Commissioner up to 1659, and after holding the post of Chief Baron of the Exchequer in 1653.

EDWARD FOSS.

THE LAST GREAT LITERARY FORGERY:
THE FABRICATED LETTERS OF MARIE ANTOINETTE.
(3rd S. viii. 141, 212.)

Having in my paper on this subject supported every argument advanced in it by irrefutable historic proof, I am surprised that MR. MACRAY should seek to controvert that statement by mere assumption and hypothesis. If MR. MACRAY can demolish my arguments, and put better in their place, I will submit with all deference to his correction. But this he cannot do, nor does he attempt it. With the facts he cannot answer. He deals as Frederick the Great dealt with his opponent's pieces in a game of chess,—he knocks them off the board, and makes his moves as if they had no existence.

The character which Miss Kavanagh has given of Marie Antoinette is confirmed, as any student of the time would tell MR. MACRAY, by every authority recognised upon the subject, and by all the discoveries of modern research. But Miss Kavanagh's testimony is unfortunately at variance with the authenticity of Monsieur de Conches' and the Ritter von Arneth's alleged letters of Marie Antoinette, discovered after a slumber of half a century in the archives of Vienna: her authority, and the whole stream of history by which it is supported, is to go for nothing:—

"We agree with Miss Kavanagh," says a somewhat more competent critic than MR. MACRAY, the reviewer of the lady's work in the *Quarterly*, vol. lxxxviii., "in her estimation of the talents and accomplishments of Marie Antoinette. She was not endowed with extraordinary abilities, nor had she owed much to her early education."

To the illiteracy, both in spelling and grammar—"worthy of some grisette of the Rue St.

Denis"—which the queen imported into her *real* autographic effusions, Lady Morgan speaks from *actual inspection of her letters*, which she had seen in the museum of a nobleman in the Faubourg St. Germain. But this also, it seems, in MR. MACRAY's hypothesis, is no evidence at all; though every writer of the time, even those most intimate with the queen and most devoted to the royal cause, bear conclusive testimony to the shameless neglect which had deprived her of all education in her youth, and which no subsequent efforts by brief fitful snatches of study ever enabled her to repair. Of what she herself called the *charlatanerie* of her education at Vienna, she in after life repeatedly complained with bitter tears, and its deficiencies were too palpable to leave room for doubt as to her good faith. Abandoned by her mother—who in these letters is represented as a pattern of maternal tenderness and solicitude—to the indifference of the preceptors and governesses of the royal household, the petty artifices by which the scrutiny of the empress was eluded formed the subject of many a revelation in her conversations at Versailles. The copies which were presented to the Empress, in evidence of the progress she was making in handwriting, were all traced first in pencil by the governess—the pupil merely following with the pen over the pencilled lines. Drawings, beautifully executed, to show the skill the young archduchess had attained in the accomplishment, were also exhibited both at Paris and Vienna, which her pencil had never touched. The Abbé de Vermont, to whom her education in the literature of the country over which she was destined to rule was specially entrusted, is accused of having shamefully abused his trust by studiously keeping her in ignorance to render himself the more necessary to her. All the letters the queen sent to Vienna were revised, copied, and most probably composed by him: for as he scrupled not to proclaim at the time his large participation in her epistolary efforts, it is the most plausible explanation of the compositions now brought forward after a lapse of seventy years as the effusions of the queen, that, for all that really belonged to her in these, we must limit our belief merely to her signature; and that, for all the rest, we are indebted solely to the Abbé. For her majesty's competency to conduct such a correspondence *per se*, the concurrent testimony of all reliable history would vouch about as favourably as Miss Biddy Fudge vouched for her papa's accomplishments in the same capacity:—

"In short, my dear Doll, ev'ry quality he has
An author *should* have—except words and ideas."

Though graceful and winning as a woman and a queen, so painfully did she recognise her want of all intellectual cultivation, and so conscious was she of the inferiority to which her ignorance

subjected her in the society of women of intellect and education, that in the seclusion of Le Trianon she even made some unavailing attempts to retrieve by study those hours of childhood which had been lost by her mother's neglect at Vienna. But it was too late; and after a few days, she abandoned the attempt as hopeless. These efforts becoming known in the circles and *salons* of Paris, they were eagerly seized upon by the satirists and cynics of the time as themes of popular ridicule; and the daughter of Maria Theresa became the subject of many a song and pasquinade in the *cafés* of the capital.

That the letters now put forth in her name are compositions utterly irreconcilable with the estimate formed of her capacity, even by her most zealous advocates, is unquestionable. Loyalist as he was, the Comte de la Marck is too faithful to the demands of truth, and too conscious of the unanimous decision of history, to conceal that "she did not possess much reach of mind;" and that "the usual levity of the female character," in his opinion, disqualified her for any earnest connection with politics. Lamartine's account of her in his *History of the Girondins*, in its glorification of her beauty, majesty, and ineffable grace, borders on the hyperbolic; but of any tribute to her intellect or mental capacity, he is significantly silent. So frivolous, imprudent, and *jeune*, on her arrival in France, did her royal consort find her, that for some years he systematically secluded himself from all association with her. Yet during this very period, in the alleged correspondence discovered by Mons. De Conches and the Chevalier Von Arneth, she is represented as inditing letters full of the shrewd practical sense of a far-sighted woman of the world—she being then little more than fifteen or sixteen years of age! In ridicule of the preposterous claims put forth by many pretenders to the vacant authorship, a wit of the last century gravely proposed as the title of a popular pamphlet, *Dickey Stutt the Author of Junius*. The absurdity of the proposition is scarcely exceeded by the extravagance which would invest an ill-educated, bizarre, shallow-minded woman with the laurels of epistolary composition, and the *sagesse* of far-sighted political acumen. The daughter of Maria Theresa, it may justly be said (observes Mignet), resembled her mother too much and too little. She combined frivolity with domination and disposal of power, only to invest with it men who caused her own ruin and that of the state. After the death of Maurepas, who had always chosen popular ministers, the queen took his place with Louis XVI.; and court ministers succeeded who, by their faults, rendered the crisis inevitable which others endeavoured to prevent by their reforms. The revolution dates from this epoch.

The importance which MR. MACRAY attaches to

the suspected correspondence, in its acceptance as genuine by the critic of the *Revue de Deux Mondes*, is assuredly but hollow and delusive. Remembering the shrewd and sagacious critics by whom the *Eikon Basilike*, the Chatterton forgeries, the Lauder imposture, the Shakspearian forgery by Samuel Ireland, and, in later days, the fabricated Tasso MSS., were accepted with acclamation, I think the extent of critical gullibility is hardly to be accepted as the measure of rational faith. For no imposture of reasonable plausibility is a reputable believer, or circle of believers, ever wanting. Lord Palmerston devoutly believed the dictum of an American visionary, that Shakspeare's plays were all written by Lord Bacon, though the great Chancellor's muse in his masque on the nuptials of the Earl of Somerset with Lady Essex is but of the Sternhold and Hopkins calibre. Neither is the fertility of French talent in the science of fabrication to be forgotten, in the consideration of suspicious relics and equivocal discoveries. Of striking utterances and memorable epigrams, Monsieur is unfortunately too fond to be very scrupulous of the material with which he concocts them. "Son of Saint Louis, ascend to heaven!"—the parting address of the Abbé Edgeworth to Louis XVI.; "The Guard dies, but does not surrender!"—Cambronne's brag at Waterloo; "Nothing is changed, there is but one Frenchman the more,"—the speech of the Comte d'Artois at the Restoration; "Adieu mon plaisant pays de France,"—Marie Stuart's farewell to her beloved country; all these, and many more that might be enumerated, are purely and simply fabrications. In the same category, I am convinced, we may with perfect justice include the correspondence now so suspiciously exhumed from the secret cabinet of Vienna, of whose existence for more than seventy years no partisan or adherent of the Legitimist cause, either in Austria or France, ever dreamed or breathed a syllable: zealous as they have ever shown themselves of every trait and circumstance that could exalt the memory either of Louis XVI. or of his ill-fated consort—a correspondence of which the intrinsic contents are as suspicious as the capacity of Marie Antoinette to indite them is incredible, on the showing of all reliable history.

To the pressure of unavoidable engagements, precluding the possibility of an earlier attendance to the subject, I have been compelled to devote the long interval which has occurred between the appearance of MR. MACRAY's paper and the present reply, not to any difficulty in encountering his argument, for it presented none.

C. R. H.

THE PENDRELL FAMILY.

(3rd S. viii. 501.)

Allow me to add a few lines to the notice of "the last Pendrell known to history." I knew him well by sight, when I was a boy. His name, I think, was Charles, but he was far more commonly called "Mad Pendrell"—an appellation that seems to me, now, not without some justification. I speak of about the year 1820, when he lived in a house (now pulled down), No. 3, Angel Street, Butcherhall Lane, two doors from my father's, and professed to follow the business of a boot and shoe maker, but he was to be seen at his own door a large part of each day, "dressed like a gentleman," as people used to remark; and usually declaiming against the government in such a furious style, and with such extravagant gestures, that whilst many set him down as mad, others thought it very probable that he might be in reality a paid inciter to sedition, such as Oliver and Reynolds. Certainly he used to spout "sedition" by the hour, and no harm came to him. His wife, a very respectable-looking woman, I remember, managed the business, and brought up her family (among whom was a "Napoleon" Pendrell, a sure sign of "disaffection" in those days) as creditably as he would let her, but it was understood that none of the younger ones were baptized, for the father was a "Freethinker," as he called it, and professed to hold Church and State, Priest and King, in equal detestation. I remember some of his diatribes, but they too strongly resembled the infamous toast of Oliver the Spy—"May the last of Kings be strangled in the guts of the last of Priests"—to be reproduced. He died rather suddenly about the year 1823. Where he was buried I know not, but I remember that Angel Street was startled from its propriety one Sunday afternoon by the sudden appearance of some two or three hundred well-dressed men to attend his funeral. They were said to be Freemasons, perhaps because he was known to belong to the craft. They wore no signs of mourning, but sported white gloves, and marched two and two, with an affectation of military array; their "martial tramp" was quite appalling to sundry old ladies, and the beadle (a good-natured fellow named Honey, who lived just opposite to the dread Radical), was summoned to "see them safe out of our parish."

F.

About thirty-five years ago, I knew a lady named Mary Pendrell, who was a governess in a gentleman's family near Newtownbarry, county of Wexford. She was a person of superior education, and otherwise accomplished, both by nature and art. I was young at the time, and was a constant visitor at the house where she resided, as one of her pupils, a boy, was a play-fellow of

mine. One day, after an historical lesson, the subject of which was English history of the reign of Charles II., I was walking in a garden with her, when she called me aside and told me she was the only living representative of the family who saved that monarch. This circumstance was brought vividly to my recollection on reading the paragraph above quoted. I do not know where the lady came from nor what has become of her. I give the above as a fact, and it may be taken for what it is worth. I never knew any one of the name, nor never heard it in Ireland, except in this instance.

S. REDMOND.

Liverpool.

Some few years ago, while residing in Wolverhampton, I became acquainted, through a mutual friend, with a Mr. Pendrell, who claims to be the direct male descendant of "trusty" Richard Pendrell. Mr. Pendrell is proud of his pedigree, and retains the faith of his ancestor, but whether he is in receipt of any pension, I do not know. To my best recollection, which is necessarily imperfect, he said he was possessed of documents to substantiate his claim, notwithstanding the loss of a number of family papers by the burning of Bushbury Vicarage, where they were deposited. I do not doubt but he would willingly give every information about the Pendrell family if consulted, for he is one of nature's gentlemen, affable and unpretending. Letters would find him, addressed Catholic Presbytery, Snow Hill, Wolverhampton.

I have read the remarks of W. N. W. in your last, and have referred; to *Jerrold's (Illustrated) Magazine* for Holl's contribution, but without success.

J. E. D'OYLEY.

Liverpool.

The pension paid to this family was levied on the rectory of Hodnet, Salop, under the name of the Penderell Rent; in consequence, it is said, of the incumbent having refused shelter to the fugitive king. If this pension is no longer paid, how is the Penderell rent now applied, as the payment has been disputed and enforced long since the date of the riots in Spitalfields?

U. O. N.

Westminster Club.

STEWART, NAPOLEON'S SERVANT (3rd S. viii. 520.)—In Forsyth's *History of the Captivity of Napoleon at St. Helena*, is given a list of the whole suite of Napoleon, consisting of twenty-five persons, who accompanied him to St. Helena, but the name of Stewart does not occur among them. His servants were—four valets de chambre, Marchand, St. Denis, Noverraz, and Santini; two grooms, brothers, named Archanbault; one footman, Gentilini; a maitre d'hotel, Cipriani; a man cook, Le Page; a butler, Pierron; and a steward, Rous-

seau. (Vol. i. p. 22.) Nor does the name of Stewart occur in Napoleon's will, or any of its codicils, though legacies are there given by name to all his domestics. Is it then probable that any one of that name was with Napoleon at St. Helena?

F. C. H.

EXTINCTION OF ABORIGINAL RACES (3rd S. vii. 110.)—In further confirmation of the rapid decay of the aboriginal races of this continent, I append two paragraphs cut from Victorian journals. The first is from the *Ballarat Star* of date Oct. 23rd, 1865:—

"Those in this colony who take an interest in the fate of the aborigines will learn with regret that the remnant of the Mount Emu and Ballarat tribes now numbers not more than about 29 couples. Mr. Andrew Porteous, of Carngham, has for years past been their protector, and correspondent with the Central Board at Melbourne, and it is not too much to say that few gentlemen would have filled that office so humanely. Nevertheless his *protégés* are fast fading away, notwithstanding all his endeavours in their behalf."

The second is from the *Bendigo Advertiser* of date Oct. 9, 1865:—

"The woman Eliza, or Bye-bye, which is her native name, and who was admitted into the hospital on the 28th ult., suffering from a dislocation of the hip, received by a fall fourteen months before, died on Sunday in a sudden and unexpected manner, immediately after taking her tea. An inquest will be held on the body on Tuesday. She is the last of the Campaspe tribe, and wife of Captain Tom, who died some time ago in a railway carriage on his way to the hospital."

I may add that both the tribes mentioned above were numerous and apparently vigorous races within my own memory,—a period of about twelve years. To the credit of the Victorian government, it must be said, that no efforts are spared to preserve these too obviously doomed people. Local Christian bodies are also doing something to civilise and Christianise them; but all such efforts seem to be hopelessly vain. The pity of their sad fate is all the greater, when one considers that every separate tribe is distinctly characterised by its own peculiarities of dialect, religious customs, manners, and even physical appearance. As the tribes perish off, therefore, there are distinctive types of savage humanity dying out without any record of them remaining.

D. BLAIR.

Melbourne.

OSIRIS: ISWARA (3rd S. viii. 189, 479.)—It is said that when the Sepoy regiments were drafted from India to Egypt in the time of Bonaparte, they declared themselves in the presence of their own country's gods when face to face with the temples on the Nile. Anubis at least must have recalled Honooman, the monkey god.

Besides, the cave temples common to Western India and Upper Egypt seem to proclaim a common Brahmanism earlier than that of the more recent Hindoos.

Is not the subject worthy of a little more discussion?

O. T. D.

The letters "A U M" are initials of names of Brahma, Vishnu, and Siva. Atmubhoo (the self-existent) is a name of Brahmah; Uchyootu (the undecayable) is a name of Vishnu; Musheshwuru (the great god) is a name of Siva. (See Ward's *View of the History, Literature, and Religion of the Hindoos*.)

"The Sepoys of the army in Egypt under Lord Hutchinson imagined that they found their own temples in the ruins of Dendera, and were greatly exasperated at the natives for their neglect of the ancient deities whose images are still preserved. So strongly indeed were they impressed with this identity, that they proceeded to perform their devotions with all the ceremonies practised in their own land." (See Russell's *History of Ancient and Modern Egypt*.)

I have myself seen the temples of Egypt and the south of India, and can bear witness to their resemblance.

H. C.

There is no authority for the letters "A U M" representing the Hindu triad, Brahma, Vishnu, and Siva. And as M therefore does not signify Iswara, O. T. D. need not look for Brahma and Vishnu being represented by A and U. Probably Brahma was the real original, himself derived from Brahm, and Vishnu and Siva, deities of the southern nations of India, afterwards incorporated in the triad. O. T. D. seems to assume that Iswara is Osiris, but I think this is not proved, nor have we yet sufficient authority that the religion of ancient India was in essentials the same as that of ancient Egypt.

W. H. WHITWORTH.

THE SPANISH MAIN (3rd S. viii. 302.)—Thanks for your reply to my query. Your definition agrees with that of the only books of reference in which I can find the phrase, viz., the *Edinburgh Gazetteer* and the *American Cyclopaedia*, which concur with you in making it include *water and land* along a certain part of the South American coast. My impression was, that our ancestors in the sixteenth and seventeenth centuries, by whom it was used as a geographical expression, not yet obsolete, meant by it only the land in question, and named it *main*, to distinguish it from the islands. Is it not possible that in later times, when it had ceased to be commonly used, some confusion as to its meaning may have arisen from the word "*main*" being a synonym for *sea*? I do not remember any other geographical expression that applies both to a coast and the sea that washes it. An extract from the narrative of any of our old voyagers to whom the phrase was contemporary, using it clearly to express *the sea*, would quite satisfy me that I am wrong in my views; meanwhile you will perhaps kindly allow me to state them, which I do with great diffidence, against such a weight of authority.

W. F.

BONAR (3rd S. viii. 500.)—Has H. read the genealogy of this family in Burke's *Landed Gentry*, ed. 1846-8, Supplement, pp. 26, &c.? He will there find one derivation, according to "an ancient tradition in the family," from "*bona res*." Whether this tradition rests on any material foundation, is another question.

In Jamieson's *Scottish Dictionary* (ed. 1808), and Supplement (1825) under the article "Bondage" or "Bonnage" and "Bonnar," there appears to me a more likely derivation for the name. The two former of these terms are there stated to mean the various services in kind given by farmers to their landlords, once in force all over Scotland, but now confined to a few remote districts; while the latter is said to mean a "bond," or lease, in connection with land. The first "Bonner" might thus in all probability have been a husbandman.

The want of the prefix "de" in the early instances of the name in Scotland, coupled with the fact that there are no *lands* so called, would seem to preclude a territorial origin.

Has H. consulted Lower's *Patronymica Britannica*—a work not at present beside me?

ANGLO-SCOTTS.

COLLAR OF SS. (3rd S. viii. 485.)—Very curious is the passage that BIBLIOTHECAR. CHETHAM has quoted from Mr. King's *Gnostics and their Remains*, and still more curious is the fact of his having quoted this passage as containing an "ingenious theory" with reference to the origin and signification of the Lancastrian Collar of SS.

The "Gnostic sigil," or symbol, the character and alleged virtues of which he had just described, Mr. King in this passage asserts to have been endowed with a marvellous vitality:—

"For," he continues, "reduced to a double S thus traversed by a bar, it became a favourite device in the times of chivalry, being received as the rebus of the word *Fermesse*."

Where can I find any example, or any record or representation of any example, of "a double S. traversed by a bar," as "a device in the times of chivalry"? Upon what evidence is the assertion that this was a "favourite" device in those times, supported? Also, what is the evidence which proves this device to have been regarded and "received," in those same times, or at any time, "as a rebus of the word *Fermesse*?"

Again; the quotation proceeds thus:—

"Here, then, in this Gnostic sigil is to be found the true origin of the SS. in the collar of the garter, formerly styled the 'Collar of SS.,' rather than in the popular explanation that the letters are but the initials (*sic*) of Edward IV.'s motto—'Souverayne,' a prince posterior by a whole century to the institution of the order and its insignia."

The word "*Soverayne*" was the motto, not of Edward IV., but of Henry IV. The Collar of the Garter was added to the earlier insignia of

the Order *after* the reign of Edward IV. There are no letters SS. in the Collar of the Garter. Perhaps some correspondent of "N. & Q." will inform me, by whom and at what period the Collar of the Garter was "styled the Collar of SS.?"

CHARLES BOUTELL.

DR. JOHNSON'S RESIDENCE IN BRIGHTON (3rd S. viii. 536.)—I have shared in your correspondent's surprise and regret that no engraving or photograph of this house was to be procured in Brighton. In visits to "London super-mare" during the past three years, I have taken the trouble to make inquiries on this subject at nearly every bookseller's and printseller's shop in the town, but could never hear of any print or photograph. The woodcut of the house at p. 59, vol. iii. of Ingram and Cooke's edition of Boswell's *Life*, is stated to be "from an original sketch," and not from a contemporary print." It is very good, though not on a sufficiently large scale to show such details as, *e. g.* the ponderous door-scrappers of winged griffins, which are of very good character. I made sketches of Dr. Johnson's house a year ago, and also of its still more interesting *vis-à-vis* neighbour, the inn in which Charles II. passed the night when he made his escape from England. Much to my astonishment no print or photograph of "the King's Head Inn" was to be obtained; and the historical street, which, not so many years since, was also the fashionable street of Brighton, is now represented in the shop-windows only through the medium of views of St. Paul's church.

CUTHBERT BEDE.

NEDDRUM (3rd S. viii. 454.)—The ancient church of Nedrum is in Mahee Island, Strangford Lough, in the parish of Tullynakill, County Down. For a highly interesting account of this place, with the notices of it in the Irish Annals, and also the charters of the Priory, A.D. 1179 and 1202, see a work entitled—

"Papers read before the Down and Connor and Dro-more Church Architecture Society, during the Year 1844, with Illustrations. Printed for the Society. Belfast, 1845."

R. C.

Cork.

JOHN BLACKADER (3rd S. viii. 453.)—I have not the work referred to by F. M. S.; but I have before me *The Life and Diary of Lieut.-Col. J. Blackader*, by Andrew Crichton, Edinburgh, 1824, which gives in some detail the genealogy of the family. In a note it is said: "For a more particular account of the family, see Blackader's *Memoirs*, cap. i." I do not know the *Memoirs* here referred to. I cannot extract shortly what is said of the family in Crichton's work, but F. M. S. can see it, if he should so desire.

FREDERIC OUVRY.

REPHAIM, JOB xxvi. 5, 6. (3rd S. viii. 271, 400.)—That the Rephaim were a warlike and giant race, who gave their name to the country where they dwelt, and were not utterly destroyed until near the close of David's reign, appears from Gen. xiv. 5; 2 Sam. v. 18, and xxi. 15–22. But I think the passage in Job does not refer to the Rephaim; although the Chaldee paraphrase, and after it the Septuagint and Vulgate, interpret the word "giants." The translators of our Bible, betaking themselves to "the Hebrew fountain in preference to these *over-authorised* versions," render the word here "dead things,"—one of the meanings of the original, and certainly more in accordance with the scope and context of Job's reply to Bildad.

The translation of Hugh Broughton substantially agrees with the authorised:—

"Things without life are formed under the water, and places near them. The lowest earth is naked afore Him, and the lost hath no covering."

Whereunto is affixed the marginal comment:—

"Αψυκα—Ambre, and Pearle, and such. God his Providence reacheth to the furthest places; even to the bottom of the Sea and lowest Earth."

And Hugh Broughton is high authority, though seldom quoted than the celebrated Hebraist Lightfoot; who, in his edition of Broughton's *Works*, terms him—"the great Albionean Divine, renowned in many Nations for rare skill in Salem's and Athens' tongues."

J. L.

Dublin.

ST. JEROM'S HAT (3rd S. viii. 501.)—The hat which is usually represented, either on the head of St. Jerom, or lying near him, is not a doctor's, for a D.D. wears only a black cap, like other ecclesiastics, except that his cap has four ridges on top, when he lectures in the schools, though he wears one with three only, in common with all other clerics, in the church. The hat given to St. Jerom is intended for the hat of a cardinal. It is purely conventional, intimating the high favour and confidence of Pope St. Damasus, which he enjoyed; for it is well known that the red hat was not given to cardinals till 1534, when it was granted by Pope Paul III. To show what bold anachronisms are sometimes found, I may mention having seen more than one painting of St. Jerom with a pair of spectacles!

F. C. H.

ATTORNEY-GENERAL NOY (3rd S. viii. 190, 405.) I beg to send you a copy of a letter which appeared in the *Cornish Telegraph* of December 6, 1865, on the subject of "Attorney-General Noy and his Descendants."

"Attorney-General Noy and his Descendants.

"St. Paul, Dec. 1, 1865.

"Sir,—Perhaps the following extracts from the register of this parish, on the above subject, may, at this time, be interesting to some of your readers:—

"Attorney-General William Noy died in Wilts, 1632, leaving a son, Richard, to whom reference was made by a former correspondent. Richard Noy had a son, Edward, who was baptized the 25th of February, 1638. Edward Noy had a daughter, Lois, born 22nd Nov., 1655, and married to Thomas Tonkin on the 2nd of November, 1689. Jane, daughter of Thomas Tonkin and Lois Noy was baptized October 14th, 1699, and married to Charles Paul, February 22nd, 1722.

"Patience, daughter of Charles Paul and Jane his wife, was baptized July 1st, 1732, and married April 17th, 1762, to William Tonkin, who had a son, Thomas, baptized February 2nd, 1763; this Thomas Tonkin had three sons and three daughters, the two eldest sons, Thomas and William, being recently dead. John and the daughters still reside in this parish. Thomas, who was the eldest, has two sons, now residing in Newlyn, viz., Thomas, his eldest son, and William Henry Tonkin, a younger brother.

"Rustic."

GEORGE BETTANY.

10, Chapel Street, Penzance, Cornwall.

CURIOUS MEDAL (3rd S. viii. 500.)—I think it very probable that the heads on this medal are thus intended: the mitred bishop, Fisher of Rochester; the cardinal, the same Fisher, who was made a cardinal shortly before his death; the king, Henry VIII.; the pope, Clement VII. This supposes that the first two faces have the same features. If, however, they represent different persons, the Cardinal may be Wolsey.

F. C. H.

"AMICUS PLATO" (3rd S. viii. 441.)—I wish to add a very few words to the anecdote so well told by 'Ιερωνυμοςβίης. As the late excellent Master of Baliol felt it to be necessary to inform his guest, Mr. Jones, that the Christian name of Mrs. — was "Truth," so now it must be stated that the Master's own Christian name was "Richard;" a Christian name that some times is resolved into an equivalent of which the initial is D. We had heard of "Amicus Plato" and the Ethics, a little to the eastward of Baliol; and, consequently, in those days we knew our august neighbour and his lady, Richard and Truth of Baliol, as Δίκη καὶ Ἀλήθεια.

E COLL. TRIN.

Being a graduate of 1821, I beg to refer with pleasure to the reminiscences of Dr. Jenkins, the then master of Baliol; his short dapper figure and elegant manners, literary tastes, &c. Also of the Bishop of Peterborough, of Round, Daubeney, and other contemporaries who were there.

BREVIS.

GENEALOGICAL PUZZLE (3rd S. viii. 500.)—Each of the two gentlemen, being (by his first wife) father of one of the ladies, married secondly, and had issue by, the other lady.

JOSEPH RIX, M.D.

St. Neot's.

The answer to the puzzle propounded by F. C. H. under the above heading, is, I suppose, that each of the two ladies had married, as second wife, the other's father, and had had issue.

C. A. L.

LONDON, SATURDAY, JANUARY 13, 1866.

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Notes.

FILBERTS FROM CALIBAN'S ISLE (READY CRACKED) FOR CHRISTMAS READERS OF SHAKESPEARE.

I.

Ariel's Song.

"Come unto," &c.—Act I. Sc. 2.

Ariel is invisible to all but Prospero, and therefore might be in any shape so far as Ferdinand and the rest are concerned. But that the character may suit the action, and the action be comprehended by the audience, the spirit takes the semblance of a sea-nymph, and the spirit-chant is the lulling of the waters to rest, and the calling forth of the sea-nymphs to disport themselves on the unharassed strand. Both words and music were probably intended to be strange, and as it were fitful, the watch-dogs barking at the occasional sob of the subsiding storm. Hence I would punctuate so as to indicate that, as was the custom, they were then to take hands when or after that they had curtsied and kissed, and the next line I would make a separate invocation, thus—

"Come unto these yellow sands[;]
And then take hands[;],
Court'sied when you have, and kissed[;—]
Ye wild waves whist!—
Foot it featly here and there,
And sweet sprites the burden bear."

Y* (the) and ye were often interchanged. But I would go further. Ariel distinctly calls upon the sweet sprites to bear the burden, and "Bow, wow" is not sweet, nor a likely mode of response from sea-nymphs. Hence I would add much as do the Cambridge Editors:—

"[*Spirits dispersedly.*] Hark, hark!

[*Within.*] Bow, wow.

[*Spirits.*] The watch-dogs bark.

[*Within.*] Bow, wow."

Further still, as there was, then as now, a growing tendency to increased stage decoration, machinery, and shows, I think that there was intended to be an actual dance of sea-nymphs around about the disconsolate Ferdinand; just as there was a dance of fairies around Herne's Oak and Sir John, or of witches around the cauldron in *Macbeth*. The "Hark, hark!" is by them, and in this view the "*dispersedly*" indicates their breaking off suddenly from the circling dance and unjoining hands at the alarm of the watch-dogs, just as they finally disperse at the cock-crow. So also the chant of

"Ye wild waves whist,"

gives time for them to curtsey, kiss, join hands, and commence their dance.

II.

"*Adrian.* Though this island seem to be desert,—

Sebastian. Ha, ha, ha!

Antonio. So, you're paid."—Act II. Sc. 1:

Following Theobald, "so you're paid," is now added to Sebastian's laugh; but is not the correct distribution obtained by transposing the names Sebastian and Antonio? This gives one of those answers which are nothing in print, but pass in conversation as lively and sufficiently subtle, and which were imitated by Shakespeare from nature and the fine-gentleman conversations around him. Ha, ha! laughs Antonio, gleeful at having backed the right. As you have taken the laugh, says Sebastian, you may keep it in payment. "And that set together," says Proteus, "is noddly;" to whom Speed—"Now you have taken the pains to set it together, take it for your pains."

III.

"*Stephano.* How camest thou hither? Swear by this bottle how thou camest hither. I escaped upon a butt of sack, which the sailors heaved overboard—by this bottle [*drinks*] which I made of the bark of a tree with mine own hands, since I was cast ashore.

Caliban. I'll swear upon that bottle to be thy true subject, for the liquor is not earthly.

Stephano. [*To Cal.*] Here.—[*To Trinc.*] Swear, then, how thou escapedst.

Trinculo. Swam ashore, man, like a duck; I can swim like a duck, I'll be sworn.

Stephano. Here, kiss the book."—Act II. Sc. 2.

Stephano having asked Trinculo to swear on the bottle how he had escaped, exemplifies precept by practice, and taking the oath himself and kissing the

book, explains how he got safe to shore. Then, in answer to the monster's offer of fealty, he swears him, and as Trinculo, thirsty and afraid of Caliban's swallow, would possess himself of the bottle, he repulses him with—And swear then, how thou escapedst; before I give it you, answer my former question. When Trinculo has explained, he also gets the book to kiss.

IV—VI.

"*Prospero*. D deservedly confined into this rock,
Who hadst deserved [death] more than a prison."

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While the rhythm indicates an omission after deserved, death gives the intended sense, agrees with hadst, and from the concurrence of similar consonants, might have been omitted by the transcriber or compositor. Omissions from similar causes occur elsewhere in this play, as probably in Act IV. Sc. 1.—

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and in—

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VII.

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There may be some little doubt as to the exact stage action, but the only real difficulty is, why *Prospero*, when rising, should take the trouble to say that he is doing so. But whether he sees *Ariel*, or whether, as is more likely, through the prevision of his art, he is now aware that the time for second action is at hand, he becomes after his last speech somewhat rapt and inattentive to *Miranda* and her words. Something similar occurs when the danger from *Caliban* draws on. He speaks this, therefore, half to himself, and as in answer to his thoughts thus occultly influenced. Then, when as is natural, his daughter would rise with him, he turns to her with, "sit still," and girt in readiness, but having yet time, finishes the tale of their sea-sorrow, and compels her to sleep.

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"*Ariel*. In a cowslip's bell I lie."—Act V. Sc. 1.

Steevens sneers at the botanical knowledge which would call a cowslip's flower bell-shaped; but who does so? Certainly neither *Ariel* nor *Shakespeare*. *Ariel*'s bell in which he would shelter and crouch is the calyx of the flower, which is described to this day in botanical works as somewhat bell-shaped, and is so. B. NICHOLSON.

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"The term 'heirs' (also forming the limitation in the Montrose Patent in 1488) here occurs quite generally and unrestrictedly, from whence some in modern times would conclude that the dignity went to heirs general, but this cannot be so, because the landed property carried, *semel et simul*, a right of regality most extensive and valuable, comprising the Carse of Gowrie (the best land in Scotland), with a great portion of the patrimony of the Abbey of Scone, and is thus limited in a separate clause:—

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It therefore never could have been intended that the bare honours should go one way, and the princely possessions another; and, under the circumstances, both must be held to go together to the heirs male, or heirs male of entail, as they are elsewhere called in the grant, thus establishing that when the estates of a family are entailed upon heirs male, precisely as happens in the Crawford or Montrose instance, both before and after 1488, 'heirs' generally used in reference to them, or to any subject inherited or acquired by them, must denote heirs male. The descent of the landed patrimony alone supplies the only safe test or criterion in the circumstances. Without such a rule all would be involved in perplexity and confusion. Neither is it likely that 'heirs' would have been employed as above without the technically received acceptation in question."

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19, April, 1660.

* [Continued from 3rd S. vol. viii. 411.]

"To the Quarter Master of Hereford.

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"The Councill having received information that there are great animosities and distempers in the spiritts of some in your parts, and judging that very great vigilance is requisite to prevent the bursting thereof forth into action, they do therefore require you to keep strict guards, and to suffer no suspicious persons to pass neare your comand, nor any souldiers without ord^r from the Lord General or their Colonell or other Comand^r in Chiefe. And for the better execution of this order you are required to continue at your charge, and not to remove thence upon any private occasions of yo^r own without speciall leave in that behalf till further order. And as you shall find it necessary for preserving the publick peace, you are to call to your assistance the army and militia forces near you. We having writtten to the same tenor to the Governors of Shrewsbury, Cardiff, Chepstow, Worcester, and Glouc^r; that you may be mutually helpfull each to other for the securing of the whole, for which end you are also to apprehend and secure all straglers and other persons neere you whom you shall have just cause to suspect dangerous to the peace of the nation, and to send out parties for that end, as you shall see occasion.

"Signed in the name and by order of the Councill of State appointed by Authority of Parliam^t.

"ARTHUR ANNESLEY,
President.

"Whitehall, 21 Aprill, 1660."

"To Colonel Thomas Pury.

"Whereas I have received the information annexed ag^t some souldiers in Captain Okeshott's Troop in Col. Alured's Regim^t, you are hereby authorized from time to time for and during the space of six weekes from the date hereof to call a Court Marshall of the Commission Officers of your own Regim^t, and of such other Regim^ts, Troops or Companies as doe or shall quarter nearest unto Hereford, and to bring to tryall the said three souldiers, and to inflict upon them such punishment as according to the laws and ordinances of warre they shall be adjudged unto by the said Court. And you are hereby further authorized (during the same time) to bring to tryall before the said Court Marshall as aforesaid any other souldiers or officers that you shall be informed have spoken or acted any thing tending to Mutiny or sedition, or words of reproach or dishonour of any chief officer of the army, or have deserted their colours, and to inflict such punishment upon them as according to the said laws and ordinances they shall be adjudged unto by the said Court, provided that no punishm^t be inflicted that may extend to life or member without first acquainting me therewith, and the grounds and reasons of such judgm^t. And you are hereby authorized to administer an oath to witnesses in pursuance of this Commission. Given under my hand and seale the three and twenty day of Aprill, 1660.

"GEORGE MONCK."

"(Annexed.)

"An information ag^t John Thrift, Peter Curtis, and Thomas Osborne, Troopers in Cap. Okeshott's Troop in Col. Alured's Reg^t.

"That about 3 weekes ago John Thrift, Trooper in Capⁿ Okeshott's Troop in Coll. Alured's Regim^t, at y^e White Hart in Tewkesbury, sayd y^e Gen. Monck was a rogue, and his designs were rotten, and that they (meaning Lambert and his party) should have a day for itt, and that y^e Bayly of Tewkesbury would have troop ready for them shortly.

"That Peter Curtis of y^e same troop about y^e same time att y^e signe of the Dogg in Tewkesbury did say that

Gen. Monck was a fellow of no principle, and that noe good was ever to be expected from him.

"That Tho. Osborne of the same troop about y^e same time att the White Hart in Tewkesbury did speak slite-ingly and dishonourably against Gen^l Monck, and particularly said in reproach of him, that Monck was a monkey face.

"This is a true copy of the originall.

"THO. MARGETTS, Advocate."

CONTRIBUTIONS FROM FOREIGN BALLAD LITERATURE.

BY JAMES HENRY DIXON.

The Provençal Ballad of St. Nicholas and the Butcher.

Ancient legends relating to the murder of little children are numerous, and found in all countries. We have *The Babes in the Wood*, and *The Jew's Daughter*.* "The Prioress's Tale" in Chaucer is founded on one of these strange histories. In many of the stories, the cruel hero is a Jew or a Jewess. This class probably originated with the early monks, who, in their pious hatred of Judaism, used most unscrupulously to represent the poor Israelites as treading in the footsteps of Herod. It is doubtful whether the ballad of "St. Nicholas and the Butcher" has anything to do with any Jewish tale. It is an ancient Provençal legend, and exists in the sweet language of that country. As I have not been able to obtain the Provençal copy, I have translated from one in the old French. It is a common stall edition, printed at Montbéliard. As popular ballad printers do not elucidate or comment, I was at first at a loss to account for the origin of "St. Nicholas and the Butcher." I could only conjecture that it was founded on some story of some St. Nicholas, for there are many saints of the name in the Greek and Roman calendars. The Rev. Doctor Morgan of the Irish College, Rome—a most accomplished scholar and archæologist—has since pointed out to me the origin of the story, which is a variation of a legendary incident in the life of St. Nicholas, of Myra.

Mrs. Jameson, in her *Sacred and Legendary Art* (p. 454), thus relates the legend:—

"As he (St. Nicholas) was travelling through his diocese, he lodged in the house of a certain host *who was a*

* The ballad of the "Jew's Daughter" is evidently a monkish legend of Hugh of Lincoln, and has nothing to do either with "Milan" or the "Po," as Percy surmises, or with an Italian story. "Merry land toune," is mere land town; i. e. Lincoln, the town of the land of *meres*, or fen lakes. The "Pa" is evidently a corruption of "Wa"; i. e. wall, meaning the city wall, where the children ran down or along when they played at the ba' or ball. The ballad is written in our Border dialect. I would read the first stanza thus:—

"The rain rins down thro' mere land toune,
Sae does it down the wa';
Sae doe the lads of mere land toune
When they play at the ba'."

son of Satan. This man, in the scarcity of provisions, was accustomed to steal little children, whom he murdered and then served up their limbs to his guests. On the arrival of the bishop and his retinue, he had the audacity to serve up the dismembered limbs of those unhappy children before the man of God, who had no sooner cast his eyes on them than he was aware of the fraud. He reproached the host with his abominable crime; and going to the tub where their remains were salted down, he made over them the sign of the cross, and they rose up whole and well. The three children, who were the sons of a poor widow, were restored to their weeping mother."

The above extract is abbreviated from the "Golden Legend," where is a much more detailed account of this great miracle. Mrs. Jameson gives an engraving of the miracle from the *Heures d'Anne de Bretagne*, 1500, where the children are represented rising from a tub and looking up to their deliverer; who, with his three fingers extended, seems to be giving episcopally the Apostolic benediction. Mrs. Jameson alludes to another picture, where the tub is a baptismal font. From this she seems to think that the legend is to be interpreted allegorically. But is not this second picture a painter's continuation of the legend? The reviving of the dead is a common legendary incident. St. Samson, and many others, performed such miracles. The number "three" holds a conspicuous place in the legends of St. Nicholas. The "three balls," the common sign of our pawnbrokers, originated from a story recorded of the Saint; who on one occasion threw three round pieces of gold (some accounts say three purses) into the window of a poor man. This incident also has been treated allegorically, and the three balls have been made to signify Faith, Hope, and Charity! The Lombards, who were the great money lenders of Europe, and the precursors of our bankers, chose St. Nicholas for their patron; and his three balls were emblematical of their charity to those—

" . . . who left a pledge behind,"—

the pawnbrokers, who copied the Lombards. St. Nicholas is "the patron of thieves," and the nimble fraternity have in some places been known as the "blades of St. Nicholas." The ballad is rendered almost word for word:—

Three little children sought the plain
Gleaners of the golden grain.

They lingered past the angel-song,
And dewy shadows swept along.

'Mid the silence of the wood,
The butcher's lonely cottage stood.

"Butcher! lodge us for the night,
Lodge us till the morning light."

"Enter in, ye children small,
I can find a place for all!" *

* "Entrez, entrez, petits enfants;
Il y a de la place, assurément."

The butcher seiz'd a knife straightway,
And did the little creatures slay.

He put them in his tub of brine,
In pieces small as they were swine. *

St. Nicholas, at seven years end,
His way did to the forest wend.

He sought the butcher's cottage drear:
"Butcher! I would rest me here!"

"Enter! enter St. Nicholas!
You are welcome St. Nicholas!†

Enter! enter St. Nicholas!
There's place for you the night to pass."

Scarce had the Saint his entrance made,
He would the supper board was laid.‡

"Will you have of ham a slice?"
"I will not, for it is not nice!"

* Les a coupé en petits morceaux,
Mis en saloir comme porceaux.

Compare this with a verse in "The Jew's Daughter." The resemblance is curious.

† Verbatim—Butler says, "Rhymes the rudders are of verses;" but the old minstrels often dispensed with such verses, and steered by aid of their fiddles only.

‡ I give the original verses from this stanza to the end, so that any one may see how closely I have kept to my text—perhaps I should say to the *doggerel* of the minstrel author:—

Il n'était pas sitôt entré
Qu'il a demandé à souper.

"Voulez-vous un morceau de jambon?"

"Je n'en veux pas, il n'est pas bon."

"Voulez-vous un morceau de veau?"

"Je n'en veux pas, il n'est pas beau!"

"Du p'tit salé je veux avoir,
Qu'il y a sept ans qu'est dans le saloir!"

Quand le boucher entendit cela,
Hors de la porte, il s'enfuya.

"Boucher! boucher, ne t'enfuis pas;
Repens toi, Dieu te pardon'ra."

St. Nicolas posa trois doigts
Dessus le bord de ce saloir.

Le premier dit, "J'ai bien dormi!"
Le second dit, "Et moi aussi!"

Et le troisième répondit,
"Je croyais être en paradis!"

The old *Trouvère* is not very clear about the three fingers. Did he mean that the saint placed his three fingers of benediction on the tub, and that the act was followed by the three children speaking? Or, are we to understand that three of the children's fingers were so placed, and that the *fingers* spoke? The text will admit of either interpretation: for "enfant," as well as "doigt," is masculine; and the substantive, to agree with "le premier," &c., may be either one or the other. The idea of speaking fingers may seem strange; but, in the Scottish ballad of "Binnorie, or the Cruel Sister," we have a similar incident. The "*Legenda Aurea*" is more in accordance with the idea that the children spoke after the saint had blessed the tub of brine; but as the minstrel author has given a totally different version of the legend to the old orthodox one, it may be his poetical idea that the fingers found a voice.

"Of this veal you'll take a bit?"
 "No! I do not relish it!"
 "Give me of the little swine,
 For seven long years have lain in brine!"
 The butcher caught the words he said,
 And forthwith from the portal fled.
 "Butcher! butcher! do not flee,
 Repent and God will pardon thee!"
 St. Nicholas the tub drew near,
 And lo! he plac'd three fingers there.
 The first one said, "I sweetly rest!"
 The second said, "I too am blest!"
 The third replied, "Tis well with me,
 In Paradise I seem to be!"

Florence, Nov. 27, 1865.

THE COURT OF PIEPOUDRE.

"The performances in the booth went on thirteen or fourteen times a day in rapid succession, and the amount of labour and drudgery the poor actors had to undergo was fearful. Sometimes petty disagreements would arise between the showman and his company, which were very quickly settled before the Pie-powder Court—a court in which justice was administered 'on the nail,' so to speak."—*Cornhill Magazine*, Dec. 1865, p. 721, art. "The Old Showman." (Richardson.)

Blackstone says:—

"The court of Piepoudre is a court of record, incident to every fair or market, of which the steward of him that owns the fair or market is the judge. It was instituted to administer justice for all commercial injuries, done in that very fair or market, and not in any preceding one. So that the injury must be done, complained of, heard, and determined, within the compass of one and the same day, unless the fair continue longer. The court hath cognizance of all matters of contract that can possibly arise within the precinct of that fair or market; and the plaintiff must make oath that the cause of action arose there (Stat. 17 Edw. IV. c. 2.) From this court a writ of error lies, in the nature of an appeal, to the courts at Westminster."—3 *Bl. Com.*, ch. iv. § 1.

The words of the statute are, I think, stricter. The plaintiff shall make oath—

"Que le contract, trespasse, ou autre feet conteignuz en mesme le declaration fuist fait ou commise deins la feire temps del dit feire lou celluy preigne sa action, et dedeins les bounds et jurisdiction de mesme la feire."

The statute recites that, in consequence of the judges of piepoudre courts having committed extortions by trying to bring matters unconnected with the fairs within their jurisdiction, the merchants are afraid to come, the lords lose their profits, and the commons are unserved of such stuff and merchandise as they want. See Coke, 4 Inst. 272; Barrington, *Observations on the Statutes*, p. 336, ed. 1766, 7 Vin. Abr. 16.

Was any court of piepoudre held so late as the time of Blackstone? I suspect that he states the law of that court as Coke does that of villeinage, long after villeins had ceased to exist. The latest mention I can find of one is in *Blewett v. Marsden*, 10 East., 237; where, in an action upon a bill, the defendant pleaded judgment recovered

in the court of piepoudre in Bartholomew Fair. The court on motion allowed the plaintiff to sign judgment as for want of a plea, and ordered the defendant's attorney to pay the costs:—

"The court said that there might be occasions when they would not enter into any question as to the truth of a plea of judgment recovered, pleaded in the usual form, upon motion, but await the time for producing the roll, when such a plea would be regularly disproved; but they expressed great indignation against the abuse which had lately grown up, and was continually increasing, of loading and degrading the rolls of the court with sham pleas of this nonsensical nature, making them the vehicles of indecorous jesting. And therefore, to put a stop to this practice, they made the rule absolute in this and several other causes in which the same form of plea had been filed."

Had the defendant pleaded judgment recovered in the Court of Common Pleas, he would have gained the delay which he wanted. The indignation was not against the falsehood, but the jesting.

How many of the thirteen or fourteen performances must have been sacrificed to one suit in the piepoudre court? That it sat in Richardson's time seems very doubtful; that disputes between him and his company *could* have been settled there, is equally so; but as to whether any such were so settled, I have no doubt whatever.
 AN INNER TEMPLE.

EARLY MENTION OF TURNER.—I think the following early mention of Turner has not been noticed in recent times. I quote from a now forgotten book of literary criticisms:—

"June the 2d [1797].—Visited the Royal Exhibition. Particularly struck with a sea view by Turner—fishing vessels coming in, with a heavy swell, in apprehension of a tempest gathering in the distance, and casting, as it advances, a night of shade; while a parting glow is spread with fine effect upon the shore. The whole composition bold in design and masterly in execution. I am entirely unacquainted with the artist; but if he proceeds as he has begun, he cannot fail to become the first in his department."—*Extracts from the Diary of a Lover of Literature*. Ipswich, 1810, 4to, p. 35.

K. P. D. E.

GREEK CULTURE.—*Apropos* of Mr. Gladstone's farewell address to the Edinburgh University, is it not assuming too much to maintain that the Greek moral culture was independent of Hebrew aids?

The Greek *Alpha-Beta* is but a reproduction of the Hebrew *Aleph, Beth*, &c.; and for a thousand years before Christ, there is a presumable intercourse between Syria and Egypt,—seen in Solomon's Grecian temple, surmised in the proximity of Continental Greece to Phœnicia, and in the migratory habits of the Jews, that led adventurous members of that nation to settle in all the great towns along the Mediterranean.

I quite agree with Mr. Gladstone in his fine liberal inferences in favour of Heathen culture

and developement, and the relation of the Greek races to the common Father of mankind; but I wish for clearer *data* whereon to build that Socrates, Plato, Aristotle, and the Sages, "that loved the right," were not indebted to Hebrew sources for some of their moral illumination.

O. T. D.

THE HUNTINGDON SERMON ON WITCHCRAFT.—In the Editor's "Notices to Correspondents," p. 487, of the previous volume, I read as follows:—

"The query respecting the Lecture on Witchcraft at Huntingdon has appeared twice in 'N. & Q.' (1st S. vii. 381; x. 144), but elicited no reply. No mention is made of this lecture in the *Report of the Charity Commissioners*."

Under the first of these two references it is asked by MR. PEACOCK, "Have any of the sermons been published?" I can answer this in the affirmative, being the possessor of a rare pamphlet of 129 pages, printed at Cambridge, 1795, and entitled—

"The Inanity (*sic*) and Mischief of Vulgar Superstitions. Four Sermons preached at All Saints' Church, Huntingdon, on the 25th Day of March, in the Years 1792, 1793, 1794, 1795. By M. J. Naylor, M.A., Fellow of Queen's College, Cambridge, and Lecturer at the Parish Church of Wakefield, Yorkshire."

In the preface, of eleven pages, Mr. Naylor mentions "the peculiar circumstances that gave rise to the following sermons." In *The History of Huntingdon*, by R. C., it is stated that the indenture "was made between the Corporation of Huntingdon and Queen's College, Cambridge, Sept. 28, 1593. The sermon was regularly preached every Lady-day in All Saints' Church for above two centuries, but was very properly discontinued about two years ago" (p. 161). This was written in 1824, its anonymous author being Mr. Robert Carruthers, who was then a master in the Huntingdon Grammar School. CUTHBERT BEDE.

THE DUKE AT HAYE LA SAINTE.—In Baron Müffling's *Passages of my Life*, p. 249, he says:—

"I met the Duke in the neighbourhood of Haye-la-Sainte, holding a telescope raised in his right hand: he called out to me from a distance: 'Well! you see Macdonell has held Hougomont.'"

Is not this exactly the position of the Duke, as he appears in the statue at Hyde Park Corner? Baron Müffling was coming up on the Duke's left, in which direction the Duke is looking; and the Duke's right-hand, with the telescope, is pointing to the right, where Hougomont would be.

Is this the position the artist had in view? Is there any other moment which the statue would represent so well? WILLIAM SELWYN.
Cambridge.

THE PENNY POSTAGE.—Now that more than twenty years have elapsed since the establishment of the Penny Postage, it will be curious to read some shrewd speculations as to its probable effect,

which appeared in an article headed "Letter Writing," in the *British Critic* for January, 1842:

"What is it, what is it not to effect on the correspondence of the country? on that correspondence which bid fair, a few months since, to become a literature. Will letter writers, valuing their productions at the rate by law established, think themselves engaged to their correspondents only to the amount of a pennyworth? or will the very facilities afforded for converse with absent friends, lead them to pour themselves out more fully and freely than before? Will great wits still be at the trouble of rounding their sentences, of being neat, or harmonious, or antithetical? Or will great thoughts circulate through society at a penny the bundle, rude and unwrought as the owner first caught sight of them? Will any endure to read or write at all that deliberate composition which we now call a letter, and not rather pervade the length and breadth of the country, each for himself, with a kind of running conversation—a continual communication of small gossip and detached thoughts—new clothes—new acquaintances—dinner parties, and *bon mots*? Can we suppose that the real antique letter will at all survive the revolution, and not rather be swept away in a flood of notes, as the stately four-in-hand of our grandfathers has melted into a generation of cabriolets?"

We all know, at this date, how to answer these inquiries; and many of us must lament the disappearance of the good old satisfactory full sheet of "post paper," and the prevalence of flimsy notes, not even worth the 1d. that pays their postage. These queries about notes may deserve the consideration of "N. & Q." F. C. H.

TEETOTUM.—

"*Epigramma in rem quamquam puerilem Teetotum vocatam.*"

"Invisis numeris, uno et multiplice vultu,
Sistentem video te totum—crebro rotantem."

"*The Teetotum.*"

"Fresh from his books, an arch but studious boy
Twirled, with resilient glee, his mobile toy;
And while on single pivot foot it set,
Whisk't round the board in whirling pirouette,
Shrieked, as its figures flew too fast to note 'em,
'Te totum amo, amo te, Teetotum!'"

T. A. H.

THERE IS NOTHING NEW.—In the *Fun Almanac*, recently published, there is a woodcut of a gentleman lying on the ground; who has so large a foot that, when he holds it up, it completely shades his face from the sun. The idea, and also the picture, are to be found in *The Voyages and Travels of Sir John Mandeville, Knt.* (R. Scot, London, 1684, 8vo), where, in p. 78, we read:—

"In Ethiopie are such men as have but one foot, and they go so fast that it is a great marvel; and that is a large foot, for the shadow thereof covereth the body from Sun or Rain when they lie upon their backs."

The woodcut shows a man lying on his back, with a very large foot held over his head.

GEORGE C. BOASE.

THE CHRISTMAS THORN.—A friend of mine met a girl on Old Christmas Day, in a village of North Somerset, who told him that she was going

to see the Christmas Thorn in blossom. He accompanied her to an orchard; where he found a tree, propagated from the celebrated Glastonbury Thorn, and gathered from it several sprigs in blossom. Afterwards the girl's mother informed him, that it had been formerly the custom for the youth of both sexes to assemble under the tree at midnight, on Christmas Eve, in order to hear the bursting of the buds into flower; and she added: "As they came out, you could hear 'um haffer."

Jennings, and after him Halliwell, give this word *haffer* for to "crackle, to patter, to make repeated loud noises." C. W. BINGHAM.

Queries.

DUNBAR'S "SOCIAL LIFE IN FORMER DAYS." (EDINBURGH, 1865.)

In reading this interesting but very badly edited work, I have come upon a number of curious words: a few of which I give below. I should mention that, in endeavouring to elucidate the meanings, I have exhausted Mr. Halliwell's *Dictionary* and Jamieson's *Dictionary*—the most important authorities within my reach. Most of the words noted were used by North-of-Scotland people.

Alm (P).—"Four alms white Rhenish wine, not exceeding 17 dollars per alme." P. 149. (1694.)

Attolerance = sanction, permission. P. 177. (1676.)

Aughteendales (? casks formed of eighteen deals).—"Forty barrells soap, whereof twenty in a. and twenty in firkins." P. 148. (1694.)

Blode.—"I desired to have blode two young dogs this day" (p. 43). This the editor explains by saying the writer meant to have let his dogs "have their first taste of blood:" a much more feasible looking interpretation than Jamieson gives under "*Blead*, to train or lead on to the chase,"—quoting a story (*Statist. Acc. P. Rhymie*, xix. 204) about an old man who, when excused by his laird from going forth to do battle, on the score that his sons were many, said: "Na, na, my Lord, I'll bleed the whelps mysel; they'll bite the better." Cf. To *flesh* one's sword.

Bugdaine (?).—This word occurs in an account of a ship which conveyed from Findham "ane lading of Bear (barley), Salmond, Haring, and Codfish, to Lisbone," 1708. The following are the entries (the money is Scots):—

"To 300 dales for *bugdaine*, stellinc, and bulkes-head £100.

To nailes for *bugdaine*, &c., £10.

To carpenters for *bugdaine*, £12."

I would split the word in two, and conjecture: Bug=cask, and daline=dealing, staves; or bug=

bent, daline=deals=staves; or (less likely) bug=building, daline=deals. Coming to

Stelline, which I should say was just *stalling* or *pens*, it seems probable that the ship was fitted up specially for her cargo. There is an entry further down—"To cash for towing the *dales* out at the end,"—which, though not very clear, favours the idea that the -daline=deals.

The following words occur in an order given (1694) by a firm of merchants, in Findhorn, to their correspondents in "Rotterdam" and "Camphire":—

Tarmaluk (?), *Ombrdd Mather*, and *Gust*.—"3io. Ane kinkine *tarmaluk*, for dying; lykewise 3 casks of *ombrdd mather*, free of *gust*, about seven hundred weight the peece." P. 148.

Of the first-named article I can make nothing; but fancy the second to be some kind of *madder*, and interpret "free of *gust*" to mean free of *smell*, i. e. fresh. This at a wide venture, of course.

Pilie grist (?).—"4^{to}. Two barrells *pilie grist*; lykewise, four hogsheads *alme* . . ." P. 148.

Mellis Sugar.—"9^o. 600 lbs. *mellis sugar*, 200 lbs. *refinade*, packt in two casks" (p. 148). 'This I take to be soft, unrefined sugar, from the fact that "*refinade*" follows.

Flott Indigo.—"10^o. 200 lbs. *gad steill*; and the value of 200 gilders best of *flott indigo*, in two small casks" (p. 148). This is most likely *wet*, *fluid* indigo (see Hal. and Jam., s. v. "*Flotte*"); but possibly, refuse, *scum* (see Hal. and Jam.)

Musical Instruments.—"I can [writes a would-be governess in 1710] play on the *Treble* (?) and *Gambo* (?), Viol, Virginelles, and *Manicords* (?)." What are those I have queried?

Night-gown is used for the "evening" or company, or full-dress, worn by a lady, 1745. P. 123.

Smookes.—The Marquis of Huntly (1707) is going to enjoy fowling on the Loch of Spynie; Mr. Dunbar, a neighbouring laird is desired "to repair in your pinace." His "personall presence is nott doubted, iff leisure allow; however, order *smookes* to be putt on att Duffus, Crookmuir, &c., full of Leuchar's strong ale, betwixt eleven and twelve this night." Not being a sportsman I may be exposing my ignorance by asking what "*smookes*" are, but I can find no trace of them in any of my dictionaries. I therefore have had it suggested that the word may be "*smookes*," i. e. little mounds (see Jamieson, s. v. "*snuk*"), under which the "Leuchar's strong ale," for refreshment to the fowlers, might be concealed; or may be *snacks*, simply luncheon. I confess my shots seem rather wild, but I may have "frightened the burds, anyways." Can "*smookes*" be baits, I wonder; for I remember the old meanings of *smug*?

J. DYKES C.

THE BECCA FICA.—Near Worthing, on the coast of Sussex, a fig orchard was sometime since planted. For several years the trees have been in bearing, and a crop of ripe figs gathered. Two years since the *Becca Fica*, a bird peculiar to Italy, and which lives on figs, has made its appearance about this orchard; where it spends the summer months, and then departs. Can any of your readers tell us whether this bird has ever been seen in England before? And if not, explain the fact of its first making its appearance in the place; and at the time when figs, its peculiar food, were first largely produced in this country?

T. W. P.

COMAGENE.—One of the divisions of Syria was Comagene. Can any of your readers give the etymology of the name? **GEOGRAPHICUS.**

EMIGRATION TO SOUTH AMERICA.—What are the best books a person emigrating to South America can consult, to enable him to determine in which republic to settle? Such books assisting him at the same time to form an opinion as to the business or occupation which would best suit his qualifications in his newly-adopted country?

A. D.

FLORENTINE CUSTOM.—On the morning of Holy Thursday the Florentines collect the tree-crickets, and hang them outside their houses in small willow cages. What is the origin of the practice? I believe it is peculiar to Tuscany.

S. JACKSON.

GUILD MEDALS.—It was no uncommon thing for the trading guilds of France and Holland, in the sixteenth and seventeenth centuries, to have medals struck with the guild arms, or some appropriate device, on one side, and occasionally, though not always, with space on the other for the name of the "brother" to whom it was presented. Are any such medals of English guilds extant?

WILLIAM BLADES.

KENNINGTON.—I see, by the papers, that Col. Temple West is the ground landlord of the new Surrey Theatre: probably West Square also stands on his property. Is it known how long this property has been in the West family? The historians of Surrey describe the manor of Kennington as having been leased for ninety-nine years from about 1771, almost in its entirety, to the Clayton family; yet I see allusions made sometimes to the Duchy of Cornwall being owner of the ground rents. When did the Claytons lose their interests in the neighbourhood, and in what manner?

W. H.

OFFICE OF BENEDICTION WITH THE BLESSED SACRAMENT.—What is the date of *Benediction* as

it stands in the Vespers-book, and is used in the Roman Church at the present day? And what its authority?

A. P. I. S.

OLD PICTURES.—Permit me to add to your notices a description of an ancient oil painting, sold to me many years ago, and stated to have come from Wansted House, in the neighbourhood of which it may have remained since the occupation of the earlier mansion by the Elizabethan Earl of Leicester.

The size is 4 ft. 7 in. by 3 ft. 4. In the centre is a group, in rich Flemish dresses, representing an aged couple, and (seemingly) a son, two daughters, and a daughter-in-law: the last of whom instructs a child from a richly bound volume; and three older children (sons?) stand beside her.

This group is surrounded by persons in costumes of various climes and ages, listening to the preaching of John the Baptist, standing in his peculiar camel's-hair dress on the right. Joseph stands on the left, beside the Virgin sitting, with her infant in her lap, in the central front; and behind them is the representative of England, the Earl of Leicester, prominently placed, and clearly marked by features and dress.

The late Mr. Jackson, R.A., considered this to be a curious original; and Mr. Apostole, of the Amsterdam Gallery, attached interest to a verbal description of it. I observe (from Lysons's *Envyons*, iv. 234) that the list of pictures at Old Wansted, in the British Museum, gives an account of thirty-six of those formerly existing there; but perhaps a correspondent may throw some light on this singular combination.

LANCASTRIENSIS.

ST. CECILIA, BY SIR WM. BEECHY.—This painting was noticed in some of the early volumes of "N. & Q." (2nd S. iv. 415, 499), the saint being a portrait of Sheridan's wife (before her marriage Miss Linley) represented as playing on an organ, with two children on her right side, singing. It is believed that this picture is now in the collection of the Marquis of Lansdowne, but can any of the readers of "N. & Q." inform me what became of the copy painted by the late Sir William Beechy, in the life-time of Sheridan? and is it known whether Sir Joshua painted a duplicate of the original. The children are partly surrounded by clouds, and are evidently intended for angels. The painter having probably in his mind the description of the Saint's power, as given by Dryden, in his "Ode on Alexander's Feast," where he says, of the power of Music,—

"Let Old Timotheus yield the prize,
Or both divide the crown —
He raised a mortal to the skies,
She drew an angel down."

SIDNEY BEISLY.

Sydenham.

QUOTATION.—

"The dial spoke not, but it made shrewd signs,
And pointed full upon the stroke of murder."

Where is this quotation to be found?

A. F. B.

THE TOWN.—In the old nursery rhyme of "The Fox" we read—

"Old Mrs. Slipperslopper jumped out of bed,
And out of the window she popped her old head,
Crying 'Jan! Jan! Jan! the grey goose is gone,
And the fox has come to the town, oh.'"

(Or) gone through the town, oh."

In Scotland *the town* is an expression used by the working people to signify the homestead, or farm, and other buildings on an estate. In the legal diction also of Scotch charters of estates, the phrase is "all and hail the town and lands of —" (*villas et terras*).

Query, Is not Mrs. Slipperslopper's meaning simply that the fox has come to the farm-yard, and does the word *town* bear this signification ever in England?

EMKAY.

SIR BENJAMIN WEST.—Can any one favour me with a list of the various separate Lives of the above-named artist besides that which J. Galt wrote? I also wish to know whether he ever painted a large gallery picture, representing the death of Cardinal Beaufort; if so, what became of it? Was it sold in any of his sales; and if so, to whom? I have been informed that there either was, or was intended to have been, an engraving of the subject; if so, I should feel greatly obliged for the information regarding that also.

A LOVER OF ART.

TURKISH TOMBSTONE IN THE TEMPLE.—In the year 1852, a half-buried Turkish tombstone was noticed in a garden adjoining that of the Middle Temple. At first it was supposed to be a trophy brought from the Holy Land by one of the Knights Templar, but the inscription on the stone being translated, dispelled this idea. The inscription is as follows:—

"The object of the visitation [of the tomb] is prayer.
If it be mine to-day, it is thine to-morrow.

The received-into-mercy the pardoned,

Al. HAJJ GHUNUIM TAZI.

[Recite] a Fatihah for his soul.

Anno 1209 [A.D. 1794]."

(See *Journal of the Royal Asiatic Society*,
vol. xiii. part II.)

The gardener of the Middle Temple only knew that this stone marked the boundary of the Duchy of Lancaster.

Can any resident in the Temple furnish information respecting this monument, which was undoubtedly sculptured in the East? H. C.

WESTMINSTER ABBEY.—Can I be informed at what period those unsightly lines of iron bars, usually called "gas-piping," were added to the

building? I have heard a story that, at the coronation of George III., the musical key-note "struck the Abbey," and that these tie-rods were introduced to strengthen the arches which had been shaken. Perhaps some of your readers can supply a more reliable account. EMKAY.

Queries with Answers.

EPIGRAM ON BISHOP JEWEL.—Perhaps it is because the meaning of the word so admirably reflects the life and conduct of the man, that the biographers, and others, of the great and good Bishop Jewel ("vir verè gemmeus") seem, as it were by common consent, to have made the same play on his name in affirming that he was not only a *jewel* by name but in reality. In Isaacson's edition of *The Apology*, A.D. 1829, there is a large number of testimonies from different authors in prose and verse, in which the truth of this observation is very apparent.

I should be glad to know the author of the following epigram—one of great beauty:—

"TO BISHOP JEWEL.

"Holy Learning, sacred Arts;
Gifts of Nature, strength of Parts;
Fluent Grace, an humble Minde;
Worth reform'd, and Wit refine;
Sweetness both in Tongue and Pen;
In Sight both of Bookes and Men:
Hopes in Woe, and Feares in Weale;
Humble Knowledge, sprightly Zeale;
A liberall Heart, and free from Gall;
Close to Friends, and true to all.
Height of Courage in Truth's Duell,
Are the Stones that made this Jewell.

Let him that would be truly blest,
Weare this Jewell in his breast."

A. H. K. C. L.

[These lines are printed in *Abel Redivivus, or, the Dead yet Speaking*, 4to, 1651, p. 314, edited by Dr. Thomas Fuller; the poetical portion was from the pens of Francis Quarles and his son John.]

ARCHBISHOPS CHICHELE AND PARKER.—E. H. A. gives a quotation from Dr. Pusey's *Irenicon* (3rd S. viii. 500), which seems to imply that Archbishop Chichele was consecrated in England, and without reference to the Bishop of Rome. Yet Mr. Oxley, in his *Discourses on the Christian Hierarchy*, states that Archbishop Chichele was consecrated by Celestine V., and the inscription on his monument in Canterbury Cathedral states that he was consecrated at Siena. How are these accounts to be reconciled? V. S.

[Henry Chicheley was consecrated Bishop of St. David's by Pope Gregory XII. at Siena, according to his biographer, Arthur Duck, and the inscription on his monument. Le Neve (*Fasti*, i. 296, ed. 1854) gives the dates of his promotion as follows: "Provided to the see of St. David's by Pope Gregory XII., 4th Oct. 1407; the King restored the temporalities to him 3rd April, 1408, and he

was consecrated before the 27th April, 1408. Mr. Stubbs, in his *Registrum Sacrum Anglicanum*, p. 63, has, we think, more correctly stated, that Chicheley was consecrated Bishop of St. David's on June 17, 1408, by Pope Gregory XII. at Lucca.

Since the extract from the *Irenicon* appeared in "N. & Q.," Dr. Pusey has corrected his historical statement as follows: "The form adopted at the confirmation of Archbishop Parker was carefully framed on the old form used in the confirmations by Archbishop Chicheley." See *The Times* of Dec. 5, 1865.]

SPANISH SAYING. — "Adivino de Valderas, quando corren las canales, que se mojan las carretas (sic)." Who was this Valderas (sic), and what was the story which gave rise to the adage? Does MR. DALTON know? ROGADOR.

[When with much pomp and parade, and as if making an important communication, somebody tells us what everybody knows, the jocular reply in English is, "Queen Anne's dead!" or the exclamation of "George Horne!" as frequently heard in printing offices. A Spaniard would say, under similar circumstances: "Adivino de Marchena, que el sol posto el asno a la sombra queda," that is, "The conjuror of Marchena!" (a town of Andalusia). "After sunset, the donkey is left in the shade!" Or, using another proverbial expression to the same effect, he might say, "Adivino de Valderas, quando corren las canales, que se mojan las carretas." "Conjuror of Valderas! when the channels run, the cars are wet!" Thereby perhaps implying the important fact, that when a tap or spigot of the wine barrel leaks, the car in which the barrel is conveyed will be soaked!

Valderas is, or was, the name of a valley in North America; also, the name of a Spanish jurist.]

JOHN GRAHAM. — This gentleman was Newdigate Prizeman at Oxford, in 1833. He published *A Vision of Fair Spirits, and other Poems*, 1834; and *Geoffrey Rudel, or the Pilgrim of Love, and other Poems*, 1836. Mr. Graham was educated at Winchester, and was afterwards a member of Wadham College, Oxford; but left the University before taking a degree. Can you inform me whether the author is still living? R. I.

[John Graham, son of John Smith Graham, was born in Bernard Street, Bloomsbury, London; admitted a scholar of Winchester, 1827; became Commoner of Wadham College, Oxford, Oct. 27, 1831, and Fox and Burton Exhibitioner of Winchester in the same year. He gained the Newdigate prize in 1833, but left the University without a degree. Two poems by Mr. Graham, entitled "The Mother's Complaint on her Idiot Boy," and "The Consolation," are printed in the *Gentleman's Magazine* for August, 1862, p. 161.]

JOHN ST. MAWE. — *Selections from the Papers of John St. Mawe, A.B., late of Trinity College, Cambridge*, 1821, pp. 198. Privately printed. The author, who died in July, 1820, was educated at

St. Paul's School, and Trinity College, Cambridge. Can any of your readers inform me whether this scarce volume contains any poetical and dramatic sketches? R. I.

[This volume of *Selections* contains a Memoir of John St. Mawe, Miscellaneous Poems, pp. 1 to 170, and ends with six of the author's letters. There are no dramatic pieces.]

CHURCHES DEDICATED TO CHARLES I. — I see in an account of Falmouth that the church is dedicated to Charles I, King and Martyr. Is this correct; and if so, are there other cases of the sort in England? S. P. V.

[King Charles I. forms the solitary instance of a post-reformation dedication, six churches being named to his honour; these are, one at Falmouth, one at Tonbridge Wells, two at Plymouth, the church of Peak Forest, Derbyshire, and Newtown in Wem, Salop. — *The Calendar of the Anglican Church Illustrated*, ed. 1851, p. 42.]

Replies.

LITERARY PSEUDONYMS.

(3rd S. viii. 498.)

With all deference to your able correspondent, MR. W. CAREW HAZLITT, I think that he is in error when he states that Richard White of Basingstoke "adopted the *nom de plume* of William Bas in a translation which he published of R. Smith's treatise of the *Author and Substance of the Protestant Church and Religion*." In a copy of this work now before me, I find the name printed "*W. Baf.*;" that is, "*WV.*" not "*William*," and "*Baf.*," ending with a long or medial *f*, not a final or short one (*s*), and followed by a period as a mark of abbreviation. In his Latin works, White was in the habit of styling himself *Ricardus Vitus Basinstochius*, and I have always understood "*WV. Baf.*" to signify W[hite of] Bas[ingstoke], the English equivalent of the Latin form.

I agree with MR. HAZLITT in thinking that "a history of *Noms de Plume* would have its interest," and I hope to be able, before long, to contribute something towards the production of such a history. It will, perhaps, be in the recollection of some of the readers of "N. & Q." that I have already announced to them (2nd S. i. 129) my intention to compile a Dictionary of the anonymous and pseudonymous literature of England, on the plan of the *Dictionnaire des Ouvrages anonymes et pseudonymes* of Barbier. Since the date of that announcement, every scrap of information that has come in my way has been carefully registered, and the accumulation of materials in my possession is now so great that the time approaches when I think it may with advantage be committed to the press. One difficulty however stands in the way. I am very desirous to give the title of every

book included in the proposed work, both fully and accurately; but after exhausting the resources of the extensive library under my charge, as well as of several others of smaller importance which are within my reach, I find that there remain a considerable number of books which I wish to describe, but which I have not yet seen. These I hope to get hold of gradually; but if among the readers of "N. & Q." there be any having access to the public libraries of London, Oxford, Cambridge, or Dublin, who may feel disposed to assist me by copying a few titles, a communication to that effect addressed to myself would greatly help me, and would be thankfully received and acknowledged.

S. HALKETT.

Advocates' Library, Edinburgh.

Fully agreeing with MR. W. CAREW HAZLITT, that "a history of *Noms de Plume* would have its interest," I forward a few such *noms*, which I have collected from various sources. If the promoters of the Reformation were driven to resort to the shelter of assumed names, Catholics were compelled to the same expedient for at least two centuries, as a protection from the penal statutes. The following list refers to Catholic writers exclusively:—

<i>Marcus Antonius Constantius</i> —Bishop Gardiner	Died 1555
<i>Alan Cope</i> —Rev. Nicholas Harpsfield, D.D.	1583
<i>William Ross</i> —Rev. Wm. Reynolds, D.D.	1594
<i>George Doyley</i> —Rev. Wm. Warford, S.J.	1608
<i>N. Dolman</i>	Rev. Robt. Persons, S.J.
<i>John Howlett</i>	
<i>D. Petrus Maurique</i> —Joseph Creswell, about	1614
<i>F. B.</i>	Rev. Anthony Hoskins, S.J.
<i>H. I.</i>	
<i>George Singleton</i> —Leonard Lessius, about	1618
<i>Mathæus Tortus</i> —Card. Bellarmin	1621
<i>E. J.</i>	Rev. Roger Preston, O.S.B., about
<i>Roger Widdrington</i>	
<i>John Perne</i> —Rev. Jos. Cresswell, S.J.	1623
<i>John Mush</i> —Rev. Dr. Bagshaw, about	1625
<i>Leander à Sto. Martino</i> —Rev. Jno. Jones, O.S.B.	1636
<i>W. G.</i>	Rev. Wm. Wright, S.J.
<i>J. L.</i>	
<i>W. J.</i>	
<i>W. W.</i>	Rev. John Floyd, S.J.
<i>W. B.</i> —Rev. Lawrence Anderton, S.J.	
<i>Leonardus Hibernus</i> —Rev. Paul Shirley, S.J.	
<i>Daniel a Jesu</i>	Rev. Nathaniel Southwell, S.J.
<i>Hermannus Læmelius</i>	
<i>Annosus Fidelis</i>	
<i>Thomas Baconus</i>	Rev. Constantine Mahony, S.J., about
<i>Nathaniel Bacon</i>	
<i>N. B.</i>	
<i>Constantine Marullus</i>	1650
<i>John Flood</i> —Rev. Michael Alford	1652
<i>P. D. M.</i> —Matthew Pattensen, about	1653
<i>R. T., Esq.</i> —Rev. Thomas Read, about	1653
<i>Edward Knott</i>	Rev. Matthew Wilson
<i>Nicholas Smith</i>	
<i>J. R.</i> —Rev. Robt. Jenison (al. Freville)	1656
<i>T. C.</i> —Rev. Thos. Thorold, S.J.	1664
<i>Optatus Ductor</i> —Rev. Jas. Mumford, S.J.	1666
<i>William Birkley</i> —Mr. John Austin	1669

<i>S. C.</i> —Rev. Hugh Cressy, O.S.B.	Died 1674
<i>R. H.</i>	Mr. Abraham Woodhead
<i>N. O.</i>	
<i>Franciscus a Sta. Clara</i>	Rev. Christopher Davenport, O.S.F.
<i>Francis Coventry</i>	
<i>Francis Hunt</i>	
<i>Charles Dodd</i> —Rev. Chas. Tootell	1680
<i>Clerophilus Alethes</i> —Rev. John Constable, S.J.	1742
<i>Sigr. Pastorini</i> —Bishop Walmsley	1743
	1797

F. C. H.

MR. HAZLITT says, "A history of *Noms de Plume* would have its interest." It has been written. I possess a book, the full title of which is—

"Auteurs deguisez sous des noms etrangers; Empruntez, Supposez, Feints a plaisir, Chiffrez, Renversez, Retournez, ou Changez d'une Langue en autre.

"A Paris: chez Antoine Dezallier, rue S. Jacques, a la Couronne d'or. M.DC.XC. Avec privilege du Roi."

I suspect it to be a scarce book. I never saw any copy but my own, which I bought in Rome. It is a small octavo of 615 pages. The author, who does not give his own name, makes up the methods of disguise to the number of thirty-one. The eighteenth is—"Designer son nom par les lettres capitales qui le commencent," etc. I mention this because it is uncommon in its full extent in England, and was so employed by or for Swift. I have a small volume containing "The Tale of a Tub," "The Battel of the Books," and "Miscellanies in Prose and in Verse." The title-page begins thus: *Miscellaneous Works, comical and diverting*, by T. R. D. J. S. D. O. P. I. I.—which letters I read thus: The Reverend Doctor Jonathan Swift, Dean Of Patrick's In Ireland. The book is dated 1720.

Stuarts Lodge, Malvern Wells.

CHARADE.

(2nd S. xi. 440; xii. 35; 3rd S. viii. 527.)

A charade has been long since described as a new species of amusement:—

"Its subject must be a word of two or more syllables, each forming a distinct word; and these two or more syllables must be concealed in an enigmatical inscription, first separately, and then together."

I hope this explanation will suffice, though it is taken verbally and literally from an old dictionary; and consequently any one, who, in the course of his reading, may meet with something he does not understand, may not rush into the convenient type of "N. & Q.," and head his stupidity with the title of "Charade."

The "mysterious lines" in question are still commonly used in English tap-rooms, and are there well known by the old expression of a *catch*. The word is an ancient one, and has been used in the Authorised Version of the Scriptures,

dad de la tierra y del aire, que se continuo por espacio de veinte y seis años y comenzo no mucho despues de lo que quedo contado. Muchos historiadores de comun consentimiento testifican y afirman fue este sequedad tan grande que se secaron todas las fuentes, y rios, fuera de Ebro y Guadalquivir, y que consumida del todo la humedad, con que el polvo se junta, y se pega, la misma tierra se abrio y resultaron grandes grietas y aberturas, por donde no podian escapar, ni librarse los que querian, para sustentar, irse á otras tierras."—Mariana, *Hist. de España*, lib. i. c. xiii.

The drought was followed by strong winds, which tore up the trees, and heavy rains which devastated the country. Mariana says that it is not noticed by any Greek or Latin historian, but only by Spanish. However, he accepts it as substantially true, and occurring in the general heat and dryness which gave rise to the fable of Phaethon. The chronology is not easily fixed, as the successors of Abides for a long time (*por largos tiempos*) possessed his kingdom so unimportantly that neither their names nor the years of their reigns are recorded. Abides was the illegitimate son of the sister of Gargoris, king of Spain, who took many strange ways to have his nephew killed. He was exposed on a mountain to wild beasts, who suckled him, and then to the dogs and pigs, who would not bite him; he was laid in a narrow thoroughfare to be trampled upon; and cast into the sea, which refused to drown him; and when washed ashore, he was found by a deer and lived upon her milk. He throve and became king, as is usual in such cases.

"Sale una doncella coronada con unas torres y trae un castillo en la mano, la qual significa España, y dice:

"Alto sereno, y espacioso cielo,
Que con tus influencias enriqueces
La parte que es mayor deste mi suelo,
Y sobre muchos otros le engrandeces
Muevate á compasion mi amargo duelo,
Y pues al afligido favoreces,
Favoreceme á mi el ansia tamaña
Que soy la sola desdichada España.
Bastete ya un tiempo me tuviste
Todos mis fuertes miembros abrasados,
Y al sol, por mis entrañas descubriste
El regno oscuro de los condenados."

Cervantes, *Numancia*, A. i. Es. 2; Moratin, *Origenes del Teatro Español*, p. 457. Paris, 1838.

The thought is so accordant with the national taste, that I expect other instances will occur to those who are better acquainted than myself with Spanish literature. Bouhours quotes something like it:—

"Un écrivain portugais, en parlant d'une forteresse du Japon, dit, 'Que parece se abria para ir fazer guerra á os Demonios no inferno.'"—*Manière de Bien Penser*, p. 335. Paris, 1735.

H. B. C.

U. U. Club.

HUE AND CRY: CLAMEUR DE HARO ET CHARTE NORMANDE.

(1st S. xi. 185; 3rd S. viii. 500.)

The nonobstante clause, inserted in the "*Privilege du Roy*," was intended to over-ride local or personal (by letters) privilege.

The *Clameur de Haro*, was similar in effect to the Old English common law process of *Hue and Cry* (huer, to shout, and cry), *hutesium et clamor*, i. e. pursuing with horn and with voice all felons and maimours. (Bract. lib. 3 tr. c. 1, § 1; *Mirr.* c. 2. § 6.) The mode of executing this process was mentioned in the Statute of Westminster, 3 Edw. I. c. 9, and 4 Edw. I., *de officio coronatoris*; and was extended and regulated by Statute of Winchester, 13 Edw. I. st. 2, cc. 1 and 4; 28 Edw. III. c. 11; 27 Eliz. c. 13, and 8 Geo. II. c. 16; which were repealed by the 7 & 8 Geo. IV. c. 27.

The Norman hue and cry was called *Haro*, and is referred to in *Le Grand Customarie*, *Coutumier* or *Coutumier*. It was also called *Haro*, for the reason assigned below.

Rollo, Duke of Normandy (called *Rol*), afterwards baptized Robert on embracing Christianity, was a man of great justice and severity against grievous offenders, and one of the most remarkable of his laws was *The Clameur de Haro*.

If a party were assaulted, or any trespass committed on his property, he thrice repeated the word *haro*, and all who heard it were bound to come to his assistance. If the wrong-doer escaped, the cry was repeated from district to district throughout the whole duchy till he was apprehended: so that this system made every citizen a constable, and rendered escape almost impossible.

In remembrance therefore of their wise lawgiver, when they followed any in this pursuit, they cried *Ha Rol*, or *Ha Ro*, as if they should say: Ah! *Rol*, or Ah! *Ro*, where art thou that wert wont to redress this; or what wouldst thou do against these wretches if thou wert living?

Some writers have it *Hare Harron*, or *Haro Harron*. It is also said to come from *Hariér*, i. e. flagitare, inquietare, urgere—to vex, trouble, or molest.

By Article 5, of *Le Grand Coutumier*, the jurisdiction over *Clameur de Haro* in civil matters was given to the Viconte or his Lieutenant. Article 54 *et seq.* declare the manner of making *clameur*, and the cases in which it is to be made; and not only for maiming, or other eminent peril, but for the commencement of possessory process and matters in which the church was concerned. Both pursuer and defender were put by gages and safe pledges to prosecute and defend, and the judge had no power to avoid *Haro* without satisfaction.

Clameur de Haro still prevails in the Channel Islands in matters of trespass. Jersey, Guernsey, Alderney, and Serk, being the remnant of the ancient Duchy of Normandy.

Whilst I am on this subject, I may mention that the word *Hue* is used alone in Stat. Edw. I. stat. 2. This the Scots called *Huesium*; and Skene, verbo *Huesium*, says, it comes of the French *Oyez*, i. e. *audite*, making one etymology of this and cry, used before a proclamation. The manner of the old Scots hue and cry seems to have been no joke; because he says, if a robbery be done, a *horn is blown* and an outcry made; after which, if the party flee away, and not yield himself to the king's bailiff, *he may be lawfully slain and hanged up upon the next gallows!*

La Charte (or Chartre) Normande, inquired after, was the code of law given by Louis (Hutin) by his charter, at Vincennes, on the 19th March, 1314. It is to be found at the end of some editions of "*Le grât Coustumier, or Grand Coutumier de Normandie.*" The editions I have seen are those of Rouen (P), 1490 (P), and Caen, 1510. The former is a beautiful specimen of ink, and black-letter typography.

GEO. WHITE.

70, Russell Square.

STEWART, NAPOLEON'S SERVANT.

(3rd S. viii. 520; ix. 21.)

I am very much obliged to F. C. H. for so kindly giving me from Forsyth the names of the servants with Napoleon during his captivity at St. Helena, and am surprised that the name of Stewart does not occur among them. In answer to F. C. H.'s query—"Is it then probable, that any one of that name was with Napoleon at St. Helena?"—I may say I believe there was. Some little time ago, Mrs. Frances Freeling Broderip (daughter of the late Thomas Hood) placed in my hands a mass of MS. endorsed on the first sheet, in her father's handwriting, "MS. by Stewart, Serv^t to Napoleon, from Lieut. Fowne," and I should be glad of some information respecting it. Mrs. Broderip can give me none, beyond that it was found amongst her father's papers after his death. The MS. has undergone some little revision, evidently with a view to publication; but I cannot say that that revision is altogether an improvement. I have not read the MS. throughout; but what little I have perused here and there struck me as being interesting and worth printing. To be readable however, as a whole, the MS. requires re-writing entirely—not merely transcribing, but reconstructing; and before any person undertakes that task, I should think it would be well to know a little more about its author.

From the following introductory lines (which I give *verbatim et literatim*) the readers of N. & Q. will be able to form a correct idea of the manner and matter of the whole:—

"Dreadnought Hospital Ship, 10th Sept., 1834.

"To Captain William Bowers, Superintendent,
&c., &c. &c.

"Hon'ble Sir,

"I humbly hope that you will Excuse this Narrative in the Manner that it is Dictated or Written, it being the first Specimen of the kind that ever I attempted to Lay before a Gentleman; and from your Superior Judgment and abilities, I trust you will Excuse all Grammatical Words and Sentences; as your humble Servant being but a Poor Schoolar or Gramarian, I have tried all in my Power to the Best of my Recollection and small abilities to state every Transaction that I was present at, and to use the same Words or Meaning as I have heard Different Times During my Residence at Long Wood, from Napoleon, his Suit, and others. I do not mean to say but what Some Part of this Conversation was Spook in the french Language—but has their was young Las Casses Present During the time he was on the Island (who I am greatly Indebted to for knowing what I do), or Mr. Barrier, Napoleon's Steward, or some of the french house Servants who Could Speck a Little English, I was allways Particular enough to get them to Explain the Purport of the Conversations to me. And this I used to write down every night in a Jurnal that I kept at Long Wood up [of] the most Trifling Circumstances, which has Enabled me to Recollect what I have written for your Information and Amusement, if it will afford any,"—and so on.

Perhaps your indefatigable and obliging correspondent F. C. H. can give us some clue to Lieut. Fowne, who, if living, might remember how he came by the MS., and why he gave it to the late Thomas Hood?

S. R. T. MAYER.

Gloucester.

THE HOG'S PRAYER.

(3rd S. viii. 507, 508.)

Εὐρηκα! εὐρηκα! By virtue of the practice which it is the object of your pages to recommend, viz. that of making a note of anything interesting or new—and which, in this case, I had fortunately carried into effect, before "N. & Q." began to be published, or Captain Cuttle was heard or dreamed of—I am enabled to explain the meaning of these rhymes, and (what is more) to rescue them from the pigs.

An old and very dear relative of mine had a custom of occasionally amusing and puzzling young people by the following story and question. There was a mutiny in a West India regiment, composed partly of black and partly of white men, and it became necessary for the restoration of discipline to make an example of the ringleaders; which was done, in military fashion, by picking out thirty of the worst of them—sixteen blacks and fourteen whites. And again decimating these, by taking every tenth man, as they happened to stand in a circle, till they were reduced to half the number; and the men so taken at hazard were to be shot, by way of example to the regiment. But the sergeant, or whoever it was, that had the practical management of the business, so

ordered matters that, when the men on whom the lot of death had fallen stood apart, they were found to be all blacks: fourteen whites, and one black man only, being left. And the question is, how he contrived this?

The secret is supposed to be conveyed in the figures which your correspondent ALDERSHOT mentions to be cut upon the Kentish boys' pig-whips, and the doggrel lines quoted by him; both of which, however, are inaccurate. The following is the correct version, which I find I had written inside the cover of a book at the time of hearing it; and which, if tried, will be found to answer. The reckoning begins with No. 1, who is supposed to flatter himself that he will be saved; and saved he is found to be, in the end:—

"One before 2, 3 before 5,
Now 2 and then 2, and 4 to be kept alive;
Now 1, and then 1, and 3 to be cast;
Now 1, then twice 2, and Jack at the last" = 80.

The arrangement of circles of this nature is very simple upon paper, and suited to the capacities of children, being nothing more than inscribing a number of marks corresponding to the number of individuals, and crossing every ninth or tenth, &c., as the case may be. But in the practical view of the matter, when a person is to arrange "One before 2, 3 before 5," &c., for a definite purpose, and without apparent thought and reflection, it assumes the appearance of much art and contrivance, though merely an effort of memory.

In a little work, entitled *Select Amusements in Philosophy and Mathematics*, translated from the French of Despeau by the late D. Hutton of Woolwich (London, Kearsley, 1801, 12mo), the 23rd Problem, p. 128, is—

"To arrange 80 criminals in such a manner that, by counting them in succession, always beginning with the first, and rejecting every ninth person, 15 of them may be saved."

The key to this is found by considering the vowels *a, e, i, o, u*, to answer respectively to the numbers 1, 2, 3, 4, and 5: and the necessary arrangement of the men will be marked out by the Latin verse:

4 3 2 1 3 1 1 2 3 1 2 2 1
"Populeam virgam mater regina ferebat."

And, for the sake of merely English readers, the same thing may be done by the line:

"From numbers aid and art, never will fame depart."
W.

EDUCATION OF GEORGE III.

(3rd S. viii. 403.)

On December 5, 1732, Lord Harcourt resigned being governor to the Prince of Wales, because the King would not dismiss Stone, placed as sub-

governor to the prince by the ministry, Scott, the tutor in his father's time, but recommended by Lord Bolingbroke, and Cresset, *made treasurer by the princess's recommendation*. The reason that he insisted upon their dismissal was, that "they instilled dangerous notions and arbitrary principles into the young prince." The Whig nobility and gentry had presented a remonstrance to the king, setting forth their great concern at the hands the prince was in. To such an extent had Jacobite principles been instilled into George III., that it was believed that "Yakstrot (Lord Bute) had formed a treasonable scheme in favour of a foreign adventurer (the Chevalier), who pretended to the throne; and that the reigning Darco (George III.) was an accomplice in the project for his own deposition" (vide *Adventures of an Atom*, by Smollett). In addition to these male Jacobites, Miss Walkinshaw, the housekeeper at Leicester House, was sister of Miss Walkinshaw, the Pretender's mistress. Stone was brought before the Privy Council for having drunk the Pretender's health.

Lord Waldegrave succeeded Earl Harcourt; and on the 9th of January, the Bishop of Peterborough was made preceptor to the prince, *vice* the Bishop of Norwich who had resigned, together with the earl. These extracts are taken from Bubb Doddington's Diary, which is imperfect from October 10, 1754 to April 22, 1755; but on the 29th June of that year, "he (Stone) was not well with the Princess;" so that he could not have been dismissed with Lord Harcourt.

It will be thus seen that the earl objected to the princess's *protégés*, whatever her relations with his son might have been. The Prince of Wales had only died on the 20th of March, 1751: so that the princess, according to this story, had very soon found consolation for her loss. I do not think, however, that the name of Earl Harcourt's son was ever joined with hers, neither do I believe that the princess was "a much injured lady," for she must have behaved indiscreetly, if not worse, with Lord Bute. Junius called the Duke of Grafton "the stalking horse of a stallion," for being a *protégé* of Lord Bute's. That nobleman hired Smollett to edit *The Briton* as a government paper, yet even he wrote:—

"Gioglio was no more than a puppet moved by his own grandmother and this vile Xenian (Scotsman), between whom there was a secret correspondence which reflected very little honour on the family of the Darco."

I recommend Bubb's Diary to the notice of
W. D. J. WILKINS, B.C.L.

Cuddington, Aylesbury.

CONFEDERATE COLOURS.

(3rd S. viii. 474.)

It is not easy to describe the flag of the late Confederate States of North America in heraldic terms. Perhaps the following may pass muster: Gules, a fess argent, on a canton azure seven stars in circle argent. This is not correct, however; the blue portion is much larger than a canton, which properly occupies only one-third of the shield, while this takes up two-thirds of the depth of the flag. Perhaps the best description of this ensign is that given by the Special Committee of the Montgomery Congress, appointed to devise a flag for the new republic which they hoped to create. Their report runs thus:—

"Your Committee, therefore, recommend that the flag of the Confederate States of America shall consist of a red field, with a white space extending horizontally through the centre, and equal in width to one-third the width of the flag; the red spaces above and below to be the same width as the white; the union blue, extending down through the white space and stopping at the lower red space: in the centre of the union a circle of white stars, corresponding in number with the States in the Confederacy."

This flag was first unfurled at Montgomery on the 4th March, 1861. An American newspaper of the time gives the following graphic account of the ceremony:—

"Yesterday was an eventful day in the provincial capital of the Confederate States of America as well as in Washington. At half past three p.m. the flag of the Confederate States of America was flung out to the breeze from the staff of the Capitol; and as its proud folds gradually unfolded, it seemed to wave defiance to the northern wind that came rushing down from the Potomac laden with threats of Abolition coercion. A large concourse of spectators had assembled on Capitol Hill. Miss L. C. Tyler, one of the fair descendants of the Old Dominion, and a grand-daughter of the venerable ex-President of the United States, had been selected to perform the principal part upon this occasion. When the time had arrived for raising the banner, Miss Tyler elevated the flag to the summit of the staff, cannon thundered forth a salute, the vast assemblage rent the air with shouts of welcome, and the people of the South had for the first time a view of the Southern flag. Ere there was time to take one hasty glance at the national ensign, the eyes of all were upturned to gaze at what would perhaps at any time have attracted unusual attention; but on this occasion seemed really a providential omen. Scarcely had the first report from the salute died away, when a large and beautifully-defined circle of blue vapour arose slowly over the assemblage of Southern spirits there assembled to vow allegiance to the Southern banner, rested for many seconds on a level with the flag of the Confederate States, then gradually ascended until lost in the gaze of the multitude. It was a most beautiful and auspicious omen; and those who look with an eye of faith to the glorious future of our Confederacy, could not but believe that the same God that vouchsafed to the Christian Emperor the cross in the heavens as a promise of victory, had this day given to a young nation striving for Liberty a Divine augury of hope and national durability." — *Montgomery Advertiser*, March 5, quoted in *Illustrated News*, April 13, 1861.

The arms of the old East India Company, incorporated by Queen Elizabeth, were: Azure three ships, of three masts rigged and under sail, sails, pennants, and ensigns argent, charged with a cross gules; on a chief of the second a pale quarterly azure and gules, on the first and fourth a fleur-de-lys, on the second and third a lion passant guardant all of the second, between two roses gules, seeded or, barbed vert. *Crest*. A sphere without a frame, bound with a zodiac in bend or, between two split pennons floutant argent, each charged in chief with a cross gules, over the sphere these words—"Deus indicat." *Supporters*. Two sea lions or, the tails proper. *Motto*. "Deo ducente nil nocet."

The New East India Company, established by Act of Parliament, A.D. 1698, bore: Argent a cross gules, in the dexter chief quarter an escutcheon of the arms of France and England, quarterly, the shield ornamented and regally crowned or. *Crest*. A lion rampant guardant or, supporting between its fore feet a regal crown proper. *Supporters*. Two lions rampant guardant or, each supporting a banner erect argent, charged with a cross gules. *Motto*. "Auspicio regis et senatus Angliæ." (See *Burke's Armory*, sub voce.)

K. P. D. E.

THE COBRA AND THE MUNGOOSE.

(3rd S. iv. 205.)

I enclose you cuttings from the *Madras Times*, and trust, if you think them worthy of insertion, you will grant them a place in your columns.

"To the Editor of the MADRAS TIMES.

"Sir,—Yesterday morning, the 9th instant, at about 8 A.M., Mr. Comyn, Assistant Collector of this place, brought me, in a chatty, a fine Cobra, measuring 5 feet 3 inches, which he had just seen caught by the prisoners of the jail, while cutting down the prickly pear in and about the Fort. We had it conveyed to a large room, where we immediately released it from its prison, and a Mongoose was at the same time introduced into the apartment. The Mongoose being a young one (not the hero of the former fights, he is absent without leave), and very sick at the time, showed no inclination to do battle with his antagonist. In this dilemma we had recourse to the expedient of seizing the Mongoose by his tail, and holding him thus suspended in front of the Cobra. The Cobra at once awoke to the knowledge of his danger, and with hood distended, threw himself back in a position of defence and prepared to engage in direful combat with his renowned antagonist, and at once struck the Mongoose on the face; this made the Mongoose shriek piteously, and on my raising him up, and letting him rest on my arm, blood flowed freely from him on my sleeve. Again the Mongoose was put at the Cobra, and again was he struck—a third time—and a fourth time, till a seventh time—each time receiving a strike and sometimes retaliating by viciously laying hold of the Cobra.

Thinking that the experiment, as far as the Cobra and Mongoose were concerned, was sufficient, we let the Mongoose go, opened the door for him, and watched his movements. Instead of his seeking the herb so famous for its

reputed antidote, he retired into the corner of a room from whence he had been taken in the first instance to combat with the Cobra, and where he had been in the habit since his illness, of sleeping, and there he curled himself up and went to sleep. After this we sent for a cock and got him struck by the Cobra, using the same expedient of holding him up in front of the Cobra; a hen was then brought in and she too was struck. We left the cock and hen in the room and awaited anxiously the result. After some hours, neither appeared to have been affected in the slightest by the poison, and I was beginning to fear that this experiment would fail to convince Mofussil sceptics. However, this morning the cock was found dead, and I am happy to say that the Mongoose not only seems not to have suffered from the Cobra, but seems never to have been ill at all; he bears the marks of five bites about the lips and face, one of which, by pressing on it with the finger, evidently gives him pain.

"A Rat was this morning put into a large cage with the Cobra; he showed considerably more pluck than the sickly little Mongoose, and at once set to work, but without any discretion nibbled away at the Cobra, commencing at the tail, then along the back, and eventually severely bit him about his lips. At last we succeeded in the object of the experiment and got the Rat fairly bitten, though not *struck*. The Rat is alive, and it is now many hours since he was bitten.

"I have many times tried the experiment of getting a Scorpion to sting a Rat, and have observed in every experiment without a single exception that the Rat does not care for the sting of a Scorpion; one can easily be certain of this by seeing the Rat sitting up on his hind legs, cleaning his face with his paws, or eating immediately after he is stung, and in fact in many other ways.

"By these experiments I have proved that the Rat is not affected by the sting of a Scorpion, and I think I shall be able also to show that there is also in the blood of a Rat a prophylactic against the poison of a Cobra. However, I admit one experiment is not sufficient. This afternoon I extracted the fangs of the Cobra; they were three in number, two from one side and one from the other.

"I have already published the results of three fights between a Cobra and a Mongoose; this is the fourth. All have resulted in the proof that there is in the blood of the Mongoose a prophylactic against the venom of a Cobra, and that the Mongoose seeks no herb as an antidote, and that the whole story is a myth.

"In conclusion, I am happy to observe, through your kindness in publishing them, that my experiments have been republished in scientific publications at home; and I hope never again to hear as fact the absurd story of the Mongoose seeking a herb as an antidote after being bitten by a Cobra. The Mongoose needs no herb, and seeks none.

"I remain, sir, yours truly,

"K. MACAULAY, Major,
"23rd Regiment, L.I.

"Trichinopoly, 10th Oct. 1865."

"To the Editor of the MADRAS TIMES.

"Sir,—This morning about 9 o'clock, an officer sent me information of a Cobra being discovered in an empty cistern in his garden. I repaired immediately to the spot, and without any difficulty coaxed him into a Chatty. I brought him thus secured home, where a few friends, about a dozen, assembled soon after to witness the experiment of the effect of the poison on the Mongoose.

"In a large room the Cobra was let loose; and my young Mongoose, it was determined, should be the first to be experimented upon. Taking it by the tail, I held it up

in front of the Cobra, and readily got it struck twice to the satisfaction of every one present; he was then sent away and caged.

"The hero of the former fights, having the day previous been caught, was now available for the test. He was brought into the room and put down in front of the Cobra, whereupon he immediately assumed the assailant. A very few moments elapsed before every one present was satisfied that he had been severely struck several times. He pursued the usual manœuvre of endeavouring to tire the Cobra, and, to make a long story short, soon put the snake *hors de combat*.

"On examining the Cobra after the fight, we found one fang had been broken, the other was entire. The Cobra measured four feet seven inches. The little Mongoose was now uncaged, and his movements watched; he showed no inclination to go into the garden to look for the antidote, but went about the house as usual. I must not omit to mention, however, that my butler afterwards discovered him looking for the herb in the butter pot.

"The other Mongoose has been tied up ever since, and shows no symptoms of the poison having disagreed with him; his death, however, should it take place, will be duly reported.

"This is the last experiment of the Cobra *versus* Mongoose that I shall trouble you with, thanking you at the same time for giving insertion to my previous experiments.

"I remain, Sir, yours truly,

"K. MACAULAY, Major,
"23rd Regiment, L. I.

"Trichinopoly, 12th Oct., 1865."

W. K.

Lahore, Central India,
29th October, 1865.

THE WORD "BEING" (3rd S. viii. 426, 530.)—The question is not of the *etymology* of this word; for every one knows that it is derived from the verb *to be*, and that it is the present participle of that verb. The real question is, how came *being* to be used as an adverb? CANON DALTON tells us nothing new when he informs us, on the authority of Nares, that the word is an *adverb*, and an abbreviation of "it being so." What we want to discover is, whether we have not derived the use of this, as we have of so many other forms of expression, from the French. To me it appears far more probable that it came thus to us ready formed, than that both nations should have gone through the same process with their respective languages, independently of each other. F. C. H.

EIKON BASILIKE (3rd S. viii. *passim*.)—A very useful list of editions—comprising thirty of what are called the *first impression*, without the prayers, to the year 1681, and twenty-seven of the *second impression*, with the prayers to the year 1686—is printed in Dr. Thos. Wagstaffe's *Vindication of King Charles the Martyr*, pp. 138-140, third edit. 4to, Lond. 1711.

W. D. MACRAY.

ANONYMOUS DRAMA (3rd S. viii. 473.)—The authoress of *Elidure and Edward*, was Mrs. E.

Fletcher, the deceased wife of the late Archibald Fletcher, Esq., Advocate. S. HALKETT.

PERPLEXED RELATIONSHIP (3rd S. viii. 525.)—In this case the relationships appear to run throughout in exact duplicate.

A. and B. are widows; C. is son of A., D. of B. A. marries D.; B. marries C.

E. F. are son and daughter of A. and D.; G. H. of B. and C.

Then A. is to B. mother-in-law and daughter-in-law; and so is B. to A.

E. and F. are grandchildren of B.; G. and H. of A.

But A. being mother-in-law to B., her children E. and F. are brother and sister-in-law to B., as well as grandchildren; and so G. and H. to A.

Therefore, E. and F. are uncle and aunt to B.'s children G. and H.; and *vice versa*.

C. is half-brother to E. and F.; D. to G. and H.

There probably are many more relationships than these in the case; and in *subsequent generations* the entanglements would be still greater, and more numerous. LYTTELTON.

ETYMOLOGY OF BICKERSTAFFE AND BICKERSTETH (3rd S. viii. 485.)—Mr. Lower, in the first alphabet of his *Patronymica Britannica*, has explained these names as in the passage of his *Essays on English Surnames*, quoted in p. 485. But he has corrected the misapprehension in his Supplement as follows:—

"The definition is erroneous—the name being local, from Bickerstaffe, a township in the parish of Ormskirk, co. Lancaster, which in early times belonged to the family. It was sometimes written Bickerstath, whence Bickersteth."

And the latter, no doubt, is the more correct form, the former being the corruption. In the *Promptorium Parvulorum* we read, "STATHE, waterys syde. Statio. Catholicon." Upon which Mr. Way, the editor, makes these remarks, "At Lynn are quays called Common Staith, King's Staith, &c. The name occurs frequently in Norfolk. A.-S. Stæth, *litus*."

It is most probable that Longstaffe and other names ending in *staffe* might also be shown to be of the like origin. It is certain that a great many personal surnames are really local, which now wear at first sight a very different guise.

J. G. N.

THE BASS AND THE MAY (3rd S. viii. 499.)—The prophecy to which V. S. V. refers has nothing to do either with the Bass Rock, the Isle of May, or Norwegian rovers. It is one of the numerous *post facto* predictions which appeared on the accession of James VI. of Scotland to the English throne.

Bacon's version is inaccurate, having been most probably taken down from oral recitation, and

printed without sufficient attention to the fact, that the prophecy is in the old national Scotch language.

When correctly given, it should run as follows:—

"Then shall be seen upon a day,
Between the *Bauch* and the *May*,
The *Black fleet* of Norway;
When that is come and gone,
England build houses of lime and stone,
For after wars shall you have none."

Bauch is a well known Scotch adjective, by no means complimentary, but very characteristic of our Sixth James.

The *May* is Anne of Denmark. *May*, in Scotch, means "maid;" and in this case has a most poetical reference to a former Norway maiden, whose untimely death in Orkney led to the subsequent wars between England and Scotland.

"The Black fleet of Norway," has no reference to ships of any kind. *Fleet* is Scotch for "flood." The allusion is to the severe storms which prevented the sailing of the Princess Anne, and led to the king's romantic expedition to bring home his wife.

The subsequent lines refer to the cessation of the border raids between the two kingdoms consequent on this event. The international wars came to an end in prospect of the impending union of the crowns, and better dwellings were in consequence built by the population on each side of the frontiers, when the chance of their being frequently burned and harried was at an end.

GEORGE VERE IRVING.

EPIGRAM ON GIBBON (3rd S. viii. 474, 546.)—Of the many epigrams on Gibbon, I may be allowed to quote another, for the especial edification of some of your readers:—

"Enthusiasts, Lutherans, and Monks,
Jews, Syndics, Calvinists, and Punks,
Gibbon an Atheist call;
Whilst he, unhurt, in placid mood,
To prove himself a Christian good,
Kindly forgives them all."

WILLIAM PINKERTON.

COSTREL (3rd S. viii. 484.)—The "big folio," in which MR. WALTER WHITE found the old song about Malvern, is Nash's *History of Worcestershire* (2nd edition, ii. 127, 1799). This author does not say whether the song was found in MS. or printed: "A song which seems to have been composed about the reign of James I.; one copy was found dated 1600, but on what authority I know not."

JAYDEE.

BEDE ALE (3rd S. viii. 436, 508.)—F. C. H. seems to be wrong in saying that the *Bid Ale* was drunk at the convivial assemblies at houses of newly-married couples. If he refers to Prynne's *Canterburie's Doome* (1646, pp. 141—151), he will find a "Bid Ale" described as "a public meeting

... when an honest man, decayed in his estate, is set up again by the liberal Benevolence and Contribution of friends at a Feast; but this is laid aside almost in every place."

There used to prevail in Shropshire a singular custom peculiar to that county, called the "Cuckoo Ale," which was celebrated in the month of May, and sometimes near the latter end of April. As soon as the first cuckoo had been heard, all the labouring classes left work (even if in the morning), and devoted the remainder of the day to mirth and jollity. The last record I find of this practice is in the *Gloucester Journal* for May 14, 1821.

S. R. T. MAYER.

Gloucester.

WOODEN LEG (3rd S. viii. 416, 501.)—Thoror with the wooden leg is mentioned in the Icelandic *Eyrbyggja Saga*, which is supposed to have been composed *antè* 1264. *Vide* abstract of it in the *Illustrations of Northern Antiquities*, 1814, Edinburgh, 4to.

WALTER RYE.

Chelsea.

NUMISMATIC (3rd S. viii. 500.)—The legend upon S. J. H.'s coin is as follows: FERDINANDUS . I . HISPANIARUM . INFANS . DEI . GRATIA . PARMÆ . PLACENTIÆ . VASTALLÆ . DUX.

JOHN DAVIDSON.

FIRST PRINCIPLES (3rd S. viii. 499.)—A correspondent, V. S. V., calls attention to the solecism of "first principles," and illustrates it by the *reductio ad absurdum*, were we to speak of "second or third principles." The phrase is a modern one, and I rather think it will first be found in the *New View of Society*, and other works of the late Robert Owen; in which, and in his spoken lectures, he recommended his own system of "co-operation" as a return to first principles, from the evils which he discovered in the prevalence of competition and the unequal distribution of property.

J. E. T.

THE FOURTH OF MARCH (3rd S. vii. 197.)—There is no reason to believe that the founders of the American Republic fixed on the 4th of March as the day for inaugurating the President, for the reason mentioned by your correspondent A. L. M. It would rather seem that the day on which the then new government was to go into operation was determined by accident, and every fourth anniversary of that day is naturally the time for inaugurating the President. The Convention which formed the Constitution could not fix the time at which its operation should commence; for they could not know when it would be ratified by nine States, and until then it would not be in force. They therefore authorised the Congress of the old Confederation—the only central political body in existence—to fix, as soon as the Constitution had been ratified, days for choosing electors of President and Vice-President, for choosing those

officers themselves, and on which the proceedings under the Constitution should commence. (See *Madison Papers*, p. 1571.)

In September, 1788, the old Congress was officially informed of the ratification by the requisite nine states. It was very desirable that the new Government should go into operation as early as possible. Congress therefore passed, on the 13th of September, a resolution executing the power conferred upon them. It fixed the first Wednesday in the year 1789 for the choice of electors. The intervening time was left for some necessary preliminary action by the States. The other two days were to follow, at intervals of a month between every two days, on the first Wednesdays in February and March. The last happened to fall on the fourth of the month. (See *Hildreth's History of the United States*, Series I. vol. iii. p. 547.)

The fancy, mentioned by your correspondent, made its appearance in this country about twenty years ago. It was probably a hoax perpetrated by or upon the editor of some newspaper, and circulated, perhaps, during a dearth of news. It is remarkable that no one should have recollected that, within a certain cycle, every day of the year falls on every day of the week, and that there can be no difference among days in that particular. In 1849, President Taylor was inaugurated on the 5th of March, because the 4th fell on Sunday.

H. Y. S.

Baltimore, U. S.

DON NIPPERY SEPTO (3rd S. viii. 521.)—The following version of the odd rigmorole sent by INQUISITOR, came from an old Yorkshire woman learned in such mystic lore:—

"Rise, master of all masters,
Out of your dungeon-decree,
Put on your farty crackers,
Call up Dame, Dame Paradise,
And your daughter Stride-a-bush.
The black-faced Jifferer
Has jumped into hot popolorum,
And for want of Mount Clearum
We're all undone."

The explanation being, that a serving-man, discontented with his place, threw the cat into the fire, and before taking himself off, called up his master in these words; using terms which his master had himself assigned to his breeches, &c. How far the failure of memory, or the licence permitted to the narrator, may have affected this version, it is impossible, and happily needless, for me to determine.

A. CHALLSTETH.

Gray's Inn.

SOULT AND THE BATTLE OF TOULOUSE (3rd S. viii. 477.)—Memory is a very treacherous guide after the lapse of fifty years. Francis Larpent, Judge Advocate-General to the army in the Peninsula, kept a daily journal, which was posted for

England as opportunity served. These letters were published in 1852. He wrote under date March 10, "We have *some sort* of official news that the Allies are in Paris, and the Imperial Court at Orleans, and as there is no account of Bonaparte here, the French will not probably fight much." On the 10th was the battle. On the 12th, at five o'clock, "came in Ponsonby with the news from Bordeaux." Ponsonby came through Montauban, the French officer then taking his word, and letting him pass." This rather differs from General Ponsonby's own version. "Just as we were sitting down to dinner in came Cooke with the dispatches; champagne went round, and after dinner Lord Wellington gave Louis XVIII. White cockades were ordered for us to wear at the theatre in the evening." It was Larpent's opinion at the time—"I suspect that Bonaparte will try to unite his corps, and all the remains of corps near Paris, and Augereau's from Lyons, and Marshal Soult's and Suchet's towards Montpellier." Perhaps these were also the opinions of Lord Wellington, with whom Larpent was in constant intercourse. If so, was not the English general justified in giving battle to the French marshal?

J. WILKINS, B.C.L.

Addington, Aylesbury, Bucks.

"DURANCE VILE" (3rd S. viii. 456.)—I cannot but think that the suggestion in "N. & Q." (3rd S. viii. 526), that *durance vile* occurs in Spenser, is only a guess. I have read the book through "once upon a time," and still continually refer to it, and do not know where it is used; but my chief reason for thinking that Spenser does not use the expression is, that he does not employ *durance*, but the older form of the word, *duresse*; *durance* (Ital., *duranza*) having been imported into English much later than *duresse*, which is the proper old French form. *Duresse* meant originally harshness, severity, rigour; as in Old French, and in Chaucer, *Rom. of the Rose*, l. 3547. It also expressed the idea of *continuance* (compare S. Matt. xiii. 21, "which *dureth* but for a while") and hence it was well used to express long-lasting rigour, such as is caused by *imprisonment*. Spenser brings out this double idea with much force,—

"Do you by *duresse* him *compell* thereto,
And in this *prison* put him here with me."

F. Q., bk. iv. c. xii. st. 10.

In another passage he uses it to mean *imprisonment* only—

"The one right feeble through the evil rate
Of food, which in her *duresse* she had found."

F. Q., bk. iv. ch. viii. st. 19.

Compare the use of *duress* as a law term, meaning 1, constraint; 2, restraint.

Vile is a very common word in Spenser, and is often spelt *vild*, apparently for no better reason than when *gown* is pronounced *gound*; viz., be-

cause the *d* is easily tacked on in pronunciation. It is so spelt in the *Faerie Queene*, bk. v. c. xi. st. 18; bk. i. c. vi. st. 3; and in the heading to bk. vi. c. i. For further illustrations see Nares, *Glossary*, under the words "*Duresse*," "*Durance*," and "*Vild*." The sense of *durance* may be thus traced: the Greek *δῦρος*, Latin *diu*, a long time, gives *δῦρος*, Latin *durus*, long-lasting; hence Lat. *durare*, Fr. *durer*, Eng. *dure*, to last; hence again *durus* is used in a secondary sense, *tough*, *durable*, and so *hard*. The next transition is from *hard* to *harsh*, the Lat. *duritia* meaning both *hardness* and *harshness*: *duresse* is evidently the French form of *duritia*, and the Italian preserves both *durezza*, hardness, and *duranza*, duration. The question then is this—When did the English first employ *durance* (which properly means *duration*) in the sense of the other derivative *duresse*? There is an excellent example of it in Milton's *Paradise Lost*, bk. iv. l. 899: "In that dark *durance*."

WALTER W. SKEAT.

MODERN LATIN PRONUNCIATION (3rd S. vii. 34.) I do not remember at Eton or Oxford that the genitives of *domus* and *fructus* were pronounced *domuse* and *fructuse*, but I wish such pronunciation were generally adopted, and I think the Edinburgh Academy deserves great credit for introducing it. It cannot be right that *domūs* and *fructūs*, which have the *us* long, should be pronounced exactly the same as the nominatives *domus* and *fructus*, in which it is short.

The second syllables of *domūs* and *fructūs* are, as every scholar knows, contractions, and therefore long. The original genitives were *domuīs* and *fructuīs*.

W. D.

THE ROYAL ACADEMY AND ITS LATINITY (3rd S. viii. 538.)—Fortunately for the credit of the Academy the motto of its first Catalogue has been misquoted; it is—

"Major rerum mihi nascitur ordo."—*Virg.*

U. O. N.

Westminster Club.

SIR W. STANLEY'S BURIAL AND TOMB (3rd S. viii. 264, 445, 528.)—Many years have passed away, and the contents of many volumes of "N. & Q." have enlightened the readers by recitals of historic fragments and biographical sketches, since the first notice appeared on the Stanley tomb in the church of Notre Dame in Malines (see 1st S. xii. 448), but it is singular a character so thoroughly notorious should have escaped with only the very unsatisfactory references which have recently appeared in your pages. The whole of his strange career in Ireland has escaped all comment; his correspondence with the French Court must be in existence, with his schemes for the subjugation of that country to the power of France; his plans must have been ingenious from the resources he had at command, and

the unbounded means he had of acquiring information upon statistical and territorial questions. His betrayal of every trust committed to his charge is in no instance known to be founded on sordid motives, but influenced only by a wanton spirit of mischief. But this disinterested genius seems to have deserted him in his last offence, the betrayal of Deventre, where he first stipulates with the Spanish monarch for the same amount of military rank and emoluments as he then enjoyed under the Queen of England. Still there remains a question, why a man so notoriously traitorous should have been preferred to places of high trust, having left no traces of intellectual worth, or the most trifling reverence for personal honour. Again and again he accepted office and betrayed his patrons. To defend such a character is a task worthy another Walpole, if one is to be found, who would attempt to prove him "a marvellous proper man."

H. D'AVENEY.

RHYME FOR "SILVER" (3rd S. viii. 368, 531.)

"On the Dorset Downs are seen
Lambs both ewe and *chilber*,
Sporting o'er the pasture green,
Fleeces white as silver."

W. W. S.

CORREGGIO'S "READING MAGDALEN."—Having observed in your paper an article signed CUTHBERT BEDE (3rd S. viii. 443), in which the writer speaks of the little "Reading Magdalen," by Correggio, the property of Lord Ward, I have to remark that this is not an original picture, nor is it even a copy of the original. This assertion may surprise you and the rest of the world who are not acquainted with the works of the master; but had it been even a copy I should pronounce the painter to be a blockhead, who has robbed a picture of its sentiment by introducing a cold blue sky, where in the original is a beautiful umbrageous dell, with a waterfall just dimly visible through the trees. The painter, by introducing a mass of cold blue sky, with some indication of a town in the distance, has destroyed the whole sentiment of the picture. In fact, in the original there is not a particle of sky visible; nor would it have accorded with the dark blue mantle, or the solitude of the Magdalen. The original picture in the Dresden Gallery (to which I had access for fifteen months) was once stolen, and has never since been exhibited in the public gallery. There has been a copy, said to be by Dietricy, a Saxon painter, put up in the place where the original formerly hung, and this has always been taken by the vulgar crowd to be the veritable picture by Correggio. On my return to England some fifteen years ago, I allowed a Mr. Humphreys to engrave a print from one of my copies, which was largely circulated at the time.

I had some intention when the late Cardinal Wiseman was lecturing on the Fine Arts, some years ago, at the Marylebone Institution, of ad-

ressing a letter to him on the subject of Lord Ward's picture (of which he spoke as being the undoubted work of the Master). Other matters intervening I let it pass, but as CUTHBERT BEDE has revived the subject, I think it worth while to state, that on my own perfect knowledge (having made three copies of the *original*), the picture in Lord Ward's possession is not the work of the master. Correggio never made repetitions of his performances.

RICHARD EVANS.

5, Bugle Street, Southampton.

AMERICAN EDITION OF TENNYSON'S POEMS (3rd S. viii. 390, 446, 529).—In reply to K. R. C.'s twice-repeated query, "Can no legitimate means be devised of obtaining such a publication as the one in question?" permit me to inform your correspondent that copies of English copyright works printed abroad have been delivered to the owner or importer, on application to the Commissioners of Customs, inclosing the written permission of the proprietor of the copyright, and I have no doubt that a similar indulgence would be accorded to K. R. C., when he is in possession of Mr. Tennyson's sanction.

I cannot agree with MESSRS. MOXON in considering this American edition "supererogative," and would gladly place it on my own shelves beside the complete (*ni fallor*) set of *first* editions, which already find an honoured place there.

A. CHALLSTETH.

1, Verulam Buildings, Gray's Inn.

"TATTERING A KIP" (3rd S. viii. 483).—Many thanks to M. for explaining the meaning of this phrase. Will he kindly inform me where the definition is to be found?

J.

ASH-LEAF SUPERSTITION (3rd S. viii. 494).—The leaf of the ash is, as A. A. is doubtlessly aware, composed of leaflets arranged in pairs, one on either side of the stem, and the leaf usually terminates with a leaflet at the end of the central stalk, in which case the number of leaflets is odd. But occasionally this latter leaflet is wanting, and the whole then forms an "even ash-leaf." In the west of England the "four-leaved clover" is associated with the "even ash-leaf," and it is on the conjunction of the two that the whole virtue of the charm depends. The Devonshire rhyme runs thus:—

"An even-leaved ash
And a four-leaved clover,
You'll see your true love
Fore the day is over."

C. S.

An even ash-leaf is a leaf with a similar number of sprays or leaflets on each side of its stem. A superstition not unlike that recorded by A. A. is prevalent in Lincolnshire. I cannot now remember the words.

K. P. D. E.

BORELLI AND RAINSBOROUGH (3rd S. viii. 370.) Your correspondent M. JOHN H. VAN LENNEP of Zeist, near Utrecht, has in answer to an inquiry addressed by me to him, most courteously informed me that the Dutch ambassador whom Whitelock calls Rainsborough (*Mem.* vol. i. p. 440, ed. 1863) was John van Reede, Lord of Renswoude. The Dutch, like the Scotch, have the picturesque habit of calling the lords of places after their estates, and Renswoude is quite sufficiently like Rainsborough, in spelling and pronunciation, to account for Whitelock calling Van Reede by that then familiar name. After all, the mistake may not be Whitelock's, but that of one of his editors. The book has been shamefully handled by those who gave it to the world in type. The last edition, from which I quote, contains all its predecessor's blunders, with a piece of additional stupidity that is really astounding. The index (and a most vile one it is) which was made for the one volume folio of 1782, is retained to do duty for the four volumes octavo. The old pagination is reprinted in the margin, but I need not tell those who are accustomed to use books of this kind, that it is a most irksome labour to consult it.

Any information concerning Lieut.-Col. Rainsborough (rightly Rainborowe) who was killed at Doncaster in October, 1648, or any one else of his family, will be valuable to me.

Are any of his letters extant, in print or MS., beside those among the Tanner MSS. in the Bodleian Library? EDWARD PEACOCK.

Bottesford Manor, Brigg.

ETHER AND CHLOROFORM (3rd S. viii. 187, 277.) In the *Daily News* of March 4, 1861, there appeared a paragraph taken from the *Siccle*, stating that a manuscript by Papin, so well known by his inventions for applying the motive force of steam, had been discovered at Marburg in Hesse Cassel. The title of the work was *Traité des Opérations sans Douleur*, and it was stated to contain an account of—

"The different means that might be employed to deaden, or rather altogether nullify, sensibility when surgical operations are being performed in the human body. Papin composed this work in 1681 when filling the situation of professor in the University of Marburg; and in it he anticipated the effects produced in modern times by chloroform and sulphuric ether. He communicated his ideas to his colleagues in the university, but from them received anything but encouragement. In consequence he took such a disgust to medical pursuits that he gave up his profession as a physician, and directed his attention to natural philosophy, in which he subsequently became so celebrated. . . . It has now been purchased by the Grand Duke of Hesse for his private library."

R. B. PROSSER.

25, Southampton Buildings, W.C.

WILLIAM NANSON LETTSOM, M.A. (3rd S. viii. 500), was the son of John Miers Lettsom, M.D., and the grandson of John Coakley Lettsom, M.D.

He died at Westbourne Park, Paddington, Sept. 3, 1865, aged sixty-nine. See *Gentleman's Magazine* for December, 1865. Ἀλλεύς.

Dublin.

GIPSIES (3rd S. viii. 486.)—In your notice of Mr. Walter Simson's *History of the Gipsies*, you quote the following indeed "startling" assertion—"that there cannot be less than 250,000 gipsies of all castes, colours, characters, occupations, degrees of education, culture, and position in life, in the British Isles alone, and possibly double the number." In a MS. in my possession, by Mr. Vernon S. Morwood, late Lecturer at Wyld's Great Globe, and well-known as a missionary amongst, and lecturer upon, the gipsies, I find the following:—

"It must be understood that all are not gipsies who lead roving and gipsy-like lives. Many persons for various reasons adopt a nomadic mode of life (especially during the summer time), who have no right whatever to the name of gipsy, in the proper acceptation of the word. With but very few exceptions, those who claim kindred with the pure remnants of the gipsy people may be easily known by certain physical peculiarities which that race everywhere presents. The swarthy complexion, the raven-black hair, the dark eye with its pearly lustre, and the peculiar conformation of their features and marked profiles, render them as distinct a people as the Jews themselves. . . . From the most correct statistical information which can be obtained on the subject, we learn that on the Continent, in England, and all other countries, the gipsies are on the increase: the entire race numbering about 900,000, of whom by far the majority are found in Europe."

Mr. Morwood assures me that there are not 100,000 gipsies in the British Isles; and he will be glad to learn on whose authority Mr. Simson bases his statement that there are 250,000, "and possibly double the number"? We are at a loss to understand what Mr. Simson means by "castes" or "colours," though probably his work gives some explanation of the terms.

S. R. T. MAYER.

Gloucester.

MILITARY QUERIES (3rd S. viii. 332.)—MILES PEDITUS will find much of the information he seeks in the *List of all the Officers of the Army, &c.* Dublin: printed for the Clerks of the several Agents, 1780. XXXVIIIth.

CHURCHING-PEW (3rd S. viii. 500.)—Churching-pews are still frequently to be met with; there is one in the church of this place. Fifty years ago there were few churches in the county without one. M. D.'s anecdote reminds me of another of similar character. My father knew all the persons concerned in it.

About seventy years ago, there dwelt at a certain old-fashioned market town, in an eastern shire, a flourishing firm of solicitors, whom we will call A. and B. A. was a man of high standing and old family, an attached member of the

Church of England; B. was of humbler birth, and a member of the Roman Catholic church. The two partners had been in business together many years, and as age crept on them it became evident that it would be much to their interest to add a third member to the firm. Mr. X., a young south-country lawyer, a distant connection of the head of the firm, was selected for the purpose. As soon as the arrangement was made Mr. and Mrs. X. came into residence, and within a very few days Mrs. X. presented her husband with a baby. The churching was, as a matter of course, to be performed after the proper interval; but here a difficulty presented itself. It was naturally extremely unpleasant to Mrs. X. to go on such an occasion to a church where she was a perfect stranger, unaccompanied by any female friend. The difficulty was not easily got over, for the only lady in the place whom she knew was the Roman Catholic Mrs. B., who had herself never been to church in her life. It was at length, however, arranged that she should, on this occasion, accompany her Protestant friend. On the Sunday that was fixed upon for the performance of the rite, Mrs. X. was detained at home by sudden illness, but neglected to apprise Mrs. B. of the fact, who punctually at the appointed hour appeared at church, and was shown into the churching-pew by the sexton's wife, who acted as pew-opener. Notice had been given, according to custom, the day before; therefore, at the proper period, the vicar began the service for the churching of women. Mrs. B. saw nothing irregular in this, for she was quite unacquainted with the English liturgy. When, however, it was about half over, she and every one else in church were startled by the clerk breaking off abruptly, and calling out to the clergyman, "Stop, sir! stop! That's old Mrs. B., who ne'er had a bairn in her life." The consternation among the congregation may be imagined. Mrs. B. fled precipitately from the church, and never entered it again to the day of her death. EDWARD PEACOCK.

Bottesford Manor, Brigg.

In reply to M. D. I beg to say there was a churching-pew in Boston church until the recent restoration. I remember seeing an old lady of seventy years of age "churched" there some years ago (I need scarcely say in error) in a similar manner as the young ladies mentioned by your correspondent. BOTOLPH.

A YEAR AND A DAY (3rd S. viii. 186.)—The origin of this phrase seems to be this: In the common mode of speaking, at least in this country, a week, or a month, or a year is supposed to end on the day of the next week, month, or year corresponding to that on which it begins. Thus, if a week begins on Thursday, it is supposed to end on the next Thursday. When we say on Thursday week, we mean on the second Thursday from

the time of speaking. From the tenth January to the tenth day of February is a month; and when on the tenth of January say this day month, we mean on the 1st of February. It is not uncommon to say, on mas day, may we all meet this day twelv meaning next Christmas Day. But that 366 days. The law, which must speak accurately the phrase a year and a day for 11 from any day in one year to the corresponding day in the next year, both inclusive, is popularly called a year. H

Baltimore, U. S.

QUOTATION (3rd S. viii. 538.)—The line mencing —

"The last! the last! the last!"

occur in a poem by Caroline Bowles, e "On seeing some Autumn Flowers."

EPIGRAM ON THE LATE REV. D. C. (3rd 517.)—J. T. F.'s epigram reminds the under of a cognate one, which was written in 18 has not appeared in print: —

"Time brings opposites to pass,
And various maxims teaches;
Jesus came preaching on an ass,
An ass now comes and preaches."

R

HOUSEHOLD RIDDLES (3rd S. viii. 325, The following, which bears, I think, the some antiquity, I picked up in Dorset) may remark that the roe-deer is still for hunted in some parts of the county: —

"A body met a body
In a narrow lane,
Says the body to a body,
Where hast thou a-ben?"

"I've ben in my wood
A-hunting me some roe.
Then lend me thy little dog
That I may do so.

"Then take it unto thee.
Tell me its name;
For twice in the riddle,
I've told you the same."
Ans. Ben.

W.

AUTOGRAPHS (3rd S. viii. 537.)—I beg to J. H. P. that two of the most complete collections of autographs of the period of the French Revolution were those of M. De Labédoyère, and D'Arcosse. The former was, I believe, purchased a few years ago by the French Government the Bibliothèque Impériale; the latter was purchased by auction.

I have the catalogues of both, and shall be to lend them to J. H. P. if he wishes to them. GUSTAVE M

Harrow-on-the-Hill.

BONAR (3rd S. ix. 23.)—Your correspondent ANGLO-SCOTUS has been misled by Burke's

Gentry. The pedigree of Bonar is one of those mentioned as forgeries in that excellent little work *Popular Genealogists*. G. W. M.

HUSBANDS AUTHORISED TO BEAT THEIR WIVES (2nd S. ii. 478.)—Under the above heading on the above page it is said that, "daughters of marriageable age were whipped by their mothers, so late as the time of Dr. Johnson, who is said to have approved the practice." No authority is given, and I have not been able to find one. My researches into the history of manners have led me to believe that both assertions may possibly be true, however improbable they may seem. I am perhaps rather late, but I should be much obliged to T., who communicated the article, or any other person, for a reference to some authority.

H. Y. S.

Baltimore, U.S.

FANNY RUSSELL AND FREDERICK PRINCE OF WALES (3rd S. vii. 182.)—I wish, for an historical purpose, to have a reference to the authority upon which this anecdote rests. H. Y. S.

Baltimore, U.S.

Miscellaneous.

NOTES ON BOOKS, ETC.

A History of England during the Reign of George the Third. By the Right Hon. William Massey. Second Edition, revised and corrected. Vols. II., III., and IV. (Longman.)

The second edition of this fairly and pleasantly written History of the Reign of George III., revised and corrected, and printed in a cheap and compact form, is at length completed: and a reader who wants to refresh his memory as to the general course of events during the first forty years of the Third George's reign—for Mr. Massey's narrative only comes down to the Peace of Amiens in 1801—will find exactly what he wants in the book before us.

Sussex Archaeological Collections relating to the History and Antiquities of the County, published by the Sussex Archaeological Society. Vol. XVII. (Vol. V. of Second Series.) (Bacon, Lewes.)

The Sussex Archaeologists are so active in collecting materials for the history of their county, and so quick in giving those materials to the press, that we can with difficulty keep pace with them. Surely it is almost time to find a Hasted, or a Manning and Bray, to sift and arrange these materials into a History of the County.

The Gentleman's Magazine and Historic Review. New Series, No. I., January 1866. (Bradbury & Evans.)

We are no believers, as our readers know, in centenarians. We have no faith in Old Parr—we shake our own venerable head at Henry Jenkins. There is, we believe, only one authentic instance on record—and that is our old friend Sylvanus Urban; who entered on his 136th literary year on the first of this month, and seems as young as ever: for he has taken a new lease of his life from Messrs. Bradbury & Evans.

NATIONAL PORTRAIT EXHIBITION, SOUTH KENSINGTON.—The Committee are continuing their inquiries for

authentic pictures, and would be glad to receive information respecting portraits of the following persons:—Edmund Dudley (statesman), 1462—1510; Sir Richard Empson (favourite of Henry VII.), 1510; Sir E. Poyning (author of *Poyning's Law*), 1512; John Stow (antiquary), 1525—1605; Guy Fawkes (conspirator), 1606; Giles Fletcher (poet), 1588—1623; Phineas Fletcher (poet), 1584—1650; President Bradshaw, 1586—1659; Archbishop Bramhall, 1593—1663; Robert Herrick (poet), 1591—1674; Denzil Holles (statesman), 1597—1680; William Prynne (lawyer and writer), 1600—1699.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ART OF ENAMELLING, by Sam. Fletcher. London, 1613. 8m. 8vo. **DRAVER'S TREATISE ON THE DISEASES OF THE EYE AND EAR**. Edin. 1793.

Wanted by F. M. S., 329, Clarendon Villas, Plumstead, S.E.

CARLILE'S HISTORY OF ENDOWED GRAMMAR SCHOOLS.

ACKERMAN'S MICROSCOP.

WILSON'S WONDERFUL CHARACTERS, 3 vol. edition.

ARISTOTELIS, edited by John Wilson, M.D. Oxford, 1723. Folio.

Wanted by Rev. J. Pickford, M.A., Beeshampton, Rectory, Stoney Stratford, Bucks.

Notices to Correspondents.

H. L. (Leeds.) Received.

LINCOLNSHIRE HOUSEHOLD RIDDLES. We have to thank several Correspondents for corrections and additions to these Household Riddles; so numerous are they indeed that we are quite unable to give insertion to them.

C. B. "Am being" received.

Mr. Lee's interesting paper, *Forgotten Periodical Publications*, is our next.

P. R. (Southampton.) The poem on "The Burial of Moses" is by Mrs. C. F. Alexander and is printed in the *Lyra Anglicana*, 13mo. 1683, pp. 1 to 4. It is too long for quotation in our pages.

LINDSEY. Thomas Grantham's doggerel production, *The Prisoner against the Prelate* [1602] is certainly curious, as illustrating the ecclesiastical practices of the Anglican Church during the Commonwealth. On this subject we would recommend the perusal of the *Hierurgia Anglicana*, published by the Cambridge Camden Society, 8vo, 1818. Grantham's work ought to contain a curious wood engraving of a prison and a cathedral.

T. J. C. P. On the connection between Pagan and Christian customs the following works may be consulted: *Godfrey Higgins's Anaclypsis*, 2 vols. 4to, 1836; and *Compers Middleton's Letter from Rome*, showing the continuity between Popery and Paganism, 8vo, 1711, 1834, 1841. Middleton, however, had a little respect for the miracles of the Apostles as for those of the Roman Catholic saints.

A. L. J. B. For the best life of John Bunyan consult that by George Offor, prefixed to Bunyan's *Whole Works*, 3 vols. Glasgow, 8vo, 1852. For notices of Judge Jeffreys and Col. Percy Kirke see Lord Macaulay's *History of England*, vol. 1.

G. O. L. The query on *Drunkenness* appeared in our last volume, p. 151.

W. G. Eleven articles will be found in our First Series on the poem "Could we with ink the ocean fill." See the General Index, art. "Quotations," p. 110.

GEORGE LLOYD. From a cutting we find Mr. Thomas Wright's letter to *The Times* on the Worcester excavations is dated Oct. 5, 1861, so that it probably appeared on the next or following day.

ERRATUM.—2nd S. ix. p. 34, col. 1. line 23, for "Αψυκα read Αψυχα.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

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WILLIAM GREIG SMITH, 32, Wellington Street, Strand.
And by order of all Booksellers and Newsmen.

LONDON, SATURDAY, JANUARY 20, 1866.

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FORGOTTEN PERIODICAL PUBLICATIONS.

The following quotation is from *Essays, &c., illustrative of the Rambler, Adventurer, and Idler*, &c. By Nathan Drake, M.D., 1809, vol. i. pp. 15, 16:—

"THE RAMBLER. It is probable, from circumstances which we shall afterwards have occasion to mention, that Dr. Johnson was ignorant of this anticipation of title. The first *Rambler* appeared in 1712, but only one number has escaped the ravages of time; this is in the British Museum, and does not appear, observes the annotator on the *Tatler*, inferior to any of the earlier imitations of the *Tatler*, &c., in respect of wit, humour, or literary composition." To what extent this paper was carried is unknown."

At the conclusion of his second volume of the same essays, published the following year, Dr. Drake gives a Table of Periodical Papers, from the year 1709 to the year 1809, with the day, month, and year, of the commencement of each paper, whenever it could be satisfactorily ascertained. The total number of papers in his Table is 212 for the whole century; and, as one half appeared during the first forty-one years, the doctor fairly concludes that the "rapidity and fertility of production" was greater in the former than in the latter half of the century.

[* *Tatler* of 1797, vol. iv. pp. 262, 263. Dr. Drake's reference.—W. L.]

I have now to direct attention to the fact that in the doctor's Table the only item for the whole year 1712, is the unique *Rambler*, above mentioned, without month or specific date.

Immediately preceding the Table, he says:—

"The few papers, in the following Table, to which an asterisk * is prefixed, I have not been sufficiently fortunate to obtain."

Turning to his Table, I find the following papers *all placed to the year 1715*, and each distinguished with an *asterisk*:—

"The Miscellany. The Hermit. The Surprise. The Silent Monitor. The Inquisitor. The Pilgrim. The Restorer. The Instructor. The Grumbler."

Wishing recently to see the only surviving number of the first *Rambler*, in the British Museum, I first exhausted the Catalogues of Newspapers; secondly, the section "Periodical Publications," in the New General Catalogue; thirdly, the Old Catalogue; then the King's Pamphlets, the King's Library, and the Grenville Catalogues; but all without success. Unwilling to abandon the search, I took up Dr. Drake's reference, and procured the *Tatler*, 1797. The editor and annotator of that edition was the celebrated John Nichols; and the first quotation above, clearly shows that Dr. Drake had read Mr. Nichols's note in the fourth volume, p. 262, 263. The very paragraph from which the doctor quotes enumerates all the above papers to which he has prefixed an asterisk, and in the same order as they appear in his Table, but without any year of publication. Mr. Nichols adduces them there merely as imitations of the *Tatler*, and goes on to speak of another, of superior character,—the *Rambler* of 1712:—

"Which, to judge of it by the remaining number, in the British Museum, *ut supra*, does not seem to have been inferior to any of them in respect of wit, humour, or literary composition."

It is strange that Dr. Drake should not only have omitted this key—*ut supra*—from his quotation, but have declined to open for himself the door of further investigation.

Mr. Nichols's note commences at page 259 of his fourth volume of the *Tatler*, and not at page 262. It begins with these words:—

"The following information was procured at the British Museum, where the vouchers for it may be seen. Harl. Cat. 5958."

I have before me this very remarkable volume in folio, consisting of Broad-sides, Prospectuses, Proclamations, early numbers of extinct Journals, and fragments of old Manuscripts.

As many of the periodical papers in the volume are not to be found elsewhere, I present a list of them, in the order of binding, as follows:—

"1. The Miscellany. (1 leaf, fol. No. 7.) June 2—9, 1711. [Two copies.]

2. The Spectator. (1 leaf, fol. No. 57.) May 5, 1711. [And other odd numbers to No. 820, Mar. 7, 1712.]

3. Poor Gillian; or, Mother Redcap's Advice to City and Country. Being a Winding-sheet for Poor Robin. (1 leaf, imp. 8vo.) November 30, 1677. [And three other numbers.]
4. Poor Robin's Memoirs; or, the Life, Travels, and Adventures of S. Mendacio. (1 leaf, imp. 8vo.) Tome the first. 1677. [And two other numbers.]
5. The Infallible Astrologer. (1 leaf, fol. No. 2.) October 28, 1700. [And 10 more numbers, the last being No. 15, Feb. 8—10, 1701.]
6. The Astrological Observer; or, Mr. Silvester Partridge's Merry Intelligence; being Reflections on the most remarkable Transactions, both at Home and Abroad. (No. 16.) Feb. 10—17, 1701. [Appears only to be a change of title from the preceding.]
7. The Jestling Astrologer; or, the Merry Observer. (No. 17, and another No.) Feb. 17—24, 1701. [Another change of title, but the same author.]
8. The Historian. (1 leaf. Pub. Tuesday, Thursday, and Saturday. No. 6. Two copies.) Feb. 14, 1712. [Also Nos. 1 and 9.]
9. The Medley. (1 leaf, No. 4.) Oct. 16—23, 1710. [And four other numbers, including the first.]
10. The Examiner; or, Remarks upon Papers and Occurrences. (1 leaf, fol. No. 1.) August 3, 1710. [And six other numbers, ending with 21.]
11. The Whig Examiner. (1 leaf, fol. No. 2.) Sept. 21, 1710. [And No. 3.]
12. The Tatler. (1 leaf, fol. No. 3.) April 11 to 16, 1709. [And eleven other numbers.]
13. The Female Tatler. By Mrs. Crackenthorpe, a Lady that knows everything. (1 leaf, fol. No. 1.) July 8, 1709. [And twenty-one additional numbers, ending with 43.]
14. Titt for Tatt. By Jo. Partridge, Esq. (1 leaf, fol. No. 1.) Feb. 28 to Mar. 2, 1709. [And two other numbers.]
15. The Character of the Tatler. (1 leaf, fol. No. date.)
16. The Tory Tatler. (1 leaf, fol. No. 1.) November 27, 1710.
17. *Gazette à la Mode*; or, Tom Brown's Ghost. (1 leaf, fol. No. 1.) May 12, 1709.
18. The Tatling Harlot; or, a Dialogue between Bess o' Bedlam and her Brother Tom. By Mother Bawdycoat. (2 leaves, 4to. No. 1.) Aug. 22, 1709. [And Nos. 2 and 3.]
19. The Moderator. (1 leaf, fol. No. 8.) June 12 to 16, 1710. [And two other numbers.]
20. The Poetical Observer. (1 leaf, fol. Vol. ii. No. 4.) Dec. 19 to 22, 1702.
21. The Grouler; or, Diogenes Robb'd of his Tub. (1 leaf, fol. No. 1.) Jan. 27, 1711. [And No. 2.]
22. The Observer. (1 leaf, fol. Vol. x., No. 12.) Feb. 7 to 10, 1711. [And No. 74.]
23. The Surprise. By Humphry Armstrong, formerly Fellow of the Ancient and Renown'd Society of the Seven Sleepers. (1 leaf, fol. No. 4.) Aug. 30 to Sept. 6, 1711.
24. The Hermit; or, a View of the World, by a Person retir'd from it. To be continued Weekly. (1 leaf, fol. No. 6.) Sept. 8, 1711.
25. The Silent Monitor. (1 leaf, fol. No. 1.) Jan. 18, 1711. [Also Nos. 2, 3, and 4.]
26. Serious Thoughts; or, a Golden Chain of Contemplations, Divine and Moral, &c. (1 leaf, fol. No. 2.) Aug. 15 to 17, 1710.
27. The Whisperer. By Mrs. Jenny Distaff, half sister to Isaac Bickerstaff, Esq. (1 leaf, fol. No. 1.) Oct. 11, 1709.
28. The Norwich Post. (2 leaves, small fol. No. 318.) April 24 to May 1, 1708.
29. The Inquisitor. (1 leaf, fol. No. 1.) June 26, 1711.
30. The Pilgrim. By Don Diego Piccolomini. (1 leaf fol. No. 1.) June 22, 1711.
31. The Restorer. (1 leaf, fol. No. 1.) Aug. 17, 1711.
32. The Rambler. To be published every *Monday, Wednesday, and Friday*. (1 leaf, fol. No. 4.) March 19, 1712.
33. The Protestant Post-Boy, containing all Publick Transactions, Foreign and Domestic. (1 leaf, fol. No. 61.) Jan. 19—22, 1712. [And one other number.]
34. The Free-Thinker. (1 leaf, fol. No. 1.) Nov. 13, 1711. [And four succeeding numbers.]
35. The Rhapsody. To be published every *Tuesday, Thursday, and Saturday*. (1 leaf, fol. No. 1.) Jan. 1, 1712. [And various numbers to 30 inclusive.]

I leave those who may choose to make the actual comparison to judge how far the above list renders valueless, or otherwise, Dr. Drake's Table down to the end of 1715.

But I have a still more remarkable fact to state. Mr. Nichols's note (in the *Tatler*, 1797, vol. iv.), upon the Harleian volume before me, occupies four octavo pages; and he therein names, and comments upon, most of the above periodical papers. Yet, when he afterwards came to prepare his marvellous Table of all known newspapers from 1588 to 1804, printed in his *Literary Anecdotes of the Eighteenth Century*, &c., vol. iv. pp. 38—47, 1812, he appears to have forgotten the very existence of the volume, and consequently his Table only touches so many of the above thirty-five periodicals as he succeeded in finding elsewhere. The omission appears still more unaccountable, when it is further considered that in 1812 Mr. Nichols must also have been unaware that in 1800 and 1810 Dr. Drake had publicly quoted his authority herein, as the annotator of the *Tatler* in 1707; and had so recently given to the world an erroneous Table, from misconception of Mr. Nichols's note, and inadequate investigation of such authority.

As to Numbers 3, 4, 6, 14, 15, 16, 18, 23, 25, 26, 27, 28, 29, 30, 31, 32, they have not been found, as far as I know, by any investigator, except in this volume of the Harleian Collection in the British Museum. They may be—and I doubt not some of them are—unique copies. None of them are in Mr. Nichols's Table.

During *A Year among Old Newspapers*, from 1712 to 1732, I have pursued several inquiries, collateral to the more important search after the hitherto unknown writings of Defoe. One of such inquiries has been, as to the periodical publications of the same twenty years. I hope to give you the result of such inquiry before long. The present paper is an episode, not coming within my general investigation, and I thought better to send it alone.

W. LEE.

OLIPHANT BARONY.

This ancient Scotch peerage has been dormant for more than a century, though probably heirs male may exist at the present date. It was one of those titles where the presumption is in favour of heirs male in consequence of the old territorial conveyances of the landed property being taken to heirs male. In looking over a volume of *Ballads and Songs*, I observed one of these productions, which may be conjectured to have had reference to this family. It is entitled "The Dragoon and Peggy."* The editor professes his inability to throw light on the incident "on which it is founded." It is founded on the courtship of the dragoon, who foregathered with Peggy on the streets of Aberdeen. It is a sort of dialogue between the two. He says:—

"My father he's a laird, a laird,
He is a laird of land, Peggy;
And I myself a brisk dragoon
With men at my command, Peggy.
My father he's a lord, a lord,
He is a lord of state, Peggy;
Your friends may not be discontent
Though you walk with me late, Peggy."

The young beauty addresses him as "Willy;" she is very loving. She observes:—

"But if my mistress chance to see
Right angry wad she be, Willy,
That I would introduce myself
Into your company, Willy."

He says:—

"But a sight of you is more to me
Than all the flow'rs in time, Peggy—
Than all the flow'rs of Olify
When they are in their prime, Peggy."

The ballad concludes:—

"Let ne'er your conscience you beguile,
Or money you ensnare, Willy;
But ever keep a single heart,
For that's true love and rare, Willy.
Now Willy he has married her,
And made her his own Peggy,
And they do live a happy life,
And she's a gallant lady."

A popular production of this kind is likely to have been founded on truth; and we suspect, although not mentioned in the *Peerage*, that William, second son of Patrick, Lord Oliphant, who succeeded in 1721 his nephew, Patrick, to the peerage, was the bold dragoon who ventured upon the bold experiment of making Peggy his wife. He was in the army, and rose to be a colonel. Olify was probably the Aberdonian mode of pronouncing Oliphant. It was at Aberdeen the courtship commenced, and matrimonially terminated. A reference to the parish register might show exactly

how matters stood. If any son was born of these espousals, his male descendant would undoubtedly have right to the barony.
J. M.

SHAKESPEARE AND THE BIBLE.

"*Exeter*. . . . for if you hide the crown
Even in your hearts, there will he rake for it.

Therefore in { fierce } tempest is he coming,
 { fiery }

In thunder and in earthquake, like a Jove,
That if requiring fail, he will compel," &c.

Henry V., Act II., Sc. 4.

Sidney Walker thought that Shakespeare had in his mind Ovid's description of Jupiter's descent to Semele, but there is nothing in the subject of Exeter's speech to remind either him or Shakespeare of this love story. He was not then demanding the hand of the princess, but the unreserved resignation of the crown. The whole passage, to my mind, re-echoes the sound of the Scriptures, both in its phraseology and in its imagery—in the crown hidden and sought for in their hearts,—in the description of Henry's coming,—in the quaking of the earth which is wanting in Ovid, but constantly spoken of in the Bible as accompanying the presence of God in power or vengeance,—in the phrase "bowels of the Lord,"—and in the promises of compassion and mercy which so constantly follow the prophetic threats of vengeance. The third and fourth lines are almost a transcript of Isaiah xxix. 6:—

"Thou shalt be visited of the Lord of Hosts
With thunder and with earthquake, and great noise,
With storm and tempest,
And the flame of devouring fire."*

And hence perhaps the substitution of "Jove," lest the too-evident adaptation should appear blasphemous. But beyond the coming up of an army as the instrument of God's vengeance, and its sitting down before Ariel and bringing its people into the dust with sorrow, there is nothing before or after these words which would suggest the rest; and the speech in its totality is rather a condensed imitation, founded on a remembrance of various passages, than an imitation of one. Like one of Scott's ballads, it would seem to have been written with a far off sound ringing in his ears.

Perhaps the thought of seeking the crown in their hearts may have suggested the biblical reference, or the second chapter of Joel (v. 1-15), read on the twentieth Sunday after Trinity, may have suggested the whole passage, as there is much in it which Shakespeare might think applicable to Henry's army. The enemy are described

* *Scottish Ballads and Songs*. Edin. Stevenson, 1859, 12mo, p. 98.

* I quote from the Authorised Version, having no earlier one at hand.

as strong, terrible, peculiarly well disciplined (a characteristic of Henry's army), overrunners of the country, takers of cities, when they fall upon the sword unwounded, as at Agincourt; and, the lion being England's device, they are described in the first chapter as the teeth of a lion. Perhaps, also, but only perhaps, the

"Lament like a virgin girded with sackcloth
For the husband of her youth"

may have suggested the pining maidens' groans for their betrothed lovers. From the curious position of "dead men's blood" between orphans' cries, widows' tears, and pining maidens' groans, I am inclined to think that, in this part, there is some remembrance of Lamentations, ch. ii. v. 12, 19-21, but that which appears not unlikely to one reader may to another appear far-fetched. I believe the "Oh! gravel heart" of the thoughtful and religious Duke, in *Measure for Measure*, to be a most beautiful reference to the parable of the sower, some of whose seed fell by the wayside, and most apposite to the character, birth, and education of the gipsy Barnardine. But others think differently.

One word more as to "fierce," or S. Walker's "fiery." If fiery had occupation of the text, no one would have acquiesced in the change to fierce, and the less so after reading the passage from Isaiah, and the numerous similar passages scattered throughout the Bible. But fierce is found in what may be considered two distinct texts, the quarto and folio, and it may be pronounced as a dissyllable, and Shakespeare may have been thinking of such phrases as fierce anger, &c., which not unfrequently accompany descriptions of the day of the Lord, and in his condensation may have considered fiery as included in "thunders." Hence perhaps it may be said that the words weigh in an equal balance.

B. NICHOLSON.

HISTORICAL PORTRAITS.

In the remarks which I here diffidently offer, I beg that it may be understood at once, that I am writing of and for minor and not major historians. I suppose there must be minor historians, as there are minor poets; and I think it is Leigh Hunt who remarks (though I am sorry I did not "make a note of it"), that, so long as the world contains a majority of minor understandings, it is well that it should be so. And as the "minors" require the help of their friend in need, "N. & Q.," considerably more than the "majors," I will make my suggestion without further apology.

Have not many of us experienced the difficulty of finding portraits of our heroes and heroines? Wanted (let me suppose) a portrait of Maria Anna of Neuburg, Queen of Carlos II. of Spain. The

writer who requires it lives, perhaps, at Brighton. There may be one at Hampton Court, or in a museum in Edinburgh, or at South Kensington, or in the Bodleian Library. The portrait is wanted with sufficient earnestness to authorise a journey to it, if its locale were known; but it is scarcely worth journeys to London, Hampton Court, Oxford, and Edinburgh, with the possibility of being disappointed after all. Well, there *was* one at the Manchester Exhibition, but dear me! where is the catalogue? O! in the waste-paper basket, which was the thirty-fourth from the present one, and whose contents were given up to Vulcan years ago. And after all, the painting in question, if the unfortunate writer could recollect the owner, or find his catalogue, may be close upon the very route which he proposes taking next week on some matter of business, and its owner might allow him to see it, or even give him leave to engrave it, with the utmost facility.

Could not "N. & Q." afford a column now and then to the picture-hunters, and would it not be a very great convenience to them if lists were occasionally furnished stating where certain portraits might be found? Few, if any, possess catalogues of all the picture-galleries in the country; and though many may be mentioned in books, how is it to be discovered in *what* books, when the *locale* of the portrait itself is unknown? Whereas, if it were generally known that there was a cranny in "N. & Q." into which such a list would be admitted, the sight-seers might oblige us with notices of perhaps almost unknown portraits in obscure places, and the portrait-hunters would be saved much time and anxiety. I subjoin a few names to illustrate my meaning, and if you, Mr. Editor, should agree with me in thinking such a list desirable, I shall be happy to furnish more:—

Alessandro de' Medici. Hampton Court.
Alonso VIII., King of Castilla. Pencil drawing, Cott. MS. Vesp. C. xii., British Museum.
Balliol, John, King of Scotland. Bodleian Library, Oxford.
Charles, Archduke of Austria (suitor of Queen Elizabeth and Mary Queen of Scots.) Windsor Castle.
Christiern IV., King of Denmark. Hampton Court.
Edward III., King. Hampton Court. (A rather remarkable portrait.)
James, Chevalier de St. George. Bodleian Library.
Pedro I., King of Castilla. Cott. MS. Vesp. C. xii.
Richard II., King. Harl. MS. 1319, British Museum.
Golden Book of St. Albans'. Cott. MS. Nero, D. vii.
Clementine Sobieski, wife of the old Chevalier. Bodleian Library; Stonyhurst College, Lancashire.
Eleanor Cobham, wife of Humphrey Duke of Gloucester. Cott. MS. Nero, D. vii.
Joan Princess of Wales (wife of the Black Prince). Cott. MS. Nero, D. vii.
John of Gaunt, Duke of Lancaster. Cott. MS. Nero, D. vii.; Portuguese Drawings, British Museum.

Of a like nature with the above would be the insertion of descriptions of celebrated persons of our own day by those who have actually seen

them. How much do we owe our ancestors in this respect! But I am trespassing too far upon your space, and must only throw out the hint.

HERMENTRUDE.

DAVID ROBERTS, R.A.—I send herewith an inscription which I lately copied from a tombstone in the Calton Burying-ground, Edinburgh, in memory of the parents of the late David Roberts, R.A., which does credit both to the head and heart of that eminent artist, who was not only an honour to Scotland, the land of his birth, which was humble, but to the Royal Academy of Arts, the scene of his labours, which were of European celebrity. I lately communicated some particulars respecting Sir Henry Raeburn, who, like Roberts, was born at Stockbridge, close to Edinburgh:—

“Sacred to the memory of John Roberts, shoemaker, of Stockbridge, who died 27 April, 1840, aged 86 years, and was here interred.—As also his wife Christian Ritchie, who died 11 July, 1845, aged 86 years.—There are also interred near the same spot three of their children—Christian, aged 2 years; Alexander, aged 7 years; and John, aged 9 years.

“This stone is erected to their memory, by their only surviving son, David Roberts, Member of the Royal Academy of Arts, London, who gratefully attributes much of his happiness and success in life to their parental care and solicitude, combined with the virtuous example which in their own conduct they placed before him during his early years.”

W. R. C.

TEMPLE BAR.—As this last of the City gates, at which kings have knocked, as kings usually do, without denial, appears to be doomed by the remorseless spirit, or demon of improvement, I would propose, until some better suggestion be offered, that this, though not very old, yet still highly interesting relic of a London fast running into oblivion, should be, when taken down, carefully restored and re-erected as the chief gate of the new Finsbury Park. As such it will be applied to a City use still, although government property applied to that purpose. It will thus be conspicuously placed, without being obstructive; and without fear of another removal. J. A. G.

DESTRUCTION OF GRANTHAM MARKET CROSS.—The following account of the destruction of the ancient market-cross at Grantham, co. Lincoln, is preserved in one of the Gough MSS. in the Bodleian (Linc. 9, p. 63). It is ~~a~~cutting from Lloyd's *Chronicle*, Aug. 1780:—

“At the assize for the county of Lincoln came on to be tried, by a special jury, an action between the Hon. John Manners, plaintiff, and Mr. John Stanser, the Alderman of the Corporation of Grantham, defendant, for pulling down the market-cross, which had stood beyond memory in the market-place at Grantham, and converting it to his own use. Mr. Manners claimed it as a parcel of the Manor of Grantham, and belonging to his markets, which his father, Lord William, had purchased of the Duke of Portland, to whom it had descended, being the great

grandson of Count Bentinck, Earl of Portland, who was the grantee of King William III. It appeared that this manor, two markets, and two fairs, with the tolls, had been anciently in jointure to several Queens of England, and was last in jointure to Charles the Second's Queen, and that the tolls had been constantly leased by the Crown and the Portland family to the alderman and burgesses of Grantham, and was lett to them at the time of pulling down the cross. The defendant set up his right to take it down, as being formerly granted to the corporation, either by a grant of Charles I. or Charles II., which gave them a market and three fairs, and having repaired it twelve years ago. The cause lasted ten hours, and the jury, after a short deliberation, found a verdict for the plaintiff, and 40*l.* damages. This was followed with great rejoicings in the town of Grantham, the ringing of bells, cockades, and open house at the Grainge, the seat of Mr. Manners.”

Before the Municipal Reform Act, the chief magistrate of Grantham was called not mayor but alderman. See a list of the aldermen of Grantham in Turnor's History of that borough.

K. P. D. E.

A PLEA FOR CHAUCER.—May I not be allowed, as Chaucer's translator, to protest against the Vandalism that would destroy so valuable a relic of that great poet's century, as the time-honoured “Tabard,” whence his pilgrims started for Canterbury, to make way for a railway station where few will know even the name of Chaucer, and fewer still care for him or his works? Must modern progress be converted into a Juggernaut's car, always busy in eradicating the traces of the past? Is its motto to be “Delenda est Carthago?”

Whilst Paris is being shorn of all its picturesque features, and the traditions of mediæval times rubbed out one after the other, I hitherto always admired the pious care with which the tangible relics of a bygone era were cherished in your provincial towns and out-of-the-way nooks. I have seen Shakespeare's dwelling honoured as a shrine, and the memory of even inferior geniuses lovingly fostered in the places they inhabited, and where they exercised their influence; and shall the father of English poetry not excite sufficient reverence to prevent this contemplated desecration? *That is the question* which I should like to see you ask of your many intelligent and learned readers, who, at your appeal, might perhaps bestir themselves in time to avert an irreparable loss to the lovers of antiquarian lore.

LE CHEVALIER DE CHATELAIN.

YORKSHIRE BALLAD.—I obtained the following, together with its tune, which has an ancient character, from some mill-girls:—

“*The Jovial, Reckless Boy.*”

“I am a jovial reckless boy,
And by my trade I go;
I trudge the world all over,
And get my living so.”

"I trudged this world all over,
A pretty fair maid I spied;
I asked her if she would go with me,
And be my lawful bride.

"The pretty fair maid denied me,
And said, 'If I do so,
I shall be ruined for ever a day,
And shall be loved no mo.'

"Oh, how will you be ruined?'
The reckless boy replied,
'For I am sure I will marry you,
As soon as work I find.'

"Now hold your tongue from clattering,
And tell me none of your tales,
'For you are a jovial reckless boy,
And that is your only trade.'

"How do you know me so, my dear?
And how do you know my trade?'
'I know you by t' fringes of your apron,
Of your apron,' she said.

"The fringes of your apron,
And by your slender shoe;
Your stockings they are as white as snow,
So that's how I know you.'

"I could not help for smiling,
To hear the girl say so;
I threw my arm around her waist,
And along we both did go.

"She brought a glass all in her hand,
And filled it to the brim;
'Here's to the health of each reckless boy,
That calls my true love his!'"

The last line is evidently corrupted. I cannot suggest a correction. S. BARING-GOULD.
Horbury, Wakefield.

BALMAWHAPPLE'S SONG.—In the original autograph of *Waverley*, presented by the late James Hall, Esq., to the Faculty of Advocates, the Laird of Balmawhapple interrupts the Baron of Bradwardine's French chanson by striking up—

"It's up Glenbarchan's braes I gaed,
And ower the bent of Killiebruid,
And mony a weary cast I made
To cuittle the moor-fool's tail.

"If up there sprang a gude black-cock
To whistle him down wi' a slug in his dock,
And clink him into my lunzie poke,
Right seldom wad I fail."

These verses have been altered in the printed editions, but I am inclined to think they were more characteristic as originally written. The MS. commences with "Chap. V.," and contains somewhat more than half the printed book.

J. M.

THE DUKE AT THE PYRENEES.—In going into Cloughjordan last week, I was accosted by a hale hearty old man, whom I had been in the habit of seeing breaking stones on the road side. He asked me, "How long was it since Waterloo?" I inquired his reasons for questioning me; in reply,

he gave me a narrative of his military exploits. He had been at Waterloo, at Vittoria, on the *Ladders* (emphasising the word) of Badajos, and at the Pyrenees. At the last battle, where his regiment, the 50th, suffered severely, he well recollects Col. Hill of the 50th calling out to Lieut.-Col. Cadogan of the 71st, who was mounted on a white charger (I use his own words), "Cadogan, change your horse; we'll have hot work to-day." The advice was unheeded; Cadogan fell in the battle. Towards the close of the day, he said, Wellington rode up in haste to where his regiment lay. Scarcely had the Duke dismounted, when his charger dropped dead from mere exhaustion.

As the Iron Duke paced up and down in front of the thin red line, my informant assures me he was affected to tears. Can any of your readers confirm this statement?

I should add, my informant's name is Dennis M'Cormack; his pension is 9d. a-day, and his greatest ambition is "to get a gentleman's lodge for himself and his old woman."

JAMES BUTLER.

NOTES ON FLY-LEAVES.—In my copy of *Vues et Monumens des Sept Provinces Unies*, par A. Rademaker, which belonged to the late Rev. J. Mitford, the following pleasing lines in his peculiar handwriting occur, and may be worth insertion in "N. & Q.":—

"Well hath the artist's pencil here portrayed
Scenes of the land in which I wander'd long,
Hoar tower and mould'ring battlement, the strong
And solid bastion, and suburban shade
Of stateliest trees, all fallen and decayed,
Proud relics of the baffled Spaniard's wrong;
They fell—it matters not, for she is free.
Each slow canal, dark mound, and seaward pile,
The stork high-roosted on his favourite tree,
Who winged his willing flight from distant Nile;
The ocean changeable in his storm or smile,
All sign the land's wide charter—Liberty!"

"J. MITFORD.

"27 April, 1819."

I have also Mr. Mitford's copy of my namesake's edition of Wither's *Juvenilia*, on the fly-leaf of which is the following memorandum:—

"Went with Mr. R. Heber to Mr. Dalrymple's in the New Road to see his library;" &c.

A. D.

Queries.

ASYLUMS FOR THE INTEMPERATE.—Where can I find information respecting the foundation and practical working of asylums instituted for the reformation of those who are, unfortunately, the victims of an intemperate indulgence in strong drink? I am desirous of ascertaining the number and the *locale* of institutions of such a character on the Continent, as well as in the United Kingdom.

G. L. B.

BLUE BEARD IN ENGLAND.—In Caxton's *Polychronicon* (54, 6, recto, A.D. 1449), is the following passage. After relating the troubles in Flanders; the loss of the towns in France, Pont de l'Arche and Rouen; the arrest and return of the unpopular Duke of Suffolk; the anger of the Commons for the deliverance of Anjou and Maine, the loss of Normandy, the author goes on to say,—

"And in especial for the deth of the good duke of gloucester, in soo moche that in somme places men gadred to geders and made hem Capytaynes as *blew berd* and other, which were resysted and taken and had Justyce and deyde. And thenne the sayd parlement was adiourned to leycetre."

Can this "*blew berd*" be the original of the truculent hero of the fairy story? Of course we often hear of Jacke Strawe, Hob Miller, and such names, but I do not recollect among any of the mob leaders a Blue Beard. A. A.

Poets' Corner.

BONE IN A PIG'S SKULL.—In July, 1764, a travelling quack closes his not very decent advertisement, in a provincial newspaper, with the following words:—

"I advise the poor gratis, at the Cock, in Church Lane; and I do give twopence for the little round bone in a pig's skull; it lies inside between the eye and ear."

I am very anxious to know what the fellow made of this bone, how he used it, &c. &c.; and would be much obliged by any hint or information on this subject. WILLIAM PINKERTON.

BROOCH OF LORN.—Where is to be had the fullest account of the traditions connected with this famous trinket? LANCELOT WEST.

CHEVRONS.—Can any of your readers inform me respecting the origin and original signification of the chevrons on the arms used to distinguish the different grades of *non-commissioned* officers in both the English and French armies? ANCIENT.

THE CROSS.—What are the correct proportions of a Latin cross? In what volume or number of the *Gentleman's Magazine* was there an article on the pre-Christian cross? The sooner any of your correspondents will furnish me with answers to these queries the greater will be the obligation conferred. ST. SWITHIN.

EPIGRAM WANTED.—Sometime in the year 1839, or so, a few lines appeared in the public journals alluding to the narrow escape of Mr. Frost from hanging, in connection with the Newport riots. The concluding line was, I believe, somewhat after this manner:—

"And melt all its force as a Frost in a thaw."

Can you or any of your numerous correspondents favour me with the whole lines, and with information in what papers they appeared? R. AP T.

JOHN FORD.—The arms of the Fords of Ashburton, Devon, are given in "*N. & Q.*" (3rd S. vi. 70). Was this coat borne by John Ford, the dramatist? CARILFORD.

Cape Town, S. A.

"GERMAN MAGAZINE."—In the *German Magazine* (January, 1864?) there is an original drama, "*Little Red Riding Hood*," German and English. What is the name of the author (or authors) of this German and English piece? Are there any other dramatic pieces in this Miscellany? The Magazine was commenced about two years since. R. I.

LACK HERB, named in a poem of Clapperton's, Ellis's *Specimens*, ii. 282: what is this? SIDNEY BEISLY.

LINCOLNSHIRE DUMMY.—Can J. T. F., or any other reader of "*N. & Q.*," inform me if there be any, and if any what, foundation for the Lincolnshire story of a bygone date, which I have heard in detail, of four inveterate whist-players, one of whom died. The survivors, "in their cups," being inconsolable at the loss of their friend and old "hand," and wishing for one more turn, got the dead man out of his coffin, and set him up to play "dummy"? GEO. WHITE.

MAGPIE SUPERSTITION.—Travelling along the road a few miles beyond Reading, on the Berkshire side of the river, I saw a country fellow walking in the same direction, about fifty yards ahead. He suddenly pulled off his hat, and made a sort of bow, though there was no one in his sight, we being behind him. On asking the reason of this strange proceeding, my companion pointed out a magpie which had just quitted a wood, and was flying across the road, and told me it was a general practice there to pull off the hat to the magpie "for luck." Does this superstition prevail anywhere else? A. A.

PISCINA: CREDENCE TABLE.—I should feel obliged to any correspondent for information where authority is to be found for the disuse of Piscinas, Credence Tables, &c.? A COUNTRY SUBSCRIBER.

THE WORD "PONY."—The efforts of various writers in "*N. & Q.*" (3rd S. vi. 432, 544) have failed to trace the word "*Donkey*" up to an earlier date than 1774-85, at which period, however, it seems to have been in common use, at least in our eastern counties. What is to be said about "*Pony*"? Johnson, defining the word to mean "*a small horse*," suggested, in a careless, off-hand way, that perhaps it might be derived from *puny*. This is obviously wrong. Richardson, however, accepts Johnson's derivation, and adds that the word is "*of modern introduction*." He quotes from Cowper,—

"To cross his ambling pony day by day."

Retirement, in which this line occurs, was written in 1781, and evidently at that time the word was a common and familiar one. What earlier instance of its use can be quoted? The word does not occur in the earlier editions of Bailey, in that of 1728, for instance; but in the folio edition of his *Dictionary*, by Joseph Nicol Scott, 1764, I find "Pony, a little *Scotch* horse." Does this epithet afford any clue to the derivation? Jamieson does not cite the word as Scottish. He has "Pone, a thin turf (Shetland);" and "To pone, to pare off the surface of land (Orkney and Shetland.)" Also, "Poney-cock, a turkey." If *pony* be of Scottish origin, has it anything to do with the Shetland turf, in carrying which the celebrated race of "small Scotch horses" would be employed? In Armstrong's *Gaelic Dictionary*, I find "Pònaidh (provincial), a poney." I ask in utter ignorance, for I know nothing of the language, is *pònaidh* genuine Gaelic, or is it merely the Highlander's pronunciation of the Lowlander's word? My present query is twofold: 1. What is the derivation of "pony"? 2. What is the earliest known instance of its occurrence?

Does the slang word "pony," meaning twenty-five pounds, throw any light on the question? To me it only "makes that darker which is dark enough without." J. DIXON.

QUOTATION BY BYRON.—In the fourth canto of *Don Juan*, stanza cx., Byron has the following:—

"Oh! 'darkly, deeply, beautifully blue,'
As some one somewhere sings about the sky."

Will you kindly inform me who is the "some one," and in what work the "somewhere" occurs? PIERCE EGAN, JUN.

SISYMBRIUM IRIS, LONDON ROCKET.—Has this plant been seen recently about London, and if so where? SIDNEY BEISLY.

SHERIFFS' REFECTION AT NEWGATE.—*Lloyd's Evening Post* of Sept. 17, 1769, states that,—"The Keeper of Newgate has invited the newly-elected sheriffs to drink sack and eat walnuts, agreeably to annual custom." What was the origin of this "custom," and when did it cease? GILBERT.

SURREY MILITIA.—May I ask why the Surrey Militia is styled "Royal," and for what cause these regiments are permitted to wear a Brunswick star as a distinctive badge? GILBERT.

VIVIAN OR VIVIEN.—This legend, which has so many shapes, and is read in so many meanings, when and where does it first appear in our literature? LANCELOT WEST.

YORICK.—Am I right in supposing that this name is connected with the Danish form of the name George? Miss Young, in her book on Christian names, makes no reference to it? Is anything known of the word except from Hamlet? ALFRED AINGER.

Queries with Answers.

AN AUTHOR IN LIVERY.—

"SERVITUDE: A POEM, to which is prefixed an Introduction, humbly submitted to the consideration of all Noblemen, Gentlemen, and Ladies who keep many Servants. Also a Postscript, occasion'd by a late Trifling Pamphlet, intituled *Every Body's Business is No-Body's*."

Feci e servo ut esses libertus mihi,
Propterea quod serviebas liberaliter,
Quod habui summum pretium, persolvi tibi.

Gaudeo

Si tibi quid feci, aut facio, quod placeat, Domine.

TER.

Written by a FOOTMAN in behalf of Good Servants, and to excite the Bad to their Duty. London: Printed for T. Worrall at the Judge's Head, over against St. Dunstan's Church, in Fleet Street. Price 6d. (N. D.) [Pp. 32 including title, preface, introduction, poem (pp. 12), and postscript.]

The only reference to it which I have discovered in the best catalogues is in Heber, part iv. No. 1903, where it is simply called *Servitude*. It is doubtless rare, and I have therefore transcribed the full title. Is anything known of the author, who must have been a practised writer? It is not likely that a *footman* would commence with a Terentian motto, or be capable of writing the following lines, which might be appended to your "Note" from Captain Cuttle:—

"And when a Question's ask'd, let your Replies
Be pertinent, perspicuous, and concise;
But just enough to make your meaning clear.
And fit for you to speak, and them to hear."

For he who indiscreetly babbles small Things
May be suspected of the same in all Things; "

and conclude with such a pithy reply to Defoe as this tract contains. EDWARD RIGGALL.

Bayswater.

[This very scarce pamphlet is the earliest production of the celebrated Robert Dodsley, and seems to have escaped the notice of all his biographers. It was published about the year 1725, whilst he was a footman in the service of Lady Lowther. There was only one edition, which has two different title-pages. The other title-page reads as follows: "The Footman's Friendly Advice to his Brethren of the Livery, and to all Servants in General: under the following heads, viz. Honesty, Carefulness, Obedience, Diligence, Submission to Rebukes, Neatness, Receiving and Delivering Messages, Discretion, &c. To which is prefixed, An Introduction, humbly submitted to the Consideration of all Noblemen, Gentlemen, and Ladies, who keep many Servants. Also, a Postscript, in Answer to Squire Moreton's * pamphlet, intituled *Every*

* That is, Daniel Defoe, whose work is entitled "*Every-Body's Business is No-Body's Business; or, Private Abuses, Publick Grievances: exemplified in the Pride, Insolence, and Exorbitant Wages of our Women-Servants, Foot-*

Body's Business is No Body's. By R. D. now a Footman. London: Printed for T. Worrall at Judge Coke's Head, near the Temple Exchange Coffee-house, in Fleet Street." The motto from Terence is omitted.

It was not till the year 1732 that Dodsley published by subscription his little volume of verse, *A Muse in Livery, or the Footman's Miscellany*, which has been usually considered his first literary effort. After Dodsley left the service of Lady Lowther, he entered that of Charles Dartiqueneuve, Esq., a noted epicure, whose ham pie is made immortal by Pope. Dodsley's dramatic piece called *The Toy Shop* was shown to the Muse of Twickenham, who at once saw its merits, and procured its representation on the stage in 1735. With the profits arising from this and his former production, our Muse in Livery commenced publisher in Pall Mall, where by industry and integrity he acquired the first employment in his line, and the friendship of the best authors of his time.]

COCK-SURE.—What is the derivation of the term "cock-sure?" I did not think it had any claim to antiquity till I found that Latimer makes use of it in a sermon preached before the king at Westminster, in 1549. BEARLEY.

[Although cock-sure sometimes bears merely the meaning of "very sure," we think that it is generally used in a slightly ironical or derisive sense, as when we say of one who manifests undue confidence respecting some future event, that he is cock-sure, or *that he makes cock-sure*; but especially if he appears over-certain that something will turn out to his own advantage, or as he wishes.

As "to cock," in old English, meant to swagger, while "cocky" signified, and still signifies, pert, saucy, uppish, and "cockbrained" was equivalent to fool-hardy, it would seem that all these expressions—and with them cock-sure—belong to one family, and that they all owe their peculiar import to the bold character and mien of our early friend, Sir Chanticleer, the "cock of the walk."

"Cock-sure," which our correspondent finds in Latimer, occurs also in the still earlier couplet by Skelton (*Why come ye not to Court?*):—

"Whiles the red hat doth endure,
He maketh himself cockesure."

Here, also, it will be observed, the expression has the peculiar force which we have indicated, slightly sarcastic or derisive.]

MAMMOTH CAVE OF KENTUCKY.—Would the editor kindly refer me to any accounts of the Mammoth Cave of Kentucky? The *Daily News* of the 6th instant, in giving an account of Lord E. Cecil's *Travels in North America*, says:—

"The Noble Lord then conducted his audience to the Mammoth Cave of Kentucky As the cave

has been repeatedly described before, it is scarcely necessary to follow this portion of the lecture." S.

[The Mammoth Cave is situated near the Green River, about midway between Nashville and Louisville. It consists of a series of immense chambers, connected by very long and narrow passages, somewhat like the Peak Cavern in Derbyshire, but on a vastly grander scale. It is said that the cavern has been explored to a distance of upwards of ten miles without reaching its termination; while the aggregate width of all the branches is above forty miles. One of the principal chambers is 200 feet long by 150 feet wide, and 50 feet high, and has two passages, each above 100 feet wide, opening into it. Large quantities of bones have been found within it. Mammoth Cave is greatly resorted to by visitors, being by far the most remarkable place of the kind in America. In one of the chambers is a row of cabins, constructed for consumptive patients, who are attracted by the temperateness and purity of the atmosphere. A more extended account of this Cave will be found in *Knickerbocker*, xxxiii. 301; *American Journal of Science*, 2nd Ser. ix. 332, by B. Silliman, Jun.; *Fraser's Magazine*, xlii. 385; and Ripley and Dana's *New American Cyclopædia*, art "Cave."]

"CHEVY CHASE BALLAD."—

"In 1388, the Black Douglas, natural son of the Douglas who fell at Chevy Chase, seized his father's earldom." *Saturday Review*, Dec. 2, 1865, art. "The Agnews of Lechnaw."

Bishop Percy says of the ballad of "Chevy Chase":—

"With regard to its subject, although it has no countenance from history, there is room to think it had originally some foundation in fact."

How is this?

E. N. H.

[There are two if not three different versions of the famous old ballad of "Chevy Chase," and two wholly independent incidents mixed up by an anachronism. The battle of Otterbourne, in 1388, was a real event; but nearly fifty years after this battle, a private conflict took place between Hotspur's son and William, Earl of Douglas. Now it appears that some ballad-writers of later date mixed up these two events in such a way as to produce a rugged story out of them. This subject has been ably discussed by a writer in Chambers's *Book of Days* ii. 218, from a paper recently read by Mr. J. A. H. Murray, of Hawick, to the Hawick Archaeological Society.]

BODE FAMILY.—What is the origin of this name, and what is the earliest mention of the family. Did they come from Germany, near the River Bode? Any one who has immediate access to Add. MS. 15,656, British Museum Library, will greatly oblige me by naming the first two or three Bodes mentioned therein, and by stating whether any clue is given to the above. H. B.

[No mention is made of the origin of the family in Addit. MS. 15,656. It commences with (1) William Bode of Portsmouth, co. Southampton. (2) William Bode of

men, &c. By Andrew Moreton, Esq. Lond. 8vo, 1725. This work attained an amount of popularity not very common. The first edition was published on June 5, 1725, and the fifth edition on July 24 of the same year.

Creke, co. York, his son. (3) William Bode, son and heir to the preceding.]

BEME LYGT: BERYN LYCHT.—Wanted an explanation of these two church articles which occur in the following extracts from the books of the Founder's Company:—

"1529. Itm. Payd for makynge of viij square tap^m for the beme lyght of St Marg^t, in Lothebury, at the feste of Ester - v^s iiiij^d

"1522. Itm. Payd to the Wax Chaundler for the beryn lycht at Sen Marky^{tt}, in Lodbery, viij Wax Tap^m weynt wth Images xxix^{lb}, of y^e was xxj^{lb} pris the lb x^d the s^m of all payments is - xvij^s ii^d"

W. WILLIAMS.

[The beme lyght was the light before the rood-beam. The beam was a heavy rafter let in at both its ends into the chancel walls, and served to uphold the rood. This beam led in time to the formation of the reredoss, which was formed by merely filling up, with stonework or wooden panel, the space between the ground and the beam. (Dr. Rock, *The Church of our Fathers*, iii. 470.) Consult the same work (vol. ii. pp. 469-520) for notices of the wax tapers used at the funeral service according to the old English ritual.]

A LACHRYMOSE DITTY.—Can you inform me who is the author of, and where I can find a complete copy of the song, entitled—

"There was a little maid,
And she wore a little bonnet;
She had a little finger,
With a little ring upon it," &c.

Some thirty-five years ago, and during my residence in the United States, I accidentally read the song in an American paper. I composed music to the words, but I have not yet succeeded in finding their author. HENRY RUSSELL.

74, Kensington Garden Square.

[This humorous ditty was published with the music by J. Power, 34, Strand [1836], in eight pages, 4to. It is entitled, "The Little Gay Deceiver: a most Lachrymose Ditty, written, composed, and dedicated to Samuel Rogers, Esq., by the author of *Mephistopheles in England*," where the song first appeared: see vol. i. p. 172.]

Replies.

JARVIS MATCHAM, THE MURDERER.*

(3rd S. viii. 529, 541.)

When I penned the note (3rd S. viii. 421) on "The Highwaymen of Stangate Hole," Huntingdonshire, and related the old man's account of one Matcham, a soldier, who had murdered a drummer-boy at Alconbury, and had expiated his crime by being hung in chains near to the scene of the

murder, it did not occur to me that the circumstance had any connection with the ghost-story mentioned in the tenth chapter of Sir W. Scott's *Demonology and Witchcraft*, and forming the subject of the *Ingoldsby Legend*—"The Dead Drummer, a Legend of Salisbury Plain." Your correspondent OXONIENSIS has now recalled this to my mind. But on referring to Scott and Ingoldsby, I find that the doubts which seem to have arisen, as to the correctness of my informant's narrative, disappear; and that any inaccuracy in the narration, must be transferred to Sir Walter Scott.

Ingoldsby says:—

"The incidents recorded in the succeeding legend were communicated to a dear friend of our family by the late lamented Sir Walter Scott. The names and localities have been scrupulously retained, as she is ready to testify. The proceedings in this case are, I believe, recorded in some of our law reports, though I have never been able to lay my hand upon them."

In the versified legend, Huntingdonshire is not referred to. The murderer's name is given as "Gervase Matcham," that of his victim "Andrew Brand." The murder is committed on Salisbury Plain,—

"On, on we went: the dreary plain
Was all around us—we were *Here!*" &c.—

And Matcham is hung (after having been tried at Devizes) near the scene of his murder; but the "corse" had fallen from the gibbet, and was not there "some sixty years since,"—which would bring it somewhere about the date of 1780 when the body had disappeared from the gibbet.

Thus far the Ingoldsby version. Sir Walter Scott's differs in a few particulars; and it is to be observed that he prefaces them by saying—"I am, I think, tolerably correct in the details, though I have lost the account of the trial:" so that he evidently states the circumstances from memory. He gives the murderer's name as "Jarvis Matcham,"—that of the drummer is not given. The murder is done near to "a town where he had been on the recruiting service:" and after its committal he makes "a long walk across the country to an inn on the Portsmouth road." After an interval of "several years"—fifteen years, according to Ingoldsby—he walks with a sailor companion over Salisbury Plain, when he fancies that the stones rise and fly after him (an incident not mentioned in Ingoldsby), and that the dead drummer-boy appears to him. He confesses his crime, and "Jarvis Matcham was found guilty and executed." Although Huntingdonshire and Alconbury are not mentioned, and although the date of the murder is referred to somewhere between the years 1800 and 1810, yet Sir Walter Scott's account is substantially more correct than that of Ingoldsby. The Matcham of my old Huntingdonshire informant, who was hung at Alconbury, and was the last

[* This article reached us before the publication of E. V.'s paper, but too late to accompany it.—Ed. "N. & Q."]

person hung in chains in Huntingdonshire, is the hero of the *Ingoldsby Legend* and of the story in *Demonology and Witchcraft*. Perhaps he is now so identified for the first time.

I have made further inquiries from the old cottager, and, in addition to what I stated in my previous note (3rd S. viii. 422), he now tells me the following particulars:—"Jarvis was Matcham's Christian name. He was recruiting; and he and the drummer were quartered at the White Horse at Alconbury. Matcham was a drinking man, and had got out of his money; and the drummer had got a good bit. That was why Matcham murdered him." (He did not know anything about Matcham's embezzling the soldiers' pay.) "It was about a mile from Alconbury, as you go Easton, where it was done. But it was ill-convenient to hang him just at that spot; so they put up the gibbet nigher to Alconbury, on a bit of ground belonging to the parish-clerk, close against the river. The river often flooded over there, so that the coaches and posting-carriages had something to do to get safe over; and the bridge was narrow; so there were white posts set up, painted black on the top. The chains clipped Matcham's body quite close, in the way I told you—close round his head and down his arms and his legs, and he hung by a swivel, and twisted round with the wind, and would blow straight out when there was a hurricane. There was a sight of drovers on the road at that time; and them owdacious drover-boys, instead of being frit at Matcham, used to make game of him. I mind me of one morning when I had to go from 'The Wheat-sheaf' to Easton, betwixt three and four o'clock, just as it were dawning, and, when I got nigh the gibbet, there was Matcham had been took down—for the swivel had broken—and he was stuck right up on one of the postes. It gave me a turn, I can promise you. It was never rightly found out who did it, but it always were laid on them owdacious drover-boys. Matcham went away from Alconbury as soon as the murder were done; and I think it was a matter of seven year before he were took. It happened in a curious way. He were walking out with another soldier" (such was the old man's version, and not the "sailor" of *Ingoldsby* and Scott), "when the stones began to rise up and roll afore 'em. 'Well,' says the soldier, 'this is a curious sight. Such a queer thing wouldn't be, unless there was something very bad either about you or me; so we'd better part company.' 'You've no call to part company with me,' says Matcham; 'it's me that is bad, and it's for me that them stones is a rolling.' 'Why, whatever can you have done?' says the soldier. 'I'll make a clean breast of it,' says Matcham; 'for I've never had no peace of mind ever since it were done.'" (The old man could not remember about any ghost appearing, or having heard any talk of the ghost;

"though," he said philosophically, "very likely there were; for they always put a ghost into them sort o' murders; but it wern't according to my belief; so perhaps I made no account of it.") "So, Matcham was brought up to Huntingdon; and there he was tried; and they hung him in chains where I tell'd you. He wore his regimentals, and it was them as made the red rags that flapped from the chains."

The printed works relating to Huntingdonshire are but few; and, so far as I can discover, only one of them makes the least reference to Matcham's case; but this, however, is valuable for its dates and names. Under the head of "Alconbury," at p. 62 of Craven's *Huntingdonshire Directory* (1856) is the following:—

"Jarvis Matchan (*sic*) was executed at Huntingdon 2nd August, 1786, and hung in chains in the parish of Alconbury, for the wilful murder of Benjamin Jones, a drummer-boy belonging to the 49th Regiment of Foot, on the 19th of August, 1780. The gibbet stood in a field near the old north road, near the wood leading to Wey Bridge."

So far as my old cottager informant could remember, it was "rather better than thirty years ago" since Matcham's body was taken from the gibbet. His trial is probably recorded in some book of "Remarkable Trials"; and, now that your correspondent OXONIENSIS has put us on the proper scent, we may yet be able to learn more particulars than I have here noted relative to the Alconbury murderer and his identification with the Matcham of the *Ingoldsby Legends* and Scott's *Demonology*. CUTHBERT BEDE.

THE PALLIUM.

(3rd S. viii. 454.)

To answer all CANON DALTON's queries fully, would require far more space than "N. & Q." can reasonably be expected to allow: but a few brief notes in reply will probably be deemed sufficient.

1. I think there can be no doubt that the Pallium was originally the imperial Roman toga. It was most probably granted at first by the emperor as a mark of honour and distinction, to the Pope only. Afterwards it was assumed by the patriarchs of the East, and these in time thought proper to confer it upon all their bishops; so that now it is worn by all the Greek bishops, though much broader and of a different form from the Palliums of the West. Pope Benedict XIV. attributes to St. Mark, Pope, who succeeded St. Sylvester in 336, the first concession of the Pallium to the Bishop of Ostia, who was to use it when he consecrated the Bishop of Rome. Otherwise it was for some time granted exclusively to the Pope's vicars; so that when St. Gregory sent over St. Augustin to England, and gave him the Pallium, with full jurisdiction, he still required him to receive consecration from the

Archbishop of Arles, who was the Pope's vicar. Then it became customary for many archbishops to apply for the Pallium as a favour, till about the eighth century; since which time all archbishops received it, except those *in partibus*.

2. The Pallium is made of lambs' wool, from the fleeces of lambs blessed at Rome on the feast of St. Agnes, and woven by the nuns. It is laid upon the high altar at St. Peter's, and then blessed. Formerly it was worn very long, and hung down to the feet, as may be seen on old effigies; and it had purple crosses upon it, varying in number. Now it is much shorter, and has black crosses, made of black silk, and edged with black cord. These are six in number, four on the circular part round the shoulders, and one on each part hanging down in front and at the back. The Pallium is worn on the shoulders, with a pendant before and behind, the ends of both being sheathed in thin lead, covered with black silk.

3. The mystical signification of the Pallium is thus expressed by Pope Benedict XIV. in his Allocation of Sept. 23, 1750:—

"It is not only an ornament of dignity, but is woven of wool, and not of flax, and worn about the neck, to signify *that* sheep, which, when lost, the good Shepherd sought, found, and brought back on his shoulders to the sheepfold."

The same is beautifully declared in the Prayers used in blessing the Pallium on the eve of SS. Peter and Paul; which also implores for the archbishop who shall wear it, that beholding the crosses upon it, he may see that the cross is laid upon his shoulders, and so become crucified to the world, and that the world may be crucified to him; that he may take it upon him as the yoke of the Gospel, and find it light and sweet: that it may be to him moreover a symbol of unity, and a token of perfect communion with the Apostolic See, a bond of charity, the cord of divine inheritance, a pledge of eternal salvation; that in the day of the coming of the Prince of pastors, he may, together with the sheep committed to his care, obtain the robe of glory and immortality. These are the recognised mystical significations of the Pallium; and the opinion of Du Cange appears unfounded.

4. The jurisdiction of an archbishop depends so much upon his obtaining the Pallium, that he may not even style himself archbishop till he has received it; nor can he exercise any powers as archbishop. "Etenim," says Benedict XIV., "per Pallium confertur Archiepiscopis plenitudo pastoralis officii." (*De Synodo Diœces.* lib. ii. cap. 6.) Thus he cannot convoke a council, consecrate chrism, dedicate churches, ordain clergy, or consecrate bishops.

5. As the Pallium of an archbishop cannot be worn by his successor, who must apply for a new one from the Holy See, he is buried with it. This is expressly directed in the *Ceremoniale Episcoporum*,

which, after enumerating the other episcopal ornaments, adds: "ac etiam *Pallio* cum spinulis, si erit Archiepiscopus." (Lib. ii. cap. 38.)

A similar direction is given in the Pontifical. There are accordingly many instances of archbishops being so buried. I need only mention that of St. Thomas of Canterbury, of whom the monk Gervase, who helped to bury him, says: "Habuit albam in qua sacratus est; tunicam quoque et dalmaticam, casulam, *pallium* et mitram." (Gervas. *Act. Pontif. Cant.* quoted by Dr. Rock, *Church of our Fathers*, vol. iii. p. 157.)

6. The archbishop may wear the Pallium only when he celebrates pontifically, and in his own province, and only in a church, and on the principal festivals. These are all specified in the *Pontificale Romanum*, and it cannot be requisite to enumerate them here. The reader desirous of further information may consult Benedict XIV., *De Synodo*, the *Bibliotheca* of Ferraris, and Dr. Rock's valuable *Church of our Fathers*.

F. C. H.

With reference to the fourth query of J. DALTON "whether the jurisdiction of the Metropolitan depended upon the reception of his Pall?" the following statute, copied and translated for me by an Irish friend, will show that it was absolutely necessary personally to receive it before entering upon his episcopal duties:—

"Statutes, Ordinances and Acts in a certain Parliament of the Lord the King holden at Naas on Friday next after the Feast of St. Andrew the Apostle, in the 12th Year of King Edward IVth, before Thomas Fitzmaurice, Earl of Kildare, Deputy of George Duke of Clarence, Lieutenant of the Lord the King himself, of his Land of Ireland, prorogued and from thence to the city of the same Lord the King of Dublin, &c., terminated in these words:—

"C. 11. Likewise at the prayer of John Archbishop of Dublin, Primate of Ireland. Whereas the said Archbishop hath sent to the Court of Rome for his Pall, without which he cannot give Holy Orders nor exercise other divine Acts and Solemnities according to his dignity, and of necessity must receive the same in his proper person, at the Monastery of Oseney in England, and in no other place; whereupon the premises considered, It is granted by the Authority of the said Parliament, that the said Archbishop shall have licence to absent himself out of this Land for the space of half a year after his passage into the Land of England, exclusive of the Time and Space that it shall happen to the said Archbishop to await the wind in his return out of the said land, and to receive all the profits and commodities pertaining to him within this Land by his officers, servants, or ministers during his said absence, without any impeachment of the King our sovereign Lord, his heirs, ministers, or officers, for the time being, any statutes or ordinances made against absentees out of the said land notwithstanding."

W. H. TURNER.

8, Turl Street, Oxford.

JOHN GAULE.
(3rd S. viii. 519.)

"Master John Gaule," who in 1629 styles himself "Utriusque olim Academiæ," was chaplain to Baptist Hicks, Viscount Campden. He appears to have been "Preacher of the Word of God at Great Staughton [near St. Neot's], in Huntingdonshire," as early as 1631; and is stated by one of his successors to have been presented to that vicarage about 1632 by the Viscountess Campden; by whom, in 1637, the advowson of the vicarage was conveyed to St. John's College, Oxford. Nathaniel Lawrence however, appointed vicar in 1623, continued to write himself "Vicarius" until the end of 1636, and "Minister" until 1646. In the "Report to the Committee of Enquiry about scandalous Ministers" (Lansd. MS., 459), "Mr. John Gaule, a preaching Minister," is returned as incumbent of "Stoughton Mag." parish. That he was a courageous and formidable opponent to Hopkins, the Witchfinder, is evident from a letter written by that worthy to "M. N.," who was probably some functionary of the place:—

"My service to your Worship presented, I have this day received a letter, &c., to come to a towne called Great Staughton to search for evill disposed persons called witches (though I heare your minister is farre against us through ignorance). I intend to come (God willing) the sooner to heare his singular judgment on the behalfe of such parties. I have known a minister in Suffolke preach as much against their discovery in a pulpit, and forced to recant it (by the Committee) in the same place. I much marvaile such euill members should have any (much more any of the clergy, who should daily preach terror to convince such offenders), stand up to take their parts against such as are complainants for the king, and sufferers themselves with their families and estates. I intend to give your towne a visit suddenly. I am to come to Kimbolton this weeke; and it shall bee tenne to one but I will come to your towne first; but I would certainly know afore whether your town affords many sticklers for such cattell, or [is] willing to give and afford us good welcome and entertainment as other where I have bene; else I shall wave your shire (not as yet beginning in any part of it myselfe), and betake me to such places where I doe and may persist without controle but with thanks and recompence. So I humbly take my leave and rest, your servant to be commanded,
"MATTHEW HOPKINS."

(Gaule's *Select Cases of Conscience touching Witches and Witchcrafts*, London, 1646, 12mo, p. 77, 78, "Dedicated to his ever honoured Valentine Wauton, Esquire, Colonel, &c., with all the good people of the Parish." Scott's *Demonology and Witchcraft*, p. 253—257.)

John Gaule had three daughters. Elizabeth, the eldest, baptized Jan. 6, 1632, "was married unto John Hawkins, of the parish of Great Catworth, Gentleman, the 16th daie of Januarie, 1653, by Justice Burrell." Anna, the second, baptized April 5, 1635, was married, August 28, 1651, to "Steven Anderson (Mynister of Great Catworth);" and had issue Elizabeth, "borne

the 21st daie of March, 1653, and baptized the 18th daie of Aprill, 1654, in this [Great Staughton] Paryshe Church." Eleanor Gaule was baptized Jan. 5, 1639.

On the chancel floor is a brass plate with this inscription:—

"Memoriæ Sacrum.
Hic jacet Venerabilis admodum senex
Magister JOHN GAULE,

Theologus consummatus, et omnibus numeris absolutus, scriptor nervosus et acutus, Concionator egregius et assiduus, ubiq. ecclesiæ et Majestatis Regiæ assertor (nec florentis magis utriusq. quam afflictæ), Idemq. Perduellum et Schismaticæ Functionis Impugnator acerrimus. Qui cum Deo et muneri suo in Evangelio per annos quinquaginta sex (et quod excurrit) munera cum fide et diligentia in hac parochia deservisset: Octogesimum sextum ætatis suæ annum agens ad celum aspiravit viii. die mensis Julij, Anno Salutis M.D.C.LXXVII.

I have the following list of his writings, but am not certain of its accuracy:—

1. Sermon on John x. 1618.
2. Sermon on Mark vii. 37. 1628.
3. Votive Speculations upon Jesus Christ's Prediction, &c. 1628.
4. Distractions, or, The Holy Madnesse, &c. 1629.
5. Votive Speculations on Abram, &c. 1630.
6. Cases of Conscience touching Witches, &c. 1646.
[Is this the work mentioned by Lowndes under the title of *An Exposure of some of the nefarious Acts of Witchfinders*, 1646?]
7. Assize Sermon at Huntingdon. 1649.
8. Πῶς-μαρτία. The Mag-astro-mancer, &c. 1652.
9. Vindication of Rom. i. in answer to Jeremy Taylor. 1657.
10. Admonition to Moderation. 1660.
11. Sermon on 1 Cor. xv. 55.
12. The Christian Conjuring of the Quaking Spirit. Wherein is Charmed (as wisely as he was able) that Old Serpentine Hæresy of the Spirit's moving without, beyond, against the Written Word. Hatched by the Papists, entertained by the Annabaptists, hurried on by these Fanatick Quakers.

JOSEPH RIX, M.D.

St. Neot's.

This once noted writer, the antagonist of Jeremy Taylor, and the author of a work which has often been attributed to that great divine, was of Magdalen College, Cambridge; B.A. 1623-4. His matriculation cannot be found, and it is probable that he was originally of Oxford. He was vicar of Great Staughton, in Huntingdonshire, in or before 1646, and was apparently living in 1660, when his *Admonition to Moderation* was published. His *Select Cases of Conscience touching Witches and Witchcraft* are dedicated to Colonel Valentine Wauton and the other parishioners of Great Staughton. This is followed by an impudent letter from Matthew Hopkins, the execrable witchfinder.
C. H. & THOMPSON COOPER.

Cambridge.

NOTES ON FLY-LEAVES.

(3rd S. viii. 522.)

The lines upon Wordsworth, said by your correspondent J. B. to have been written on a blank page of Lord Byron's *Corsair*, and to have been (as I have no doubt they were), the composition of that noble author, are not original, nor I am sure would he have claimed them as such, but appeared in substance in a pseudo *Peter Bell*, published before Wordsworth's poem, the real "Simon Pure," came to light. I cannot, at this distance of time, be positive as to dates; but infer that the case was as I state it, and that the "anticipation" appeared before the reality, from the fact that a copy of the *third* edition of the former, printed for Taylor & Hessey, 93, Fleet Street, now lies before me; while Wordsworth's *Peter Bell* was printed for Longman & Co. in the same year. It is supposed that the authors of the *Rejected Addresses* were the parties who amused themselves and the public at the Poet Laureat's expence.

Certain it is that no one, not even the warmest of his admirers, could have foreseen what the genuine *Peter Bell* would be, or why the author should have preferred taking his aerial voyage in a little boat, instead of doing so by the more congenial conveyance of a balloon. But his peculiarities seem to have made chief impression on Lord Byron's mind. In *Don Juan*, canto i. stanza 205, occur the following lines:—

"Thou shalt believe in Milton, Dryden, Pope;
Thou shalt not set up Wordsworth, Coleridge, Southey;
Because the first is crazed beyond all hope,
The second drunk, the third so quaint and mouthy:
With Crabbe it may be difficult to cope," &c.

And in the 122nd stanza of the same:—

"Go, little book, from this my solitude!
I cast thee on the waters—go thy ways!
And if, as I believe, thy vein is good,
The world will find thee after many days.
When Southey's read, and Wordsworth understood,
I can't help putting in my claim to praise," &c.

In canto iii. stanzas 98, 99, 100:—

"We learn from Horace 'Homer sometimes sleeps,'
We feel, without him, Wordsworth sometimes wakes,—
To show with what complacency he creeps,
With his dear 'Waggoners' around his lakes.
He wishes for 'a boat' to sail the deeps—
Of ocean? No, of air; and then he makes
Another outcry for a 'little boat,'
And drivels seas to set it well afloat.

"If he must fain sweep o'er the ethereal plain,
And Pegasus runs rective in his 'Waggon,'
Could he not beg the loan of Charles's Wain?
Or pray Medea for a single dragon?
Or if too classic for his vulgar brain,
He fear'd his neck to venture such a nag on,
And he must needs mount nearer to the moon,
Could not the blockhead ask for a balloon?"

"'Pedlars,' and 'Boats,' and 'Waggoners!' Oh ye shades
Of Pope and Dryden, are we come to this?
That trash of such sort not alone evades
Contempt, but from the bathos' vast abyss
Floats scum-like uppermost, and these Jack Cades
Of sense and song above your graves may hiss—
The 'Little Boatman,' and his 'Peter Bell,'
Can sneer at him who drew 'Achithophel!'"

But I am wandering from the subject; and the wish to show what was Lord Byron's feeling with regard to Wordsworth has made me transcribe his libels upon the latter perhaps at greater length than I ought to have done. To resume, then, the story of the pseudo *Peter Bell* and "W. W." The poem opens after a short but amusing preface, by stating that the day is March 31; the time half-past seven in the evening; and the moon is shining on an old man poring over a gravestone. After some remarks (not of course to be omitted) on the moon, we become better acquainted with the old man, who appears to be Peter Bell; and his manner, dress, parentage, and habits are most graphically described. His father, we are told, was a bellman once, his mother "a beldame old," and that they sold pins and peppermint at Keswick; that Betty Foy was his aunt, Simon Lee and Alice Fell his nephew and niece; and that he had no brother is proved by the fact, that "his mother had no other son." Mixed up with these particulars are some notices of a very humorous nature respecting his dress and person; which it would be scarcely possible, and unjust to the author, to attempt to abridge. But meanwhile time passes on, the clock is striking eight, and Peter Bell must hasten, because—"four more hours and 'twill be late." His purpose there is to find a particular tombstone; and in his search he is represented to light upon those erected to—"The Ancient Marinere," Martha Ray, Old Matthews, Betty Foy, Simon Lee, Harry Gill, Goody Blake, the "We are Seven," Andrew Jones, The Idiot Boy, Barbara Lewthwaite, Alice Fell, Stephen Hill, Reginald Shore, Giles Fleming, and Susan Gale, in short, to most of the heroes and heroines of Mr. Wordsworth's *Poems*. At last, the old man finds what he is looking for; but this must be given in the words of the original:—

"And tears are thick with Peter Bell,
Yet still he sees one blessed tomb;
Tow'rd's it he creeps with spectacles,
And bending on his leather knees,
He reads the *Lake-iest* Poet's doom.

"The letters printed are by fate,
The death they say was suicide;*
He reads—'Here lieth W. W.,
Who never more will trouble you, trouble you:'
The old man smokes who 'tis that died.

* It surely cannot be intended here to express that the individual, but that his poetry was suicidal; following out an idea before expressed in stanza 34, viz.—

"like the fear of Mr. Collins
He died 'of sounds himself had made.'"

"Go home, go home—old man, go home;
Peter, lay thee down at night;
Thou art happy, Peter Bell;
Say thy prayers for Alice Fell,
Thou hast seen a blessed sight."

"He quits that moonlight yard of skulls,
And still he feels right glad, and smiles
With moral joy at that old tomb;
Peter's cheek recalls its bloom,

And as he creepeth by the tiles,
He mutters ever—'W. W.
Never more will trouble you, trouble you.'"

X. Y. Z.

THE REV. JOHN KENNEDY.

(3rd S. viii. 371.)

On the headstone, at the east end of Bradley church, there is the following inscription:—

"To the memory of the Rev. JOHN KENNEDY, A.M., Rector of this parish upwards of 48 years. He died Feb. 4, 1782, aged 84 years. Reader, if thou wouldst know more of this good and learned man, consult his book.

"J. H. poni curavit."

"J. H.," I presume was John Harris, the succeeding rector. Which of Mr. Kennedy's books is referred to by the inscription?

In the south-west corner of the churchyard, there is a headstone to the memory of William Hawford, erroneously described as "Vicar" of Bradley; who died February 8, 1731, aged eighty-four years.

This place seems to be remarkable for the length of time during which the last six rectors have held the living, *i. e.* from 1578 to 1858, being 280 years, and giving an average of forty-six years and eight months to each rector. From the handwriting and regular form of the entries in the register, I infer that James Lightwood, who was buried March 27, 1637, had been rector from 1578 at least; *i. e.* fifty-nine years at least. George Mason was rector from 1637 till 1671, or thirty-four years; W. Hawford, from March 1671 till February 1731, or nearly sixty years; J. Kennedy, from November 1732 till February 1782, or forty-nine years; John Harris, from 1782 till 1805, or twenty-three years; and Mr. Skynner, from 1805 till April 1858, or fifty-three years.

Thomas Bancroft, the poet, who was born at Chellaston, is buried at Bradley; and the entry in the register is "Thomas Bancroft (y^e Muses' favorite), buried Nov. 5, 1658."

The register contains also the following remarkable entry in the year 1641: "Caffins Burrough, Esq^r, was buried Oct^r y^e 25th Ann. sup. dict., was slaine the friday sennit [seven nights] before on the backside of Bradley Hall." At this time Bradley belonged to Sir Andrew Kniveton, and the Hall stood at the western end of the churchyard.

During the civil war, the entries cease to be in

the rector's handwriting after 1643, and begin again in his writing in 1680.

The register is on paper, and the earliest parts of it are in a very bad state. C. S. G.

MARIA, COUNTESS MARSHAL.

(3rd S. viii. 257.)

The records afford no reply to HERMENTRUDE's query respecting this lady. They give, however, information which suggests that she was a Wedon. Her first husband was Ralph de Cobham; her second, William de Braose; her third Thomas, fifth son of Edward I. The last, who died in 12 Edw. III., bequeathed to her all his goods and chattels in England and Wales (*Cott. Jul. C. vii. 174*). Ralph, her first husband, died in 19 Edw. II. (*Inq. p. m. No. 93*), leaving by her an only son John, then one year old. It does not appear when she married William de Braose, or when he died. He was the third son of William de Braose, Lord of Gower, by his third wife Maria de Ros (*Abbr. Plac.*, 10 Edw. II.). He married first Eleanor, daughter of Roger de Barent; and had by her a son Peter, who married Joan, daughter and heir of John de Wedon by his wife (name not recorded), daughter and heir of Ada, heiress of her brother Thomas de Sandford.

Peter had a son and heir, John, whose son and heir was another John. Sir John de Wedon was probably a younger son of Ralph de Wedon, who died in 30 Edw. I. (*Inq. p. m. 43*), leaving a son and heir Ralph; whose estates, with those of his wife Elizabeth, were seized by the crown in 2 Edw. III.; and though restored, were held only during pleasure. An inquisition has been unfortunately lost or mislaid, which in the calendar of *Inq. p. m.* is 149 of the 2nd Nos. of 2 Edw. III.: Radus de Wedon and Elizabeth, *uxor ejus*, with a list of his lands and her lands. In 35 Edw. III., by a deed dated at Framlingham Castle, John de Cobham granted for life to his mother Maria de Breuse, Countess of Norfolk, all the right and claim which, by concession or feofment of Ralph de Wedon, he had in his manors, &c., in Bucks, Beds, &c. (*Cott. Jul. C. vii. 174*). After his mother's death, which was in 36 Edw. III., he surrendered these estates to the king, who, in the 38th of his reign, granted them to him for life (*Rot. Pat.*); and in the following year granted to Peter de Breose, Wedonhull, formerly the possession of Ralph de Wedon, and then of John de Cobham (*Rot. Pat.*).

In the 42nd of his reign, the king granted to Alicia Peryers the manor of Ardington, which had belonged to Maria, the Countess Marshal, the king's aunt. Ardington had been one of the estates of Elizabeth, wife of Ralph de Wedon. Walton, in Surrey, was of the inheritance of John,

son of John de Breese; and was held by the Countess Maria for some time during his minority (*Inq. p. m.* 31 Edw. III., No. 49, m. 2). In 22 Edw. III. he gave her the manor of Boyton, Wilts (*Hart.*, Charter 83, D 44). The deed was dated at Boyton. The seal to it, elaborate and elegant, is that of Johanna, John's grandmother, wife of Peter Breese and granddaughter of Ada de Sandford. There is a central, heater-shaped shield, with Breese arms (crusily, a lion rampant), between three circular shields with Sandford arms (Three bars wavy, a bordure semée of crosses). The legend is—"Sigill: Johanne: Le: Breese." In the following year, the Countess executed at Wedun Hull ("a notre manoir de Wedon Atte-hull") a bond: the seal to which is a fac-simile (arms and legend excepted) of that of Joanna de Breese. The arrangements and embellishments are the same. The heater-shaped shield (Plantagenet arms), in the centre, is between three circular shields (Breese arms). The inscription is imperfect: "S. Marie, Co lcie."

FELIX LAURENT.

Salisbury.

THE ALGUM-TREE AND PEACOCKS (3rd S. viii. 518).—It has not yet been proved that the words in Hebrew, so translated, are Sanscrit, and the same may be said of the other "articles in that inventory." It would materially add to the value of Professor Max Müller's *Sketches of Philology*, were he to append proof of his statements, by way of notes, as is done by the Bampton lecturers. The algumim of 1 Chron. ii. 7, and 2 Chron. ix. 10, 11, is by metathesis *ahnugim* in 1 Kings x. 11, 12; the latter preferred by Gesenius, meaning, he says, *red sandal wood*, but according to the Rabbins *pearls*. The word is derived by Simon and Eichhorn, from an unused Hebrew root, corresponding with the Arabic, *لُغَم*, *lagam*, to spit.

The *tukim*, or peacocks, reached the Israelites from Persia and Media, although their original habitat was, most probably, India. The name of this bird in the dialect of Malabar is *togei*, according to Benjn. Walther, as quoted in Eichhorn's edition of Simon's *Hebrew Lexicon*; the Greek name *ταῖς*, or *ταῖκη*, and the Arabic, *طاوس*, *taūs*, and Chaldee, *ܬܐܘܫ*, for the same bird, indicate that it was not a native of any of these countries, but, as an emigrant, brought its name with it.

T. J. BUCKTON.

Brixton Hill.

ANCIENT STONE COFFIN (3rd S. ix. 12).—The sculptured stone alluded to by Δ. under the foregoing appellation, was a familiar object to me for many years while it stood in Mr. Staniforth's garden in the western suburb of Sheffield. It was not, however, a stone coffin, but the shaft of

an old cross, ornamented with the so-called "Runic" work, similar to specimens still standing in the churchyards of Bakewell and Eyam, engraved in Rhodes' *Peak Scenery*. Its modern history is briefly this: About fifty years ago, Mr. Staniforth, a highly respectable surgeon, and a man of varied tastes, found the stone hollowed out into a trough, and doing duty as such, in a blacksmith's smithy in Sheffield Park! *Sic transit*, &c. He immediately rescued it from its ignoble position, and preserved it among other antiquities while he lived. After his death the relic passed to his son, the late John Staniforth, solicitor, who placed it upright on a mound in his garden. I do not know what has become of it; but I have just seen a cast of it in the possession of Mr. Edwin Smith, at the marble works, Cemetery Road, Sheffield. I believe Mr. Staniforth could never ascertain either where the stone came from, or who hollowed it out, except, if I rightly recollect, the feeble evidence pointed to Derbyshire. J. H.

INFANTRY IN LINE (3rd S. vii. 154).—Reginald Heber, in his Prize Poem "Palestine," describing the army of the Crusaders, says:—

"Here Gaul's proud sons with boastful mien advance;
Form the long LINE, and shake the cornel lance;
There, in dark FILES, advancing firm and slow,
Victorious Albion twangs the deadly bow," &c.

In a note he subjoins—

"The formation in line (combat à-la-Hayes) was the favourite order of battle with the French, as the dense column was of the English."

The Macedonian phalanx was a close column of men, locked together by their long *sarissæ*, or lances. It yielded, as Gibbon observes, to the Roman legion, equally firm, and more active and flexible. Besides, the Roman general contrived to engage on rugged and uneven ground, where the heavy phalanx was soon disconcerted, and thrown into disorder.

I think, but am not sure, that Heber refers to Monstrelet in support of his statements. W. D.

SCOTCH PROVERB (3rd S. ix. 13).—Cupar is a royal burgh in Fife, and is the seat of the County Courts. Hence the proverb, "He who maun gang to Cupar maun gang to Cupar," which I take to mean, He who will go to law must go to law.

H. FISHWICK.

CHARLES BUTLER (3rd S. viii. 548).—Your correspondent M. L. is mistaken in stating that the Rev. James Wilding was presented to the living of Cherbury by one of Mr. Butler's old pupils. The living of Chirbury (now spelt with an "i") is one of several whose incomes are paid out of the funds of Shrewsbury School, to which the tithes of these parishes chiefly belong; and the patronage was vested, previous to the Municipal Reform Act, in the Corporation of Shrewsbury, by which body Mr. Wilding was appointed. On

the abolition of the old Corporations in 1835, the patronage of the "school livings" as they are called (for burgesses' sons educated at the school have a preference), was vested in trustees, two of whom are the Earl of Powis and the Bishop of Lichfield.

Mr. Wilding did not die last year, as stated, but on March 11, 1863, aged eighty-one. W. H.

ST. JAMES'S LUTHERAN CHAPEL (3rd S. viii. 538.) As I received my early German education in the Lutheran Chapel in St. James's Palace—in the royal pew, a capacious room in the gallery—and had an opportunity of surveying the chapel every day for about two years, I ought to know something about it, but I confess that I know very little. I believe it was built by Inigo Jones, in the time of Charles I., for Roman Catholic service, and was first used for German Lutheran service on the arrival of George I. The Hanoverian *Gesangbuch* was always used there, and I well remember the stentorian German chants, in which I had to join. The last chaplain was the late learned and pious Dr. Küper, tutor of the lamented Princess Charlotte, and he must have held the appointment upwards of sixty years. I have said something on this subject in my edition of Lowndes, article "Kolmann," who was *Kapellmeister* to George III. There is a very good view of the chapel in Pyne's *Royal Residences*, but no information, and at this moment I do not know where to find any, and have no time to search. By the by, several of the Royal Family have been christened there. H. G. BOHN.

CONSTRUCTION OF LIBRARY CATALOGUES (3rd S. viii. 395, 540.)—Your querist as to works on the Construction of Public Libraries will find the fullest information on the subject in Petzholdt's *Bibliotheca Bibliographica*, 8vo, just published at Leipzig, and to be had readily in London for about 12s. HENRY G. BOHN.

APOSTLES' MASS IN ST. PAUL'S (2nd S. v. 213, 296, 428.)—

"Minores Canonici pro Missâ Apostolorum recipiunt singulis annis novem libras de ecclesiâ de Sunnebiry. In altari Apostolorum ministrant duo capellani pro animâ Pateahull, decani S. Pauli."—Leland, *Collect.* ii. 360, 361.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

ANONYMOUS (3rd S. ix. 12.)—The authors of *Selections from the English Poets* were H. F. Harris, H. S. Fullagar, A. Dowson, and L. G. Fullagar. The size is square 12mo, not 4to. If R. I. will call at the address left with the publisher of "N. & Q.," I shall be happy to show him the book. J. W.

MAJOR-GEN. STRINGER LAWRENCE (3rd S. viii. 474.)—MILES will procure the information he requires about Gen. Lawrence by applying to some gentleman at Exeter who is acquainted with Sir

Lawrence Palk, M.P., Haldon House, near that city, or to the professional agent of that extensive landed proprietor there. The "Lawrence" Tower on the Haldon Heights was erected by the grandfather of the present proprietor of the Haldon property (commands a view of four counties), especially to the memory of the general, who was his principal friend, patron, and benefactor when in India, where he amassed a large fortune; and, coming home to his parental Devon, became the purchaser of very extensive estates near Exeter, in Trusham, Ashton, Chudleigh, &c., and also at Torquay. BREVIS.

DILAMGERBENDI (3rd S. viii. 349, 398, 482, 542.) I think E. K.'s letter really throws much light upon this word. At any rate it is very interesting, and we are in a fair way to learn something. I feel sure he, E. K., can easily work out the truth or falsehood of the following suggestions, and therefore put them down briefly:—

1. It is stated in Meyer's book on the Celts (I have mislaid the reference), that the *Vindo-* in *Vindo-cladii*, &c., is derived from the Welsh *gwen*, meaning *white*. If this be true, then *gwen* could be easily Latinized into *bendis*.

2. Spurrell's *Welsh Dictionary* says that *ger* is a preposition, meaning at or near, &c. Hence I propose yet another solution, that *Dilam* = *Llan*; that *ger* = *ger*; that *bendis* = *gwen*; or that *Dilamgerbendis* (Latin) = *Llan-ger-gwen* (Welsh); but, as I am no Celtic scholar, such a collocation of words may, for all I know, be absurd or impossible. I am only thus leading up to the question, whether E. K. may not have solved the difficulty even more easily than he suspects. Shortly, can the word be equivalent to the church at *Whiteland*, or simply *Whiteland Abbey*?

In this manner we have only the fusion of *two* names, not of *three*; and we need only to suppose that *two* retirements of St. David, and not *three*, are here confused together.

It ought, I think, to be observed that the similarity of the Saxon *hwit*, white, and the Celtic *gwyth*, a frith, has greatly assisted in the confusion. Thus, in *Whiteland* and *Whitsand*, the words *land* and *sand* show that *white* is also Saxon, whilst in *wight* we may trace the Celtic *gwyth*; and this perhaps explains why, in the Saxon chronicles, the Isle of Wight is not spelt *hwit* (which it would be if it were Saxon, and meant *white*) but *wiht*, which, although a Saxon word, does not seem to be one in this instance. I add also the suggestion—does *insula* always mean an *island*? May it not mean simply a retired (insulated) spot, or a place, like the Isle of Ely, with water running round it? WALTER W. SKELAT.

The conjecture of E. K. that the strange word *Dilamgerbendi* is really the corruption of some designation of Llancarvan derives, I think, consider-

able support from that place having been sometimes called *Carbani Vallis* or *Vallis Carbani*. See the Poems of Edward Williams (*Iolo Morganwg*), vol. ii. p. 12, foot-note (London, 1794.) What if *Dilamgerbendi* should be *ad Vallem Garbani*? It is quite true that *Carvan* in Llancarvan seems to be formed most irregularly from the name of *Garmon* or *Germanus* of Auxerre; but in *Dilamgerbendi* there seems to be (in letter *g*) a relic of a more regular compound.

When E. K. says "Bardsey Island, otherwise *Ewley*," I suppose that the last word has arisen by mistake from *Enlli*, as that island has for the last thirteen hundred years, at least, been called in Welsh *Ynys Enlli*. LÆLIUS.

THE PENDRELL FAMILY (3rd S. viii. 501; ix. 21.)—Perhaps the author of a little book I have in my possession can throw some light on the query as to the present recipients of the Pendrell pension. At p. 69 of *Boscobel; a Narrative of the Adventures of Charles II. after the Battle of Worcester*, second edition (Wolverhampton, W. Park, High Street; London, Simpkin, Marshall, and Co. 1859); it is stated that "the descendants of this right loyal brotherhood still receive pensions allowed by government for the fidelity of their ancestors." The tone of this assertion is that of one speaking from personal knowledge.

S. R. T. MAYER.

Gloucester.

About thirty years ago, and perhaps later, there was an old lady named Pendrell residing at Easthaven, in Oak Cottage, so named in remembrance of King Charles. Her nephew was said still to receive the pension. He was, I believe, a waiter at an hotel or tavern in London. Another of the name kept a small inn at Rottingdean, near Brighton. E. M. R.

MARSHALL, MARE, ETC. (3rd S. viii. 190, 258, 312, 381.)—The reference made by MR. KENNEDY to the connection of *mar* (horse) with Hindustani *marna*, to strike, although intended sarcastically, has, perhaps, more truth in it than he seems to suppose. The Hindustani language is only a corrupt dialect of Sanskrit, and *marna* is a derivative

of the root मृ, *mri*, or मर्, *mar*, to triturate, strike, impinge. *Marut*, the wind, is another derivative. Whether the horse be *marudratha*, the wind-chariot, or the kicking animal, from *marna*, is open to MR. KENNEDY to take his choice. Either leads up to the same primary idea.

J. A. P.

Sandyknowle, Wavertree.

WROXETER DINDERS (3rd S. viii. 437.)—In speaking of the three brass coins which were found upon the site of ancient Uriconium, Mr. Thomas Wright, the well-known antiquary, says, that—

"The peasantry call them *Dinders*, a name which, though it represents the Latin *Denarius*, was no doubt derived immediately from the Anglo-Norman *Denier*."

GIBSON.

"THE TOWN" (3rd S. ix. 36.)—The old song referred to by EMKAY lives in my memory thus:—

"A rare old fox one frosty night
Begged of the stars to afford him light,
As he had many miles to travel that night
Before he could get to the town, oh!"

"At last he got to the farmer's yard,
Where the ducks and geese were all afeard.
'Oh! the best of you shall grease my beard
Before I go from the town, oh!'"

"Then Old Mother Widdlewaddle jumped out of bed,
And out of the window she popped her old head,
Crying 'John! John! John! the grey goose is dead,
For the fox has been through the town, oh.'"

M. L.

TÂJE MAHAL (3rd S. viii. 539.)—In the *Penny Cyclopædia*, title "Agra," these words are stated to mean "the crown of edifices." The words are probably Hindustanee.

A. J. K.

Miscellaneous.

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THE INDEX TO OUR EIGHTH VOLUME will be issued with "N. & Q." of Saturday next.

MR. WOODWARD'S interesting paper on the Jacobite Peerage, Baronetage, and Knighthood, next week.

W. S. T. will find the information he requires in Mr. Chaffers' work on Hall Marks, published by Davey, Long Acre.

P. B. The edition of "Anacreon" referred to is marked by Brunet as "fort rare." It sold at Askev's sale for 14s.

BARRHAM. For the origin of Plough Monday, consult Brand's Popular Antiquities, i. 506–508, edit. 1848, and "N. & Q." 2nd S. vi. 532; vii. 95.

ENRATUM.—3rd S. ix. p. 48, col. i. line 23, for "ewe" read "pur."

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Notes.

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One of the publications recommended by the Royal Commission appointed for the examination of the Stuart Papers, in its second report in the year 1827, was a work which should contain, *inter alia*, a full account of the Grants of Honour, Peerages, Baronetries, and Knighthoods, bestowed upon the adherents of the Stuarts by James II. after his abdication, and by his son and grandson. Some progress was made by the secretary of the Commission towards the carrying out of this recommendation; but the dissolution of the Commission in 1829, and the death of the king in the following year, seem to have brought it to an abrupt close. A few additions to the collections of Mr. Pulman, made by Mr. Glover, lately librarian to the Queen at Windsor, are all the indications which remain to show that the project did not die with the Commission. The interest awakened by the publication in *The Times* of Dec. 28, 1864, of some passages from the Stuart Papers relating to Prince Charles Edward, shows, however, that there are many persons and families for whom this proposed publication would have more than an antiquarian value; whilst it needs must possess a peculiar worth for heralds and genealogists.

I therefore send you "A List of the Persons upon whom, and when, such honours were conferred," copied from that second report. And I do so for the purpose of inviting and requesting information in the form of "genealogical and biographical notes" regarding them, or indications of the places where such are to be found; in the hope that it may yet be possible to publish what the Royal Commission recommended:—

AS DUKES.

Richard (Talbot), Earl of Tyrconnel, Lord Deputy of Ireland, 1689.
William (Herbert), Earl of Powis, 1689.
John (Drummond), Earl of Melfort, 1692.
James (Drummond), Earl of Perth, 1696.
Henry Fitz James (a younger brother of the Duke of Berwick), 1696.
John (Erskine), Earl of Mar, 1715.
William (Murray), Marquess of Tullibardine, 1717.
Don Jose de Bozas Conde de Castleblanco, 1717.
George (Granville), Lord Lansdown, 1721.
Charles (Butler), Earl of Arran, 1722.
Thomas (Wentworth), Earl of Strafford, 1722.
Philip, Lord Wharton.
Simon (Frazer), Lord Lovat, 1740.

AS EARLS.

Henry, Lord Jermyn, 1689.
Patrick (Sarsfield), Earl of Lucan, 1689.
Signor Virgilio Davia, Senator of Bologna (whose wife was one of the Ladies of the Bed Chamber to Queen Mary of Modena), 1698.
Henry (St. John), Lord Bolingbroke, 1715.
William (Villiers), Earl of Jersey, by the description of William Villiers, son of Sir Edward Villiers and Barbara his wife, 1716.
John (Hay), second son of Thomas, Earl of Kinnoul, 1718.
James (Murray), a younger son of David, Viscount Stormont, 1721.
John, Lord Nairn, 1721.
General Arthur Dillon, 1721.
William, Lord North, 1722.
Lucius-Henry (Cary), Viscount Falkland, 1722.
Mrs. Anne Oglethorpe, a Countess of Ireland, 1722.
Lieutenant-General George Brown, of the Imperial Service, 1726.
Alexander Wailsh (who conveyed Charles-Edward to Scotland), 1745.
Colonel Daniel O'Brien, 1747.
Alexander (Murray), brother of Lord Elibank, 1759.
Sir John Graeme, 1760.

AS VISCOUNTS.

Sir Valentine Browne, Bart., by the title of Viscount Kenmare (ancestor of the Viscount Kenmare, so created in 1798), 1689.
Justin (M'Carty), a younger son of the Earl of Clancarty, 1689.
Owen O'Rourke of Carha, in Ireland, 1721.
Sir Henry Goring, Bart., 1722.
Sir Redmond Everard, 1723.
Colonel Donald M'Mahon, 1723.
Charles Frazer of Innerallachy, 1723.

AS BARONS.

Sir Alexander Fitton, Chancellor of Ireland, 1689.
Richard, Viscount Preston, 1689.
John de Burgh, afterwards Earl of Clanricarde, 1689.
John Nugent, second son of Richard, Earl of Westmeath, 1689.

Colonel Nathaniel Hook, 1708.
 Sir Edward Herbert.
 Francis Cottington, 1716.
 Ranald M'Donald of Clanranald, 1716.
 Penelope Mackenzie (widow of Clanranald, killed
 at Sheriffmuir), a Baroness, 1716.
 M'Donald of Glengary, 1716.
 Sir John M'Lean, 1716.
 Sir Donald M'Donald of Sleat, 1716.
 Norman M'Leod of M'Leod, 1716.
 Lachlan M'Intosh of M'Intosh, 1716.
 John Cameron of Lochyel, 1717.
 Theophilus Oglethorpe, 1717.
 James Grant of Grant, 1721.
 Sir Peter Redmond, 1721.
 Sir Toby Bourk, 1727.
 Richard Butler, Esq., 1727.
 Brigadier Crone, Governor of Lerida, 1728.
 Dugald Stewart of Appin, 1743.
 Laurence Oliphant of Gask, 1760.

AS BARONETS.

Peter Sherlock, 1716.
 Peter Redmond, 1717.
 John O'Brien, 1723.
 John M'Leod, 1723.
 Dr. Higgins, 1724.
 Alexander Robertson, 1725.
 Thomas Sheridan, 1726.
 John Graeme, 1726.
 Colonel Ogara, 1727.
 John Hely, 1728.
 John Forrester, 1729.
 William Connock, 1732.
 Mark Forstal, 1734.
 John Lumsden, 1740.
 Alexander Magregor, 1740.
 Alexander M'Donald, 1743.
 James Butler, 1743.
 Colonel Richard Warren, who attended Charles
 Edward to France after the affair of 1745.
 Captain William Hay, 1747.
 Walter Rutledge, 1748.
 John O'Sullivan, 1753.
 John Constable, 1753.

AS KNIGHTS OF THE GARTER.

James, Prince of Wales, 1692.
 The Count de Lausanne, 1692.
 The Duke of Powis, 1692.
 The Earl of Melfort, 1692.
 The Duke of Perth, 1706.
 The Duke of Mar, 1716.
 The Duke of Hamilton, 1723.
 The Duke of Wharton, 1726.
 The Duke of Liria, 1727.

AS KNIGHTS OF THE THISTLE.

Lord Drummond } by Jac. II.
 Lord Seaforth }
 The Marquis of Drummond, 1705.
 The Earl of Errol, 1705.
 The Earl of Marischal, 1705.
 The Earl of Dundee, 1708.
 The Duke of Ormonde, 1716.
 The Earl of Panmure, 1716.
 Arthur Dillon, 1722.
 The Duke of Hamilton, circa 1723.
 The Earl Marischal, 1725.
 The Earl of Inverness, 1725.
 The Earl of Nithsdale, 1725.
 The Earl of Dunbar, 1725.
 The Duke of Perth, 1739.

The Commissioners add, after speaking of the valuable genealogical materials to be found in the warrants for the household and other civil appointments, the naval and military commissions, and the appointments and instructions of the agents at foreign courts, the following:—

"The Certificates of Gentility are very numerous, and appear to have been issued in reward for services, and with a view to secure to the individuals, who are the objects of them, certain privileges, which in France and Italy were limited to persons who were of the class of *Noblesse*: many of these documents contain considerable genealogical details, which are curious, if not important as matters of family evidence."

B. B. WOODWARD.

Royal Library, Windsor Castle.

PERIODICAL PUBLICATIONS DURING THE
TWENTY YEARS 1712 TO 1732.

The Press! Who can measure and describe its influence, past and present, on the destinies of a great and free nation? The Periodical Press! How much we owe to it! The newspapers of to-day circulate through the body politic the vital currents of healthful public opinion. Those of former generations are now the very fountains of pure, unpolluted History. To save from being lost, even the names and origin of some few old journals cannot, therefore, but be an acceptable service from "N. & Q." to English Literature. With such object the following Table has been prepared.

The indefatigable W. Bagford brought down a list of newspapers from the earliest times to the end of the seventeenth century. (*Bib. Harl.* 5910, vol. i.) Mr. Chalmers carried it on to his time. (*Life of Ruddiman*, pp. 404-32.) In 1810 Dr. Nathan Drake concluded the second volume of his *Essays on the Rambler, Adventurer, and Idler* (pp. 490-8), with a *Table of Periodical Papers from the Year 1709 to 1800*. And in the year 1812, Mr. John Nichols published in the fourth volume of his *Literary Anecdotes* (pp. 33-97) a similar table extending over more than two centuries,—a labour that can scarcely be appreciated by those who have never engaged themselves in any similar investigation.

My own researches, having been collateral to other studies, were limited to the twenty years at the head of this paper; and, for the present, I confine my remarks on the Tables of Dr. Drake and Mr. Nichols, to the same period.

From 1712 to 1732, Dr. Drake's Table gives 65 publications; but after deducting for errors, papers misplaced, and reprints, there remain 52 as properly belonging to that period. After making one or two similar deductions from Mr. Nichols's Table, it contains 167 distinct papers for the same period. The following Table contains 277. Those

not in Mr. Nichols's Table are marked with an asterisk.

I do not profess to have seen all these periodical publications; but only a very large proportion of them, and the advertisements, in other journals, of the first publication of very many more. Mr. Nichols availed himself of reliable information from more limited previous inquiries; and I have to some extent necessarily followed his example.

I could have extended my table by introducing numerous papers (which I have examined), printed during the same twenty years in foreign countries; but thought it better to include only such as were printed in British possessions, and in the English language.

The dates are those on which the first numbers were published, as far as can be ascertained, except when otherwise stated. Then the earliest known number is given.

In order to economise space, I have not repeated any of the valuable Notes appended by Mr. Nichols to his Table.

It will not be supposed that my Table represents all the periodical publications existing during those twenty years; because, at the end of 1711, there were about thirty papers already circulating in London alone.

TABLE.

1712.

1. *The Night Post. (Three times each week. No. 68, Thursday.) January 1.
2. *The Useful Intelligencer for promoting Trade. (No. 7.) January 1.
3. The Rhapsody. (Tuesday, Thursday, and Saturday.) January 1.
4. A Cry from the Wilderness. January 1.
5. *The Norwich Gazette. (Henry Crossgrove. Commenced the seventh yearly volume.) January 5.
6. The Historian. February 2.
7. *The Medley. (Monday and Friday. A. Baldwin.) March 3.
8. *The Rambler. (J. Morpew.) March 12.
9. *Weekly Worcester Journal. (No. 144.) March 28.
10. The Plain Dealer. (Dr. Wagstaffe's.) April 12.
11. *The Medley. (J. Baker.) May 14.
12. *The Liverpool Courant. May 17.
13. The Weekly Packet. July 26.
14. *The Medley. (Ridpath's.) August 4.
15. The British Mercury. (No. 369, but first of a New Series.) August 2.
16. *The Review. (By Daniel Defoe. Reduced to 1 leaf, 4to. No. 1.) August 2.
17. *The Poetical Entertainment. (J. Morpew. No. II. Price 6d.) August 16.

1713.

18. *The Weekly Journal, with Fresh Advices, Foreign and Domestick. (R. Mawson.) January 1.
19. The Britain. January 6.
20. *Pax, Pax; or, A Pacifick Postboy. (A temporary change of title by the Post-Boy.) January 29.
21. *The Monitor. (Thrice a week. By N. Tate, Poet-Laureate, and Mr. Smith.) March 2.
22. The Guardian. March 12.
23. Mercator; or, Commerce Retrieved. (By Daniel Defoe, W. Brown, and others.) May 26.

24. The Reconciler. April 30.
25. *The Court Spy; including the Christian's Gazette, and the Lane Post. (By John Dunton.) July 21.
26. The British Merchant; or, Commerce Preserved. (By H. Martin, Chas. King, and others.) August 7.
27. The Englishman, being a Sequel to the "Guardian." October 6.
28. The Lay Monk. (By Sir Richard Blackmore.) November 16.

1714.

29. *The Norwich Courant; or, Weekly Packet.
30. The Balm of Gilead; or, The Healer of Divisions. (Written by Thomas Smith. Monday and Friday.) January 4.
31. *The Observer. February 25.
32. The Lover. February 25.
33. *Dunton's Ghost; or, The Hanover Courant. March 10.
34. The Patriot. March 22.
35. The Monitor. April 22.
36. The Reader. (To be continued thrice a-week.) April 22.
37. The High-German Doctor. (By a Nephew of Alexander Bendo's.) May 4.
38. The Muscovite. (Every Wednesday. J. Buckley.) May 5.
39. *The Spectator. (Monday, Wednesday, and Friday.) S. Buckley and J. Tonson.) June 18.
40. *The Flying Post, and Medley. (Wm. Hurt's Paper, edited by D. Defoe.) July 27.
41. *The Original Weekly Journal. (Applebee's.) October 2.
42. The Controller. (Weekly. J. Morpew.) October 8.
43. *The Examiner. (Wednesday and Friday. J. Roberts.) November 3.
44. *News from the Dead; or, a Monthly Packet of True Intelligence from the other World. November 23.
45. *The Waies of Literature.

1715.

46. *The Spectator. January 3.
47. *The Weekly Journal; or, British Gazetteer. (Read's.) January 15.
48. *The Bee. (No. 2.) January 21.
49. *The Instructor. (By Mr. Mansel Hanmors. Being a Supplement to the Tatlers and Spectators.) February 9.
50. The English Examiner. February 17.
51. The Grumbler. (By Anthony Gizzard, Esq. Weekly.) February 24.
52. The Edinburgh Gazette; or, Scotch Postman. March.
53. The Censor. (Written by Ben. Johnson. Monday, Wednesday, and Friday.) April 11.
54. *Felix Farley's Bristol Journal.
55. The Medley; or, Daily Tatler. (By Jeremy Quick, Esq. To be continued every day.) April 21.
56. The Daily Benefactor. May 2.
57. The St. James's Evening Post. (Baker's.) June 22.
58. The Englishman. (Every Monday and Friday.) July 11.
59. Faithful Collections. July 11.
60. The Medley. (Weekly. J. Roberts.) July 14.
61. The Penny Post. July 19.
62. The Oracle; being calculated for the Answering Questions in all Arts and Sciences. August 1.
63. *The Salisbury Postman. (By Sam. Farley.) September 27.
64. The London Post. October 15.

65. The Glasgow Courant. (At No. 3, the title was changed to The West Country Intelligence.) November 14.
66. Weekly Remarks, and Political Reflections upon the most material News, Foreign and Domestick. December 3.
67. The Tea-Table; in a Series of Letters to a Lady in the Country. December 17.
68. The Town-Talk. December 19.
69. The St. James's Evening Post. (Jackson's.) December 20.
70. *The Occasional Paper. December 21.
71. The Freeholder. December 23.
- 1716.
72. *The Shift. (Two Numbers, stated to be in the British Museum, but not found.)
73. The Supplement, by way of Postscript to the Weekly Journal and other weekly Accounts. January 4.
74. The News Letter. (Weekly. Nathaniel Storer.) January 7.
75. The London Post; with the best Account of the whole Week's News. January 7.
76. The General Post. January 15.
77. The Evening Weekly Pacquet. January 6.
78. The Protestant Pacquet. January 21.
79. The Political Tatler. (By Josh. Standfast, Esq.) January 26.
80. *The Nottingham Post. (No. 1, printed and published by John Collyer.)
81. Robin's Last Shift; or, Weekly Remarks and Political Reflections upon the most material News, Foreign and Domestick. (Isaac Dalton.) Feb. 18.
82. Remarkable Occurrences. February 19.
83. *Chit-chat. March 6.
84. The Orphan; with Reflections, &c., upon all Material Occurrences, Foreign and Domestick. March 21.
85. The General Post. (At No. 13 altered to The Evening General Post.) March 15.
86. The London Post. March 31.
87. The Weekly Observer. (Saturday, but at No. 10 altered to Wednesday. J. Read.) April 28.
88. *Mercurius Politicus. (By D. Defoe. Monthly.) May.
89. The Whitehall Courant. May 2.
90. *The Shift Shifted; or, Weekly Remarks and Political Reflections upon the most Material News, Foreign and Domestick. (Isaac Dalton.) May 5.
91. The Historical Register. (Quarterly.) May 7.
92. The Weekly Journal. May 26.
93. *The Spectator. (To be published every Wednesday. 1 leaf.) June 13.
94. The Citizen. June 22.
95. The Saturday's Post. September 29.
96. Jones's Evening News Letter. October 29.
97. *The Weekly Journal; or, Saturday's Post. (Mist's.) December 15.
- 1717.
98. The Freeholder Extraordinary. (No. 2.) January 29.
99. The Wanderer; a Speculative Paper. (By Mr. John Fox.) February 7.
100. The Scourge. February 14.
101. The Penny Post; or, Tradesman's Select Pacquet. March 13.
102. *Parker's London News; or, The Impartial Intelligencer. (Wednesday and Friday. G. Parker.) March 27.
103. The Plain Dealer. May 22.
104. The London Post; or, Tradesman's Intelligencer. (No. 48.) July 19.
105. The Weekly Review; or, The Wednesday's Post. August 14.
106. The Protestant Medley; or, Weekly Courant. August 17.
107. The St. James's Weekly Journal. September 1.
108. The Wednesday's Journal; being an Auxiliary Pacquet to the Saturday's Post. September 25.
109. The Entertainer. (Mist's.) November 6.
110. The Reprisal. November 22.

NOTES.

7 and 11. Maynwaring's first *Medley* concluded on August 3, 1711. The following March he commenced a new work with the same title; but at No. 20, from some misunderstanding with Mrs. A. Baldwin, his printer, he removed the publication to the establishment of Mr. J. Baker. As to what followed, take the following advertisement, which appeared in several of the newspapers of May 14, 1712:—

"The Medly, No. 21, that was publish'd on Monday last by Mrs. A. Baldwin, was not wrote by the Author of the first Twenty; but the True one was publish'd by J. Baker, at the Black Boy, in Paternoster Row, and will continue to be publish'd by him every Monday and Friday. Price one Penny."

True to her sex, however, Mrs. Baldwin was not to be silenced; and the two *Medleys* of the same size and form were published on the same days, until both received their *quietus* on the memorable August 2, 1712; when the new stamp duty of one half-penny on every half sheet came into operation. I have not seen the above "curiosity of literature," nor the following, elsewhere noticed.

14. Mr. Ridpath, whose *Flying Post* had reached the mature age of No. 3253, immediately caught up and resuscitated the *Medley*. Contracting the news to one side of his half sheet, he appeared on August 4 with *The Medley*, No. I., printed on the other side. After this arrangement had continued several months, the *Medley* was dropped, and the *Flying Post* continued its course alone. We shall find them together again at a later period.

18 and 74. The *Weekly Journal*, &c., continued to the end of the year 1715, after which, a notice by Mawson, its proprietor, appeared at the head of the first and second numbers of the *News Letter*, in which he recommends his subscribers to take that paper instead of his journal.

19. On May 23, 1713, the following advertisement appeared in the *Flying Post*;—

"The Author of *The Britain*, being at some distance from Town, during the Summer Season, that Paper will only be published occasionally till the Winter."

24. In order to evade the obnoxious stamp duty, the following advertisement was inserted in the *Post Boy*, June 20, 1713:—

"The *Reconcilers* are now to come out but once a month 4 at a time, a Penny [*sic*] a piece, to begin on the 1st of July, and so on."

40. William Hurt had long been Ridpath's printer of *The Flying Post*. In July, 1714, Mr.

Ridpath was out of the country, probably in Scotland, having delegated the temporary management of his paper to several friends. During his absence, some serious difference appears to have arisen between the printer and such managers, which difference was represented by the latter in such terms that Hurt was summarily dismissed by letter from Ridpath. On July 24 *The Flying Post* appeared, printed and sold by *R. Tookey*; but the same day there was also published *The Flying Post and Medley*, No. 1., printed by William Hurt. After a few numbers, the unhappy words "and Medley" were dropped, and the two *Flying Posts* ran side by side, Ridpath distinguishing his opponent by the prefix "sham." I have not found any numbers of Hurt's paper later than the end of August in the same year. It was edited by Daniel Defoe, and was of the same size and form as Ridpath's.

43. On the day after the publication of this first number, an advertisement was inserted in the *Post-Boy*, by those concerned in the former *Examiner*, stating that they had nothing to do with this *Examiner*, nor with *The Controller*, which called itself a *Sequel to the Examiner*.

88. It is difficult to account for the rarity of this publication from the editorial pen of Daniel Defoe. Unlike the broad sheets and half sheets, wasted when read, this was a compact monthly, of six octavo sheets. It should have been found in complete sets, and in half-yearly volumes; and even in single numbers, might have been expected as commonly as Boyer's *Political State*, the *Historical Register*, or other books of similar character. There are, however, only three numbers of this *Mercurius Politicus* in the British Museum. The first (No. 1, May, 1716), bound in a thick folio volume of newspapers; the second (January, 1717), in a thick 8vo volume, lettered "Political Tracts, 1717;" and the third (Sept. 1720), separately bound in the collection of "The King's Pamphlets." I have hitherto found no trace of it elsewhere.

WILLIAM LEE.

(To be concluded in our next.)

THE REV. JONATHAN BOUCHER.

The Rev. Barton Bouchier, of Fonthill-Bishop, Wiltshire, the author of many religious works, whose death was lately recorded in the *Times*, was the son of the Rev. Jonathan Boucher, some facts about whom may not be uninteresting to future memoir writers and memoir readers. Mr. Boucher was of a Cumberland yeoman family, his father residing at Blencogo, a small hamlet on the road between Wigton and Allonby, where his son afterwards resided for a short time. The Rev. Jonathan Boucher went to America and settled in Virginia, where he was rector of Annapolis. He became

tutor to a Mr. Custis, the adopted son of General Washington, many letters that passed between Mr. Boucher and the General being still preserved by the family. A high-spirited, sincere, and fervent Royalist, Mr. Boucher persisted resolutely during the troubles in preaching loyalty and adherence to the mother country. A rebellious blacksmith, who insulted him publicly, and provoked him to exercise his almost Johnsonian strength, he is said to have felled by a logically closed fist, and by a most potent *elenchus* straight between the eyes. On another occasion this stalwart champion of divine right was warned before the morning service in his Virginian church, that if he dared to read even one word of the loyal Bidding-prayer, he would be instantly shot dead in his pulpit. On the Sunday in question the sturdy Episcopalian appeared with two ominous horse-pistols, one of which he placed on each side of his pulpit cushion; he read the forbidden prayer distinctly, and then calmly descended the pulpit stairs to his vestry.

Mr. Boucher was married three times; his first wife was a niece of the great Addison. She was a singularly beautiful woman; the graceful tenderness of her expression contrasting well with her husband's black-browed, benevolent, rounded face, is recorded in an excellent crayon drawing still in the family. A singular presentiment attended their first meeting. Mr. Boucher was on a visit in a part of Virginia little known to him, and happened to call on a gentleman there with whom he had no previous acquaintance. This gentleman's daughter had had a dream the night before the stranger's arrival, in which a young man had appeared, who, she felt an assurance, was to be her future husband. The moment she opened the door and saw the stranger, she swooned; it was the face she had seen in her dream. Political differences compelled Mr. Boucher to leave America, upon which his property was instantly confiscated. The last time that Mr. Boucher met Washington was on the Potomac, as their two vessels rapidly passed each other. On his return to England, Mr. Boucher published a closely reasoned series of *Discourses on the Causes of the American Revolution*. These had been preached by him in Virginia, and are full of manly regret on the secession of our great colony. Mr. Boucher, on his return to England, became vicar of Epsom, in Surrey, and there devoted the rest of his life to severe antiquarian study and the solemn duties of his high profession. The result of these labours, "*A Glossary of Archaic and Provincial Words*," intended as a Supplement to the Dictionaries of Dr. Johnson and Dr. Noah Webster," as far as the letter C, was published in 1832, under the editorship of the Rev. Joseph Hunter and Joseph Stevenson, Esq., and was published by Black, Young, & Young, of Tavistock Street, Covent

Garden. Mr. Boucher, who had died in 1804, had originally planned a Provincial Dictionary alone, but reflecting more and more on Dr. Johnson's neglect of technical words, and his utter ignorance of Anglo-Saxon and the German dialects, he had finally resolved to make his laborious work more complete, and to include archaic words also, on the principle afterwards pursued by Nares, Mr. Halliwell, and Dr. Richardson. The Glossary, completed to the letter T, we deeply regret, as all students of our language must, still remains in MS.

Mr. Boucher was an intimate friend of Bishop Skinner, the writer of "Tullochgerum" and that charming old Scottish song "Jock of Badenyon." Another of his friends was Sir Frederick Eden, the writer of a standard work on the *Condition of the English Poor*, and the writer of *The Vision*, one of the most elaborate and learned philological "skits" ever penned. The hero of the *Vision* was Mr. Boucher. The son of the writer of the *Glossary* was my uncle, the Rev. Barton Bouchier, who married Mary, daughter of the Rev. Nathaniel Thornbury, a friend of Dr. Jenner, Reynolds, Garrick, and Dr. Johnson. WALTER THORNBURY.

CAPTAIN CHARTERIS.

This gentleman was a brother of the Laird of Amisfield, in Dumfries, an adherent of the Stuarts, for whom he sacrificed his fortune. The captain was captured by the Covenanters, tried, and executed. There is a very rare tract, small 4to, 1650, giving an account of his recantation, the truth of which is, in our humble opinion, problematical, at least so far as regards sincerity; and the subscription of four clergymen as witnesses is no great proof of its truth. On the contrary, it induces a strong presumption that it was manufactured by these holy persons, and that the unlucky captain was induced to sign it in the hope of a pardon.

Another odd thing is this, that Tyler, the printer, "designs himself Printer to the King's most excellent Majesty," and nevertheless the declaration teems with abuse of the Marquis of Montrose, who is represented as having been "so instrumental in the shedding of the blood of God's People."

Perhaps the truth is that, Montrose having been murdered by Gillespie Grumach, who had got the upperhand, he induced the clergymen to frighten Charteris into this wretched apology for taking service under Montrose. Having got it, the victim was handed over to the executioner; the king's printer having been terrified into giving semblance of authenticity to the document as put forth from the royal press.

Douglas, in his *Baronage*, gives a genealogy of

the family of Charteris. It is as usual very meagre, and passes over the captain, who was a brother of Sir John Charteris of Amisfield, a decided Royalist, who did not desert Montrose, and who was the grandfather of the celebrated Colonel Charteris.

Amisfield, in Dumfriesshire, has passed from the family, but the name has been transferred to the estate of Newmains, near Haddington, which now belongs to the Earl of Wemyss, who is heir of line of the colonel.

Whether there still remain any of the old Charteris stock has not been ascertained, but I have been informed that a male representative some years since was in existence. He is now dead, and no other claimant in the male line has subsequently appeared.

The Tinsclarian Doctor has dedicated his autobiographical sketch (1733) to the Countess of Wemyss, the daughter of Colonel Charteris, who is preferred by him "next to the Queen of Great Britain," and with whom the author sympathises as she is "crossed" with her husband, and he is "crossed" with his wife. J. M.

NATIONAL PORTRAIT EXHIBITION, 1866.

PORTRAIT OF EARL OF ESSEX. — There is at Kyre House, near Tenbury, an original picture of Robt. Devereux, Earl of Essex, which is engraved in Duncombe's *History of Herefordshire*. This picture originally came from Netherwood, on the Kyre estate, the supposed birth-place of the Earl. THOMAS E. WINNINGTON.

Can any of your readers inform me if any original portraits, or engravings from them, exist of any of the following historical personages; and if so, where they are to be found? —

John Wakeman, last Abbot of Gloucester, 1541.
Miles Smith, Bishop, and translator of the Bible, 1616.
Godfrey Goodman, Bishop, 1624.
John Man, Warden of Merton College.
Richard Field, Chaplain to Queen Elizabeth and James I.
Thomas Winniffe, Bishop of Lincoln, 1654.
Accepted Frewen, Archbishop of York.
John Frankland, Dean of Ely, 1728.
Doctor Chillingworth,
Judge Powell of Langharne, Carmarthenshire.
George Selwyn, M.P.

JOHN J. POWELL.

Temple.

SALWEY PORTRAITS AT STANFORD COURT. — There is a gallery, situated in the attic story of the mansion at Stanford Court, Worcestershire: in which Arthur Salwey and his four sons and seven daughters, together with others of their kindred, are portrayed on the oak-panelled walls of the room, in the costume of the day: the ladies in embroidered dresses, with jewelled ornaments. This Arthur Salwey was an ancestor of

the present owner of the estate, and lived in the reigns of Elizabeth and James I.

Underneath each figure is a motto in Latin. Behind the panels are secret passages; which, previous to alterations of modern times, extended over a great part of the mansion. The room has been used as a library, and still contains MSS. and printed books.

I have heard of a somewhat similar apartment, which is described in Cullum's *History of Hawsted*, containing portraits, with Latin mottoes.

At Ham Castle, Worcestershire, there is also a library in the attic story, but without portraits. In this chamber also are hiding places.

As my room at Stanford Court has always been considered a great curiosity, I wish to know if any similar apartments exist in old houses of that date: combining family portraits, moral sentences in mottoes, hiding places, with a position for security in the upper story.

The ceiling of the room is quite unworthy of the wall decorations; and has probably been erected at a much later period, when possibly the stuccoed ornaments usual at the date had become dilapidated.

THOMAS E. WINNINGTON.

PORTRAIT OF MARTIN THE REGICIDE.—Allow me to mention, with reference to the National Portrait Exhibition, 1866, that there is a well-known painting of the regicide Martin, who was confined in Chepstow Castle, at a house in Monmouthshire; and I think Cox, in his *History of the above county*, mentions the work. R. G. L.

DANIEL DEFOE IN EDINBURGH.—The following notices of Defoe, which will interest many of the readers of "N. & Q.," are taken from the Public Records in Edinburgh:—

"13 Dec., 1710.

"Contract between David Fearn, Advocate, and Daniel Defoe, about printing and publishing a Newspaper called *The Postman*."

"7 Aug., 1711.

"Factory—Daniel Defoe to Hanna Goodale, empowering her to act for him during his absence from Scotland."

G. M.

THOMSONIANA: THE SECOND EDITION OF "SPRING."—It is a singular circumstance, and one which seems to have escaped the critical eye of MR. BOLTON CORNEY (whose admirable skill as an editor I should be the last to disparage), that there exists two "second editions" of the *Spring*: one dated 1729, the other 1731. They are both before me at this moment. Not, however, having the first edition of 1728 to compare them with, I cannot positively say that the edition of 1729 may not present the same text as that, with the simple change of title. I can however assert, that the two copies (each called the "second edition")

differ widely from each other. That of 1729 contains the Dedication to the Countess of Hertford, an advertisement respecting the publication of the *Seasons* by subscription, and a complete table of contents, occupying two pages. These particulars are wanting in the edition of 1731. The readings of the text, too, differ considerably. I append a few of the variations:—

2nd Edition of 1729.

2nd Edition of 1731.

Ver. 16. "sudden torrents."	"livid torrents."
"51. "influential sun."	"world-reviving sun."
"124. "starves the year."	"kills the year."
"260. "holy eye."	"vision pure."

In the 1731 copy the lines are numbered, and more than twenty new ones inserted. I may add that the title-page, bearing date 1729, seems to have been printed separately, and fastened to a guard.

While on this subject, it may be worth while to notice that Bohn's Lowndes does not mention at all the authoritative edition of the *Seasons*—that of 1746—adopted by Corney as the best text; and further, that Peter Cunningham (Johnson's *Lives*) is wrong in supposing that only three editions of the *Winter* were published in the first year of its appearance. There were four; but the fourth appears to have the same text as the third.

J. S.

Kildare Gardens.

NOLO EPISCOPARI.—Claude Déspece, *Comm. on Epist. to Timothy*, p. 368, fol. Lutet. 1561, says:—

"It is reported, but I cannot say with what truth, that holy fathers, when the Episcopal Office was conferred on them, made a practice of refusing it twice; on the third offer they, with affected listlessness, expressed their acceptance."

In the old *Ordo Romanus* the bishop elect said that he had not sought the office, but that his fellow-servants had presented him.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

THE OTELLE.—Referring within the last few days to the second volume of the *Archæological Journal*, I found, on p. 207, a notice of the fine brass still existing in Topcliffe Church, Yorkshire. The notice contains this statement: "On either side is introduced an escutcheon charged with these arms, a chevron between three peg-tops."

I had forgotten this notice of the Topcliffe brass. In 1863 I examined it myself, and I now write with a rubbing of one of those shields before me. The bearing is certainly not peg-tops. It more resembles almonds or hearts, or, if tops at all, whipping-tops. But there is no doubt what it is, though its excessive rarity might well lead any antiquary into hazardous guesses. It is the Otelle. Menestrier says: "Otelles sont bouts de fers de piques que l'on a appelez amandes pellez par abus, parcequ'ils en ont la figure."

Then he figures one as at Topcliffe, only that he places his example upside down.

Considering the universal use and great antiquity of this appliance, and that even fishing-rods have it, it certainly is surprising that its bearing in arms should be so extremely rare. It is mentioned very clearly in the *Iliad* (K. 152-3):—

ἔγχεα δὲ σφιν
"Ορῶ" ἐνὶ σαυρωτῆρος ἐλθόντα·

I do not know any English work except this of Topcliffe in which the *Otelle* occurs; and I have only met with it on the continent in one other.

D. P.

Stuarts Lodge, Malvern Wells.

AMBROSE CLAUDE GABRIEL JOBERT, a native of France, who resided for several years at Manchester, published several works on the French language: a *System of Philosophy*, and *The Philosophy of Geology* (the latter both in English and French). A list of his publications is given in the English Catalogue. He died at St. Foy in the South of France, in 1855, in the fifty-eighth year of his age, and was buried there. He went to France in the vain hope that his native air might prove beneficial. His complaint was a very singular one—paralysis of the tongue and throat. For months before his death he could not articulate a word, nor could he take enough food to sustain life. His intellect was clear and powerful to the last. His widow, who is in her sixty-fourth year, now resides at Manchester. S. Y. R.

Queries.

A BISHOP AND PHYSICIAN WANTED.—

"We have had in our own time a noble master of the ceremonies who said a gentleman might smile, but not laugh; a physician who held that it was wrong to smile in the presence of a patient; and a bishop who objected to a hearty laugh as leading to impurity." (P. 16.)—*On the Present State of the Drama*, by Thespis, Junr. London, 1779, pp. 64.

The master of the ceremonies, of course, was Chesterfield. Who were the bishop and physician?

E. N. H.

COURT ETIQUETTE.—Earl's daughters have the privilege, on presentation at Court, of being kissed by the Queen on their cheeks. Will one of your courtier-correspondents inform my ignorance whether, when the sovereign is a king, the custom is the same? If so, some vulgar minds might think the privilege is no longer unilateral. *Apropos* of my query: I met with a story the other day, which seems "strange if true," told by Arbuthnot (the contemporary of Swift), of the French court in his time: that he "had the honour of introducing a young Irish lady, who was so much admired that she had great honour done her; the hussar himself was ordered to bring her the king's cat to kiss."

R. C. L.

SINGULAR CUSTOM.—When passing through Back Street in this city, particularly on a Sunday, I have repeatedly seen men and boys engaged in sweeping it as clean as possible, carrying away the dirt in buckets, and then strewing it with clean sand from end to end; to purchase which they collect pence from door to door. This street was formerly inhabited exclusively by Welsh people, and to whom the custom I have mentioned is believed to refer, but respecting which I can obtain no information, other than that it is a custom. Will some of the readers of "N. & Q." kindly oblige me with a solution of the question—to what does the custom refer, and whence its origin?

GEORGE PRYCE.

City Library, Bristol.

DAWSON QUERIES.—1. Was George Robert Dawson (brother-in-law of the late Sir Robert Peel), related either to the Lord Cremorne or the Earl of Portarlington who bore that name?

2. Was he related to Dr. Dawson, Dean of St. Patrick's, c. 1838?

3. To what family belonged a Richard Dawson, Esq., M.P., of whom there is an engraved portrait Heath, c. 1811?

4. Was there not an Admiral Dawson about that date; if so, of what family?

5. What connection was there between any of the above-named and a Charles Dawson, Esq., of Limerick, living probably about 1750, or a little later?

SCRIPTOR.

OLD ENIGMATICAL PUZZLE.—On looking over some old family papers, which probably have not seen the light for half a century, I find the following extremely original puzzle, for which I should be obliged by a solution:—

"Description of a Lady's Person, Dress, Amusements, Religion and Library in the 17th Century.

"*Person*.—Her complexion was Sarah Short. Her brow a city of China. Her nose like my hand when writing. About her mouth the name of a famous singer smiled. Another famous singer gives you a description of her stature. Her chin a *tête-à-tête* game. Her teeth part of a day, neither morning, noon, nor night.

"*Dress*.—On her head she wore a riotous rabble fastened with a game of bowls. Her handkerchief a Beau's delight, and a retreat for a wild beast. Her gown, part of a musical instrument. Her shoes an eastern empire scalded. Her ruffles made of the bowels of a domestic animal. Her stomacher an ancient inhabitant of Jerusalem; or two yards and a half.

"*Amusements*.—She often delights in a town of Berkshire; without going out of her library, which is in another county.

"*Religion*.—Her religion was like a fan, bought and not paid for, though she had often entered into a religious society among papists.

"*Authors of her Library*.—A leg of pork, seasoned and long kept. A gardener's vehicle. A retreat for wild beasts, where no rain can come. The first effects of a wound. The effects of a blister plaster. Nothing but sable. The motion of an arrow from a bow. Where tradesmen put their money, and Abraham's nephew."

Some of them are obvious enough, but others seem difficult of solution. A. A.
Poets' Corner.

A PAPER BY HAZLITT.—Wm. Hazlitt, the elder, wrote a paper for some periodical, entitled "Hot and Cold." Where may it be found? A. C.

DAVID HUME'S HOUSE IN EDINBURGH.—Can any of your Edinburgh correspondents indicate precisely which house in Edinburgh was that built by Hume, the historian? Burton says merely, "It was the commencement of the street leading southward from St. Andrew's Square, now called St. David Street;" and he tells, in a note, the amusing anecdote through which the street was so named. Robert Chambers, in his *Walks in Edinburgh*, says it was a corner house at the entrance of St. David Street into St. Andrew's Square; and adds, as a mark by which it might be recognised (*circa* 1820-25), that it was then occupied by "a fashionable *schneider*." But upon looking for it by this mark some years later, I found that *both* the corner houses at the north end of St. David Street,—as well that formed by its junction with Rose Street as that formed by its junction with the houses composing the south side of St. Andrew's Square—were alike occupied by "fashionable *schneiders*;" so that the mark failed. B.

LAIMBEER: FAMILY NAME.—What is the derivation of this Devonshire name? GIBSON.
Liverpool.

ISABELLA LICKBARROW.—Wanted any biographical particulars regarding this Westmoreland poetess, who was patronised by Wordsworth. She published *Poetical Effusions*, Kendal, 1814; *Lament for the Princess Charlotte*, 1818. R. I.

MINT MARKS ON FRENCH COINS.—In Rees's *Cyclop.*, 39 vols. 4to, London, 1819, I find as follows:—A, on French coins, denoted those that were minted at Paris; AA, at Metz; B, at Rouen; D, at Lyons; F, at Angers; G, at Poitiers; I, at Limoges; L, at Bayonne; N, at Montpellier; P, at Dijon; Q, at Perpignan; R, at Orleans; T, at Nantes; V, at Troyes; X, at Amiens; Y, at Bourges; and Z, at Grenoble. The letters C, E, H, J, M, O, U, and W, were not mentioned as being used for mint marks. The volumes containing K and S were missing; the information in each case being given under the particular letter mentioned. Are all or any of these mints now in existence? Are the same letters now in use to represent the same mints? If not, can any of your readers inform me what are the present mint marks, devices, or otherwise, on French coins, and what mints they represent?

I have just seen a gold coin (rather larger and heavier than a sovereign of present date) with legend on: Obv. LUD. XV. D. G. FR. ET. NA. RED.; bust in profile of Louis XV. On Rev., 1766.

CHRS. REGN. VINC. SMPER.; arms in two plain shields. I must add that the D in RED is a monogram, a compound of a B and a D, the two letters having the same down stroke (D). What does this stand for? There is no point after the x which precedes it. RE seems a strange abbreviation for REX. When was the motto which I read as "Christi regnum vincit semper" first adopted on French coins? Is there any work (easy of access) which gives an account of the mint marks on French coins which have been in use in various times? W. S. J.

QUOTATIONS AND REFERENCES WANTED.—

1. Petrarch tells of one asked to dine next day that he answered, "I have had no to-morrow for many years." Where?
2. An Italian, having found his enemy, on his forswearing his faith killed him, and so took revenge on soul and body. Where found?
3. A young man tempted to kill his father, lie with his mother, or be drunk chose the last, and did all three. Authority?
4. Humanum est peccare, diabolicum perseverare, et angelicum resurgere. Augustine. Reference?
5. Religio peperit divitias et filia devoravit matrem. Augustine. Reference?
6. . . . Surgunt indocti et rapiunt cœlum, et nos cum doctrina, nostris detrudimur in gehennam. Augustine. Reference?
7. Multi amant veritatem lucentem, oderunt arguentem. Where to be found?
8. Nubecula est, cito transibit. Athanasius. Reference?
9. He rose from denying God as the maker of the fly to deny God as the maker of the universe. Where does Augustine say something like this?
10. Seek rather to avoid hell than curiously ask where it is. Chrysostom. Where found?
11. Nugas, the Scythian, despised the Emperor of Constantinople's gifts. Who was Nugas?
12. Like the serpent, Scythale, that strikes with its beauty when it can't overtake. The reference?
13. General councils seldom succeeded, because men came leaning on their own judgment, and seeking for victory rather than verity, says one. Who?
14. Becanus says the tree of knowledges bears many leaves, little fruit. Reference?
15. Adversaria potestas non habet vim cogendi sed persuadendi. Isidore. Reference?
16. Malim prudentiæ guttam quam fecundioris fortune pelagus, said Nazianzen. Where?
17. Obedientia non discutit Dei mandata, sed facit. Prosper. Reference?
18. Homer says of Achilles he would rather be servant of a clown than rule all the shades of the departed. Where?
19. Ulysses sighed for the smoke of his home. Reference?
20. Cicero could say, Man would not be so wicked were it not for his reason. Where?
21. It was an unspeakable loss to King Lysimachus that his staying to drink one draught of water cost him his kingdom. Authority?
22. Themistocles professed that if two ways were shown him, one to hell and the other to the bar, he would choose hell. Authority?
23. Præcepta docent, exempla movent. Authority?
24. One little drop of Christ's blood is more precious than heaven or earth, says Luther. Where?

RESEARCH.

SAMUEL SALKELD, Officer of Excise, is author of *The Pleasures of Home and other Poems*, no date (probably about thirty years ago). Can any reader of "N. & Q." give any account of this poet and his writings? I find the book in the Sale Catalogue of the Rydal Mount Library (Mr. Wordsworth's.) R. I.

STEPHEN SULLIVAN.—This gentleman, who was father of the Right Hon. Laurence Sullivan, who recently died at an advanced age, was living in 1815. When did he die?

C. H. & THOMPSON COOPER.

Cambridge.

TANKARD INSCRIPTION.—A low broad tankard (silver gilt, six inches extreme height, four inches diameter at top), of the Tudor period, being surrounded with shepherds and shepherdesses tending flocks of sheep and courting, but all wearing light armour in *repoussé*. The lid is hinged with a knop at the top. The lid and base have borders of acanthus leaves, sunflowers, &c., all *repoussé*. Inside the lid, in a flat centre encircled by the broad border of foliage, is an heraldic shield surmounted by a crown, over all a cardinal's hat. The arms are quarterly, 1st and 4th, what look like two pairs of compasses, intersected by a cross-bar; 2nd and 3rd, a figure in a gown, in the up-lifted right-hand a hammer or mallet; in the left-hand two pairs of compasses(?). Around the whole is one entire line of inscription chiefly in Roman capitals, and within and below that about half a line more, which I copy as closely as possible:—

1st line. 1569z . M . MELCH . PASCHVS . P . A . S .
C . M . 7 . 7 . CONS . ET F . D . CELS . PR . ET E . P .

2nd line. BRIX . CON . ECC . CAN . INT .

Can any of your readers favour me with an explanation of this inscription? The first few characters, though indistinct, look like a date (1569?). *Melch. Paschur.* in the first line, and *Ecc. Can.* in the second may suggest a key or clue to the whole. The only hall-marks or stamps I can see are two on the top of the tankard near the ear or handle, and two like ones on the lid; one seems to be the crowned leopard's head, the other the initials of the maker, D. S. CRUX.

TOBACCO AND THE EYES.—Will some reader of "N. & Q." refer me to any old authors writing on tobacco smoking—if any such there are—who have considered it as hurtful to the eyes, especially to the *eyesight*; for King James's "fulsome to the eye," I suppose, means only that it is offensive to the eye, makes the eye water, &c., as other smoke does, not that it *tends to blind people* who smoke much? This latter point is one now much mooted in the world of medicine. J. F.

DUKE OF WELLINGTON.—(1.) Did the Duke of Wellington go to a school kept by one Robin

Hood, in the Market Square, Portarlington, Queen's County, Ireland? (2.) Did not the Duke hold some government post in Dublin? What post, and when? (3.) What was then the Duke's private residence? was it No. 19, Eccles Street.

ROBERT W. SYMES.

19, Eccles Street, Dublin.

WHITSUN SPORTS ON THE COTSWOLD HILLS.—A MS. History of Broadway, in Worcestershire, in my possession, contains an account of the sports practised on the Cotswold Hills, the Thursday and Friday of Whitsun holiday week:—

"They were instituted in the reign of James I. by Mr. Robert Dover, an attorney. The place where they were held still bears the name of Dover Hill. The sports were football, skittles, quoits, shovel board, cudgell, and single-stick; bull-baiting, cock-fighting, bowling, wrestling, leaping, dancing, pitching the bar, horse racing, ringing of bells, jumping in sacks, &c. They were carried on with great spirit in the reign of Charles I., Charles II., William and Mary. In the reign of George III. the fields were inclosed."

In what part of the Cotswold range is Dover Hill situated? and where did Mr. Robert Dover reside?

I have heard of a curious and rare book, said to be written by Mich. Drayton the poet, called *Annales Dubriensis*, but have never met with it. In my copy of Drayton's works, folio, 1748, there is no mention of this work.

THOMAS E. WINNINGTON.

YEX OF A CART OR WAGON.—A Surrey labourer told me yesterday (Jan. 12), that the snow was up to the yex of the wagons. I do not find this old word for axletree in Halliwell. Where does it occur? CPL.

Queries with Answers.

SIRS EDWARD AND JOHN FORD.—In the *Harleian Miscellany*, iv. 195, Sir Edward Ford is stated to have been High Sheriff for Sussex, and to have suffered much for his loyalty to Charles I. He is also said to have contrived machinery for raising the Thames water into the principal streets of London. In Maunder's *Biographical Treasury*, p. 309, these particulars are related of Sir John Ford. Which is the right one? CARILFORD.

Cape Town, S.A.

[The right name is *Edward*, although all the biographical dictionaries we have consulted style him Sir John Ford. Sir Edward Ford was a gentleman of a good family, and son of Sir William Ford, Knt., of Harting, in Sussex, and possessed considerable influence in the county. Charles I. made him high sheriff of Sussex in 1644. In the *Parliament Scout* of Jan. 5—12, 1644, he is described as Sir Edward Ford, who brake out of Windsor Castle, and before that sent a letter to his Majesty offering to bring him a thousand men, and to undertake the conquest of the county of Sussex, though sixty

miles in length." (Dallaway's *Sussex*, vol. ii. pt. i. 107, and Clarendon's *Rebellion*, iii. 339; iv. 297, edit. 1849.) Mention is made of Sir Edward Ford in Pepys's *Diary*, which elicited from the noble Editor the following note respecting him:—"Sir Edward Ford, of Harting, Sussex, Sheriff for that county, and Governor of Arundel Castle in 1642. Ob. 1670. His only daughter married Ralph Grey, Baron Grey of Werke. He was the author of a tract, entitled, 'Experimental proposals how the King may have money to pay and maintain his fleets with ease to his people: London may be rebuilt, and all proprietors satisfied: money to be but at six per cent. on pawns, and the Fishing Trade set up, which alone is able, and sure to enrich us all. And all this without altering, straining, or thwarting, any of our Laws, or Customs, now in use.' 4to, 1666.—Repr. *Hart. Miscell.*, iv. 195. Ford was High Sheriff of Sussex, adhered to Charles I., and was knighted in 1643. In 1658, he laid down pipes to supply parts of London with water from the Thames. The second and third Lords Braybrooke descend, in the female line, from his daughter, Catherine Ford, who married Ralph, Lord Grey of Werke, their maternal ancestor. Another work by Sir Edward Ford is entitled, 'A Designe for bringing a Navigable River from Richmunsworth, in Hartfordshire, to St. Gyles-in-the-Fields; the benefits of it declared, and the objections against it answered.' Lond. 4to, 1641.]

THE FLYING HIGHWAYMAN.—I am anxious to learn the name and history of this notorious criminal, and the date and place of his execution. It has been stated that the head-quarter division of a distinguished infantry regiment in our service was once marching through a country town in England (I think Reading), and that the officers stopped to lunch at the principal inn, the door of which was too low to admit of the colours being brought into the hall; the colours were therefore left reclining against the front wall of the inn, and unguarded. The Flying Highwayman rode through the town at that moment, and carried off the colours, which he left at the next town on the line of march, with "the Flying-Highwayman's compliments to the officers of the ——— regiment." I have also heard that the same regiment formed his guard on the occasion of his execution.

Mr. John Timbs, in his *Romance of London*, vol. i. p. 264, states his name to have been Hawkes; and at p. 271 of the same volume it is stated that, "on the 1st of July, 1774, William Hawke was executed for a highway robbery here," that is, at Knightsbridge, where probably the robbery, and not the execution, took place. Was this the "Flying Highwayman," or merely an almost-namesake? EIN FRAGER.

[Two notices of this notorious character occur in the *Annual Register*. In that under the date of Nov. 31, 1761 (vol. iv. 189), we read that "murders and robberies were never perhaps more frequent than during this and

the last month. One highwayman in particular, by the name of the Flying Highwayman, engrosses the conversation of most of the towns within twenty miles of London, as he has occasionally visited all the public roads round the metropolis, and has collected several considerable sums. He robs upon three different horses, a grey, a sorrel, and a black one, the last of which has a bald face, to hide which, he generally hangs on a black cat's skin. He has leaped over Colnbrook turnpike a dozen times within this fortnight, and is now well known by most of the turnpike men in the different roads about town." William Hawke appears to have had a long run of business, for his execution at Tyburn did not take place till July 1, 1774. Great interest was made to save him on account of his name's sake.—*Annual Register*, xvii. 134.]

PUNCH AND THE JUGGLERS: GENERAL BLACKBEARD.—Among a collection of political caricatures of the last century is one referring to the Coalition Ministry, entitled "Punch and the Jugglers." The Duke of Portland is represented as Punch, and Fox and Lord North are pulling the strings by which he is made to dance. At the door is a short stout man with a large hooked nose, wearing a blue ribbon, saying, "Walk in, gemmen, and see the show," &c. Who is this latter personage? The blue ribbon might indicate Lord Stormont, but the features are totally unlike his known portraits. There is another of the same period, referring to the India Bill, entitled, "General Blackbeard wounded at the Battle of Leadenhall." Among the well-known figures of the Duke of Portland, Fox, Burke, Lord North, the Prince of Wales, &c., is a hook-nosed personage in a monk's dress, with a wreath round his head; in his hand a sword inscribed with the word "Satire." Who is this? A. P.

Dover.

[In the caricature of "Punch and the Jugglers," published May 20, 1783, the short stout man with the hooked nose is Lord Shelburne. In that of "General Blackbeard," published on Jan. 3, 1784, the hook-nosed personage is "Sheridan, who was at that time frequently, if not always, so represented." Lord John Cavendish is seen standing behind Sheridan, and on the other side of General Blackbeard are the Prince of Wales, Mrs. Robinson, Keppel, &c.]

RELATIONS OF SSIDI KUR.—In the *Quarterly Review*, Art. 5. of No. XL, May 1819, reference is made to the Calmuck romance of *Ssidi Kur*; or, *the Relations of Ssidi Kur*. I have tried in vain to procure this book. Was it published under another title? J. T.

[These Calmuck Legends were first introduced to the notice of English readers by the late Sir Francis Palgrave in the very interesting article in *The Quarterly Review*, to which our correspondent refers. From the *Quarterly* Sir Francis's notice was transferred by the Brothers Grimm to their world-renowned *Kinder und Haus Mähr-*

chen, bd. iii. s. 340. When Mr. Thoms published his collection of *Lays and Legends of Various Nations*, he applied to Sir Francis Palgrave on the subject of these tales, who kindly lent him the volume in which they are printed—Benjamin Bergmann's *Nomadische Streifereien unter den Kalmuken*, Riga, 1804—from which Mr. Thoms made a translation of the greatest portion of them, which our correspondent will find in that part of his work which relates to *The Lays and Legends of Tartary*.]

REV. WM. COLES.—One Coles, a nonjuring clergyman, either resigned or was expelled from the living of Charlbury, Oxfordshire, at the usurpation of the Dutch boor William. Can any of your readers oblige me by giving me some account of him? He was a fellow of St. John's, Oxford, and therefore was possibly educated at Merchant Taylors'. S. T. FENWICK.

Lancaster.

[The death of this nonjuring clergyman is thus announced in *The Political State*, vol. xlix. p. 312: "Died on March 10, 1735, the Rev. William Coles, formerly Vicar of Charlbury, in Oxfordshire, which living (worth now 300*l.* a year) he threw up, rather than take any oaths contrary to his conscience." His name does not occur in Wilson's *History of the Merchant Taylors' School*, 4to, 1812.]

EIKON BASILIKE.—My copy of this work is in 12mo, with Marshall's engraving, date M.DC.XLIX. 1 leaf of contents, pp. 1—196 numbered, the prayers at the end, and a crown and C. R. in gold stamped on the sides, and on the flyleaf, "This Book formerly belong'd to King Charles the 2^d." I shall feel obliged if you will tell me the particular edition. CPL.

[Our correspondent's copy is the 19th edition, printed before the Prayers. The latter, afterwards separately printed, were bound in with many of the early editions to make the work complete. We do not dispute that the copy may have belonged to King Charles II.; but, as the work was commonly known as "The King's Book," we should not think the impression on the side conclusive. We have seen others stamped with the royal arms.]

Replies.

MARGARET HALCRO.

(3rd S. viii. 414.)

I venture to notice MR. CARMICHAEL's account (p. 533) of Aitken, Bishop of Galloway—interesting to many readers no doubt, particularly so to myself, as a native of the now united diocese of Glasgow and Galloway—chiefly to correct an error in the statement regarding Margaret Halcro, that she was descended "by her mother (Margaret Stewart) of the Laird of Barscobe in Galloway." The minister of Evie has probably confounded two totally distinct families: Stewart of

Barscobe (or Northbar) in Renfrewshire, and Maclellan of Barscobe in the Stewartry of Kirkcudbright (the ancient Lordship of Galloway).

Stewart of Barscobe was said to be a cadet of the illustrious House of Darnley-Lennox, whose palace of Inchinnan, the vestiges of which have long disappeared, stood in the parish of the same name in Renfrewshire, within a mile of Barscobe. It failed in the male line towards the close of the seventeenth century, in the person of a Thomas Stewart (whose wife, according to the Commissary Records of Glasgow, was a daughter of Wallace of Ferguslie), who is said to have died without issue "in the Irish wars;" Barscobe and other lands having previously passed by purchase, about 1670, to a family named Mac Gilchrist, now also extinct in the male line. Among their papers Crawford, the historian of Renfrewshire, writing in 1710, says that he had "seen a charter dated at Crookstown July 5, 1497, by Mathew Stewart, Earl of Lennox" (the 2nd Earl, killed at Flodden, and great-grandfather of the ill-starred Henry of Darnley), "to his beloved cousin Thomas Stewart of the Lands of North Bar, Craigton, Barscobe and Rashield."

If F. M. S. desires farther information on the Darnley Stewarts and their cadets, I should recommend to him, not Duncan Stewart's book, but a far more elaborate and accurate work, *The Genealogical History of the Stuarts*, by the well-known Andrew Stuart, M.P. (1798, London, 4to). He made most minute researches into that branch of the family; and though I have not the work at hand, F. M. S. will doubtless get there the fullest information.

As for Maclellan, Laird of Barscobe in Galloway, who flourished during the persecuting times after the Restoration, he was one of the unfortunate Whig gentlemen (numerous in that county) who were outlawed after the "rising" of Pentland; and, as we learn from Kirkton's *History of the Kirk of Scotland* (p. 452, note), was slain in his own house in 1683 by some of the wilder enthusiasts of his own party—a course which (says the sarcastic editor of that curious work) they were very ready to adopt "with persons of their own principles, when they chanced to differ from them in opinion as to some trifling points."

Perhaps I may be permitted to close this desultory note, by informing F. M. S. in reference to his query (p. 519), that the rather uncommon Christian names of "Adam Freer" were borne in addition to his patronymic by a gentleman now dead, whose family was connected with Lanarkshire. One of his brothers is, or was, minister of the Tolbooth church, Edinburgh; and I am personally acquainted with another. Cleland of that ilk, in the parish of Bothwell, Lanarkshire, was a family of undoubted antiquity,

as has been already stated at p. 210 of vol. viii. Many notices of them and their cadets of Monkland, Faskin, Gartness, &c., will be found in Hamilton of Wishaw's *Account of Lanarkshire*, compiled about the beginning of last century, and printed by the Maitland Club in 1831. The estate of Cleland passed away from them circ. 1710-20, and now belongs to the Earl of Stair.

Among other notices in the Appendix to Wishaw, is the following at p. 136, respecting the mansion of "Connoblehill," in the parish of Shotts:—"It belongs to Captain *William Cleland*, one of the Commissioners of His Majesty's Navy." (*sic.*) This may be the same person as the "Usher to the Exchequer," and the family was certainly a cadet of Cleland of that ilk; from which it came off about 1547, as can be proved by the records of the archbishopric of Glasgow.

ANGLO-SCOTUS.

CLAMEUR DE HARO ET CHARTE NORMANDE.

(3rd S. viii. 500; ix. 40.)

The following passages give an explanation of these terms:—

"Les Normans se servent de ce terme haro, qui se dit par corruption du Rou ou Raoul premier Duc de Normandie, grand amateur de justice et protecteur de son peuple, du tems de son vivant et de son règne auquel ils avoient coutume de se plaindre hautement avec respect et avec confiance, quand on les vouloit opprimer. La clameur de haro s'élève aussi contre celui qui l'on poursuit et qui l'on veut obliger à rendre et représenter une chose dont il est saisi et qu'un autre prétend lui appartenir."—"Supplément au Dictionnaire Economique. . . par M. Noel Chomel, Prêtre, Curé de la Paroisse de Saint Vincent de Lyon, considérablement augmenté par divers Curieux, et sur tout par M. Pierre Roger, Docteur en Théologie," &c., &c. Amsterdam, 1740.

Richelet, in his *Dictionnaire de la Langue Française ancienne et moderne*, Amsterdam, 1732, says:—

"La clameur du haro n'est connue que dans la province de Normandie. . . . Il est certain que *clameur* vient du Latin *clamor*, qui signifie une *plainte*, ou selon la langage des Praticiens, une *complainte* formée en justice contre l'injustice ou la violence: ainsi la clameur du haro est une plainte par laquelle on appelle la justice à son secours contre la violence et la voie de fait, dont celui qui la commet doit s'abstenir au seul mot de haro, à peine d'être puni comme d'un attentat. . . . Quelques-uns le dérivent de Harold, Roi de Danemarck qui embrassa la Religion Chrétienne en 826 et qui étoit très appliqué à rendre la justice. D'autres disent que haro est composé de *Au Rou*, que veut dire *aide moi*, parceque Rou fils de Guyon, Seigneur de Danemarck, regna dans la Normandie et y rendit la justice très exactement. D'autres prétendent que c'est au Duc Raoul que l'on s'adressoit contre les injustices, et que de là est venu la clameur du haro. Pithou, sur la loi salique, le dérive de *harouenna*. Enfin Caseneuve et Menage croient que haro est dérivé de la Thioise, et que le cri du haro est plus ancien que le Duc Raoul ou Rollo: il cite le Glossaire de Karon, qui vivoit du tems de Pepin, et où il dit, *clamat harcet*, *clamamus harremées*."

I have retained the form of spelling adopted by Richelet from D'Ablancourt—*apelle, apliqué, adressoit*; which in the end of the seventeenth century, and in the first half of the last, threatened to alter the appearance of the French language. I am sorry to say that I have not now access to the authors cited. I will only add what the President Henault says, under the year 912, in his *Nouvel Abrégé Chronologique de l'Histoire de France*, first published I believe in the year 1744. I quote from the fourth edition, 1752:—

"On a prétendu que cette clause judiciaire, *Clameur de Haro*, étoit venue du nom de Rollon, dont l'équité égala la valeur, et dont le nom même après sa mort imposoit encore à son peuple."

Moreri speaks of it in the same sense.

The *Charte*, or *Chartre-Normande*, is thus described by Richelet:—

"CHARTRE-NORMANDE (*Chartæ quibus privilegia Normannis concessa continentur*). Ces mots signifient les Lettres de conservation des privilèges accordés à la Province de Normandie par le Roi Philippe, lorsque les Normans secoururent le joug des Anglois. La Chartre-Normande a été confirmée par plusieurs rois qui lui ont succédé."

I have no doubt that our "hurrah" is the modern form of the *haro* introduced by our Norman forefathers. It was probably heard on English soil for the first time, in the ancient form, at the battle of Hastings, about one hundred and fifty years after Rollo.

D. P.

Stuarts Lodge, Malvern Wells.

SIZES OF BOOKS.

(3rd S. viii. 540.)

Paper-moulds have fixed conventional sizes; but, since the introduction of machinery for making paper, and the consequent disuse of moulds, makers work more by a given number of inches than by names of sizes. Consequently, the correct description of book sizes has become impossible, and the trade describe the new by the name of the old size they most resemble. The true size of a volume is determined by the number of leaves into which a single sheet is folded by the binder. Thus, a sheet of "N. & Q." has twelve leaves; and although ranking as a foolscap quarto, is strictly speaking a triple foolscap duodecimo, and a little too large for that. To determine the real size of a bound book, find a signature (a letter or figure at the bottom of the page) and count the leaves (not pages) to the next—say from C to D, or from 3 to 4. If you find eight leaves, the book is certainly octavo; if sixteen leaves, sixteenmo—and so on. If a further test be desired, find the binder's thread, which runs through the middle of every sheet, and the number of leaves from one thread to the next will

give the same result. These rules do not, however, apply to old black-letter books, and others of the fifteenth and sixteenth centuries, where the most satisfactory test is the position of the water-mark. Dr. Dibdin, England's most famous and most careless bibliographer, often erred through not noticing this. The rule is—a folio volume will have all the water-marks in the middle of the page; a quarto has the water-mark folded in half in the back of the book, still midway between the top and bottom; an octavo has the water-mark in the back, but at the very top, and often considerably cropt by the binder's plough; and 12mo and 16mo have the water-mark on the fore edge. WILLIAM BLADES.

EPIGRAM ON GIBBON, THE HISTORIAN.

(3rd S. viii. 415, 546.)

This Latin Epigram is merely the *translation* of a French one, written almost a century before the date of H. G.'s letter, published by Polwhele in 1820. Its application to Gibbon is the reverse of suitable, or striking: for Gibbon's portrait, prefixed to his *History*, and now lying before me, represents him with a countenance chubby and childish rather than horrible or satanic. The epigram, probably, like a borrowed or stolen garment, which no turning or traduction can adopt or disguise, will only fit the person for whom it was originally made.

That person was Balthazar Bekker, a Dutch divine of Amsterdam, who, A.D. 1699, published there a book in four volumes, with the author's portrait prefixed: intended to demonstrate, from the metaphysical philosophy of Descartes, that Satan is confined with his infernal ministers in hell, so that he can never come forth to tempt or terrify mankind. It was entitled—

"Le Monde Enchantée, ou Examen des Communs Sentimens touchant les Esprits, leur Administration, et leur Opérations."

Bekker was, in fact, the reverse of a handsome person; and his excessive ugliness, thus obtruded as the frontispiece of a treatise on such a subject, prompted the following lines:—

"Oui, pastor, de Satan la puissance est bridée;
Mais tu n'as cependant pas encore assez fait:
Pour nous oter du diable entièrement l'idée,
Bekker, supprime ton portrait."

Which may be thus rendered in English:—

"That Satan's power is bridled, thou hast proved;
Yet is thy task not finish'd, we confess:
But that his image may be quite removed,
Thou, Bekker, thy own portrait must suppress."

An adaptation should be an improvement. The Latin version, with the exception of the misapplication by substituting Gibbon for Bekker, is tolerably fair; but the two English versions of

the translation do justice to neither the French nor the Latin. JOHN W. THOMAS.
Hegwood.

I send yet one more epigram on Gibbon, which came out on the appearance of the one forwarded by MR. PINKERTON:—

"To smile, or to forgive, we ask thee not;
Thy hatred we prefer, and cherish well:
No Christian hesitates thy name to blot,
Obscene, mendacious, sneering infidel!"

F. C. H.

THE DUKE AT THE PYRENEES (3rd S. ix. 58.)—The old pensioner should have said Vittoria, and not the Pyrenees, as the battle at which Colonel Cadogan fell. I believe there is no doubt that it was one of the few occasions on which the Duke is known to have shed tears. I heard it myself from a good authority—the late Lord Althorp; but I think it is in several books. LYTTLETON.
Hagley, Stourbridge.

"DURANCE VILE" (3rd S. viii. 456, 526; ix. 47.) I am obliged by your reply to my query, and for the notes of your correspondents P. HUTCHINSON, ESTE, and WALTER W. SKEAT. Spenser, Ben Jonson, and Shakespeare were the authors first consulted by me. I have quite satisfied myself that the phrase is not in the works of the first-named, though, with MR. HUTCHINSON, I quite thought to find it there. Can any of your correspondents tell me where the quotation, "Durance vile and sad contagion," which you say appears in Trusler's *Proverbs Exemplified*, comes from? W. S. J.

The word, and not only "duresse," occurs in Spenser—

"To be captived in endlesse durance
Of sorrow and despayre without aleggeaunce."

III. v. 42.

Imprisonment (Glossary), ed. Church, London, 1858.

EDW. MARSHALL.

"LETE MAKE" (3rd S. viii. 374.)—I think there can be no doubt that "lete," and not "lac," is the correct word used within a low sepulchral arch at Wellow church. The sepulchral chapel of Robert Hariss, in the south aisle of the chancel of the Priory Church, Christchurch, Hants, bears the following inscription upon a scroll twisted round a knotted pole, filling a string course: "The Lord Kyng of Blis have mercy on him that *lete* make this." And, if I remember rightly, the same form of expression—"lete make this"—occurs in some of the Suffolk churches; where the founders' names are beautifully recorded by inlaid stone letters in cut flint-work, forming the external ornamental parapets.

BENJ. FERREY, F.S.A.

JUNIUS (3rd S. viii. 439, 544.)—Away from home, and without books to refer to, I am unable

to determine whether MR. WILKINS has quoted all that could fairly be brought to bear on the point referred to; but holding it to be unwise to embark in a controversy unless there is something worth disputing about, I readily accept his representation, which, after all, seems substantially to confirm my statement, which, by the way, was merely an illustration of a proposition which is left untouched. Startled by the offhand way in which MR. WILKINS, in his first communication, assumed conjectures as facts admitted, or to be admitted, I did venture, in a manner which I thought could give umbrage to no one, to suggest generally—not to any person individually—the necessity of proof as a preliminary to credence. For this I find I have incurred the usual penalty of advice givers—ill-will and the mortification of seeing their advice disregarded; for MR. WILKINS's last note betrays not only a tinge of irritability, but unconsciousness of the value of precision with regard to matters of fact. He styles my passing allusion to his note, "Criticisms on Junius." I have never yet ventured on so bold a flight, whatever I may be induced to undertake hereafter. Next, to justify his assertion "that there were evidently three persons in the secret," MR. WILKINS now says, "I believe it to be *acknowledged** that George III. knew who was the author of these letters;" and further, that in the *Memoirs of a Woman of Quality*, "it is stated that the king used to say that there were more than one person concerned in these letters, or words to that effect." Thus we perceive that what is stated to be "evident" rests on MR. WILKINS's "belief" that some person or persons have "acknowledged" that another person "knew," &c. I hope to be pardoned for thinking that it is not in this way Junius is likely to be discovered; but in future I will avoid interfering with MR. WILKINS's researches.

Isle of Wight.

BELLFOUNDERS (3rd S. viii. 436).—J. T. F. will find a biographical notice of John Briant, bell-founder and clock-maker of Hertford, in Turnor's *History of Hertford*, p. 407. He was born at Exning in Suffolk. Though designed for holy orders, his love of mechanism was so strong that he was allowed to follow his natural bent:—

"In both branches of his trade he attained to a pre-eminence which rarely has been acquired by any individual. Among the various and numerous proofs of his skill in the former branch may be enumerated the peals of bells in the churches of Cripplegate, St. Andrew, Hertford; Hatfield, Shrewsbury, Saffron-Walden, Barnstable, Candonover, North Mimms, &c. Among the latter, the clocks of the Dukes of Marlborough, Rutland, and Grafton, the Marquesses of Exeter and Salisbury, the Earls of Hardwicke and Cowper, the Lords Montague and Breadalbane, together with the clock in the Town Hall of Hertford, and others too numerous to be specified."

He died in 1820, aged eighty-one, and is buried at Hertford. His bells and clocks there bear various dates between 1782 and 1824.

In 1771 the eight bells of All Saints', Hertford, were recast by another founder, from which I conjecture that Briant was not then established in the town. Of J. Cabourn I can find no mention.

FACTOR VETERUM.

"NEVER A BARREL THE BETTER HERRING" (3rd S. viii. 540).—I admire your ingenuity, Mr. Editor, in explaining this saying, but venture to suggest that when the propounder of certain rules for the management of women servants recommends that his system should be extended to the men also, since "daily experience teaches us that 'never a barrel the better herring,'" he simply means that they (the women and men-servants) are "of the same kidney," "much of a muchness," "six of one and half a dozen of the other"—not a better herring in a barrel of the one than in a barrel of the other.

A. CHALLSTETH.

Gray's Inn.

ESCALOP SHELLS (3rd S. viii. 519).—I have a drawing of an ancient Roman double lamp dedicated to Jupiter by a certain Tettius Alypus, the oil-hole of which is pierced through the centre of a large escalop shell. No other ornament appears on the plan, on the foot, or round the sides of the lamp. It is surmounted by an eagle with outstretched wings, whose talons rest on a thunderbolt.

Fortunius Licetus (lib. vi. cap. 58) describes a lamp of this description consecrated to the same Jupiter by Eteitius Alypus, probably the same Roman that owned the fore-mentioned lamp. On this latter lamp, however, Jove's bird does not perch on a thunderbolt, neither is there any escalop shell. I think this curious, and it may interest A. A.

Michel Ange de la Chausse, in the *Cabinet Romain*, 1706, appears to hint that, at all events, the eagles on these lamps belong to the time of Domitian. Is it possible that for some short time—say during the reign of one or two emperors—a badge of this shell was worn by those in authority? At all events there can be no reference to Venus in the above cases.

W. EASSIE.

"MAROON" (1st S. xi. 303).—Recent events in Jamaica, and the appeal of its governor to the Maroons, bring up an old question of Mr. H. H. Breen, as to the etymology of this word. I had supposed that the errors of Bryan Edwards and Long would have been corrected ere now in your columns; but on looking back through my set of "N. & Q.," I find they are not. They give *Marano* as the etymon of *Maroon*. *Marrano*, substantive, is "a hog"; *Marrano*, adjective, is "wild, excommunicated." This last is certainly an approximation to the desired etymology, but no more.

[* By whom, and where?—Ed. "N. & Q."]

The *Encyclopédie* is still farther from the mark in deriving from "le mot Espagnol, *simaran*." There is no such Spanish word. There is the Spanish word "*Cimarrón*, a, wild, unruly; applied to men and beasts." From that comes *Maroon*.

I was in the Spanish service in the interior of Cuba, some twenty odd years ago, and "*negro Cimarrón*," or briefly "*Cimarrón*," was then an every-day phrase, as I presume it is still, for fugitive slaves, or outlawed negroes hidden in the woods and mountains.

A cognate query is made by C. W. B. touching the word *Marranys* (2nd S. ii. 492, and iii. 37), which he derives from the Italian "*Marrano*, a traitor, an unbeliever." This is an approximation again; but is not the word more probably from the Spanish adjective already given—"wild, excommunicated"? The sentence, quoted by C. W. B. then becomes perfectly clear—

"— agaynst priestes, and churchis they have behavyd themselves as it doth become *Marranys* (i. e. excommunicated persons) and Lutherans to do."

It seems to me that both *Maroon* and *Marranys* find their root in the Spanish "*Marrar*, to deviate from truth and justice," and its analogue "*Amarrar*, to tie up, to make fast, to moor."

JOHN W. CARRINGTON.

New York, Dec. 18, 1865.

REGIMENTAL MEDAL (3rd S. viii. 150.)—The medal mentioned by I. N. O. is not that of the 87th, but "the King William or Orange Medal," which, suspended by the party-coloured ribband, was at one time commonly worn on the left breast.

XXXVIIth.

"TO BATTER" (3rd S. viii. 369.)—None of your correspondents have noticed the remarkable fact, that many of our most beautiful ancient towers owe much of their grace to the circumstance that not only their walls batter from top to bottom, but even the buttresses and ornamental parts taper upwards. I do not refer to the Italian and Lombardic campaniles, but to our own church towers. The beautiful tower of Publow church, in Bristol, which I have lately examined, is a striking illustration; and if any of your readers desire to see how successfully the method has been followed in modern times, let me refer him to the centre tower and spire of Trinity Church, Vauxhall Bridge. Its features all batter, and give a charm to the outline not generally obtained. No doubt, the extra cost of this mode of construction prevents its more frequent adoption.

BENJ. FERREY.

MAJOR-GEN. LAWRENCE (3rd S. viii. 474; ix. 60.) In reply to the question relative to the parentage and birth-place of Major-Gen. Stringer Lawrence, perhaps the following information may help to

put your correspondent in the way of getting the particulars which he requires.

There is, in the Church of the Holy Trinity, Dunchidioc, about five miles from Exeter, on the north wall inside the church, a large marble tomb, giving the usual laudatory account of the virtues and deeds of the dead, peculiar to the monumental writings of those days. And about a mile from Dunchidioc church, keeping the path through Haldon Park, there is a tower called, I think, Sir Lawrence's Belvidere; containing a statue in marble of General Stringer Lawrence, representing him clothed as a Roman General. Various inscriptions around the tower walls record his deeds and valour in India.

I have often wondered why our historians (and I have looked into Macaulay, and one or two more) have given no account of one who appears to have greatly signalised himself in the government and welfare of the people of British India.

The esteemed owner of the property on which the tower is built, is Sir L. Palk, Bart., M.P. for South Devon, of Haldon House, Devon, or Manor House, Torquay, Devon.

W. G.

Chelmsford.

HOUSEHOLD RIDDLES, &c. (3rd S. viii. 325, 503.) In East Lancashire, in the ancient borough of Clitheroe and neighbourhood, many of the "Household Riddles" you have already published are well known.

I remember one which used to be a general favourite, and required no little "cudgelling of brains" to solve. Many is the hearty laugh we have had at the vain attempts to guess its meaning. It is this:—

"Bloodless and boneless,
And goes to th' fell footless."

Ans. A snail.

No. 6, p. 493, is told somewhat differently. Thus:—

"As I was going to St. Ives,
I met seven wives;
Every wife had seven sacks,
Every sack had seven cats,
Every cat had seven kits;
Kits, cats, sacks, and wives,
How many were there going to St. Ives?"

Ans. One—see first line.

Nos. 16—30, p. 503, are also different:—

"There was a man in our town,
Grey Grisel was the same,
His saddle-bow was gilt with gold,
Three times I've told his name."

Ans. Was.

"Itum Paraditum all clothed in green,
The King could not read it, no more could the Queen;
They sent for the wise men out of the East,
They said it had horns,* but it was'n't a beast."

Ans. A parrot.

* The parrot's beak.

When playing at Forfeits, it was usual to hold either a piece of paper or wood which had been burnt, and on which a spark still remained. Before the spark went out, we were obliged to repeat the following:—

"Nanny Cock-a-Thaw,
Nine sticks, nine stones,
Shall be o'thy bones,
If thou let Nanny Cock-a-Thaw faw [fall]."

Of course, if the spark went out before the lines were repeated, a forfeit was demanded.

GIBSON.

Liverpool.

INFAMOUS TOAST OF OLIVER THE SPY (3rd S. ix. 21.)—F. gives the toast in prose. I have seen it somewhere in French—

"Avec les boyaux du dernier Prêtre,
Serrez le cou du dernier Roi,"—

and translated:

"Of the last Priest's entrails form a string,
Round the neck of the last King."

Where does it originally occur? J. H. L.

WHITE USED FOR MOURNING (3rd S. vii. 458; viii. 506.)—I have but just got back from a friend "N. & Q." for Dec. 16, 1865—the number containing the long communication (viii. 506) under the above heading. I was at that time in Paris. On the 19th I visited the Hôtel Cluny, which, after a "strange eventful history," mirroring to no small extent that of France herself, passed into the hands of M. Dusommerard: and under him became the repository of a collection of antiquities so valuable, that, to prevent the possibility of their dispersion, government wisely purchased the ancient building and its precious contents—to the great benefit of the French nation and the world at large. Admission to it requires but a ticket from "M. le Ministre de la Maison de l'Empereur et des Beaux Arts," a ticket readily granted.

It was here that Mary, sister of Henry VIII. of England, and wife of Louis XII. of France, resided after the death of her husband. Her bed-chamber now, appropriately enough, contains all the paraphernalia of the toilet of a lady of rank of those days, as well as some fine bas-reliefs and paintings. It still goes by the name of *La Chambre de la Reine Blanche*. The widowed queen mourned in white apparel. JOHN HOSKYNs-ABRAHAM.

On Sunday last, a Huntingdonshire cottager appeared at church in full mourning for her daughter—an unmarried girl of twenty-one years of age. She was altogether in black, with the exception of her bonnet strings, which were white; and were, consequently, very conspicuous. In the same parish, and in its neighbourhood, it is the custom for the bearers of the coffin of a child, or young unmarried woman, to wear white bonnet-strings and white gloves. CUTHBERT BEDE.

WORCESTER QUERIES (3rd S. ix. 11.)—The "aqua vitæ" of Henry VII.'s time seems to have been a species of "strong waters," invented by Raymond Lully in the fifteenth century. Ford, in the *Merry Wives of Windsor*, speaks of it as irresistible to an Irishman (Act II. Sc. 2).

Brand-wine, or brandy, is, I believe, nowhere mentioned before the seventeenth century.

The dishes mentioned in the cook's roll, *temp.* Edward IV., seem to have been of sham-electrum. The real compound was made, by the ancient Greeks, of four parts of gold and one of silver.

W. A. SCOTT ROBERTSON.

Fryerning Rectory.

CAMBODUNUM: "COH. IIII. BRE." (3rd S. ix. 12.) Your readers will be much interested in the communication from the Honorary Secretary of the Archaeological Association of the discoveries lately made in the ancient parish of Huddersfield. The description of "the Roman quadrangular building," with a hall, and other separate apartments connected with the centre hall—the outer court, the divers hypocausts, and the tiles of various shapes and devices, exactly corresponds with several other Roman villas which I have had an opportunity of investigating in different counties in England, and therefore needs no comment. But it may, perhaps, assist MR. LLOYD if I give him my reading of "the flanged tile, stamped COH. IIII. BRE," i. e. "Cohors quarta Bre-uorum." The Breuci were a Slavonic nation, dwelling in the south of Panonia, on the left bank of the river Savus, or Saus. The Romans, we know from passages in Tacitus and other historians, brought troops (*cohortes*) from their distant provinces into Britain, or any other nation which they held under military subjection; the object being twofold, to check insubordination in their old quarters (frequently alluded to in Tacitus); and to place them among entire strangers, and with fresh occupation in a new station. The coins of Nerva and Trajan, found in the district where this tile was dug up, confirm my reading of the legend on it. The cohorts serving under Trajan fought in Dacia, north of the Danube; while the Breuci were situated south of the Danube, between that river and the Savus, or Saus. The *retracta questio* of the antiquaries may, I think, be satisfactorily settled by this simple solution of their difficulty.

Mr. Thomas Wright, the well-known antiquary, in his *Guide to the Ruins of Iriconium at Worcester*, says:—

"In the towns which were the head-quarters of a legion, as at Caerleon, Chester, and York, or which had been occupied for some length of time by legionary detachments, we often find the name and number of the legion stamped on the roof-tiles."

QUEEN'S GARDENS.

DID SIR WILLIAM WALLACE VISIT FRANCE? (3rd S. iii. 8.)—Since I requested you to insert

the inquiry above, I found in Jamieson's *Scottish Dictionary* (4to edition), under the word "Scance," the following lines—presuming that the meaning of *scance* is "to reflect on," or "turn over in one's mind":—

"I marvell our records nothing at all
Do mention Wallace going into France;
How that can be forgote I greatlie scance;
For well I know all Gasconie and Guien
Do hold that Wallace was a mightie Gian;*
Even to this day, in Rochel likewise found
A Towne from Wallace name greatly renowned."
Muses Threnodie, p. 161.
A.

CHILLO (3rd S. ix. 13.)—

"Chilon optimam asseruit esse rempublicam, que maxime leges, minime autem rhetores audit."—Plut. in *Conviv. sept. Sep.*; vid. Lycosthenis *Apothegm.*, p. 576. Lond., 1635.

EDW. MARSHALL.

Sandford.

THE TERM "WENCH" (3rd S. viii. 537.)—The contrast between the signification of this term in Lancashire and Yorkshire is not so complete as OWEN'S COLLEGE LIBRARY seems to imagine. The term "wench," as an epithet of endearment, is not peculiar to Lancashire, but its use in this sense is more prevalent in the West of England generally than perhaps in any other part. OWEN'S COLLEGE LIBRARY, however, is not correct in his supposition that in Yorkshire "no more insulting epithet could be applied." The connotation of the word, as it is used in Yorkshire, is exceedingly difficult to fix. It certainly is not used exclusively in an insulting sense. It may be, and is, made use of as a word almost synonymous with "girl" (*filia*), and with negative moral import; but more frequently its meaning in any particular phrase is determined rather by the context than by any precise signification possessed by itself. I have heard it used as a term of endearment. Perhaps the definition which would be most generally assigned to it is that of a woman of questionable rather than depraved morals. The connotation of the word in Yorkshire, as in many other districts, may be said to be in a state of transition, and at present more or less undeterminate. This, in fact, has been the history of the word throughout England, and speaks in favour of its derivation from the A. S. *wencle*, rather than from *winkiam*, those most usually assigned to it.

Hull.

DUNBAR'S "SOCIAL LIFE IN FORMER DAYS" (3rd S. ix. 34.)—The words queried by J. DYKES, C., look strange, because they are mis-spelt.

Alm should be *Aume*, a Dutch measure for Rhenish wine, containing forty English gallons.

Tarmaluk is evidently *Turmeric*, a root which produces a yellow dye.

* Query the meaning of "Gian"?

Treble and *Gambo* should not be followed by a comma, they are epithets connected with the next word "Viol." The "Viol da Gamba," especially, was a popular instrument in Scotland during the latter half of the seventeenth century. The *Manicords*, or *Monycord*, is an old stringed instrument, mentioned in Scotch MSS. as early as 1450.

All readers of "Memoirs" of the last century are familiar with the word *nightgown*, as describing a lady's loose gown for visiting, &c.

W. A. SCOTT ROBERTSON.

Fryerning Rectory.

Mellins sugar is *molasses*, *treacle*, or *brown sugar*, *mélasse* being French for *treacle*. By-the-bye, I fancy this itself to be derived from the Italian *melaccio*, i. e. coarse honey; *melle*, honey, and *accio*, usually a disparaging termination; honey having been the ancient means of sweetening before the discovery of sugar.

AUGUSTUS GOLDSMID, F.S.A.

The word *Alm* which your correspondent J. DYKES C. has queried is the wine measure ordinarily spelt "Aum." This varies as a measure of capacity in the following manner: an aum of Hock contains 30 imperial gallons; of Teneriffe 100; of Cape, 163. The Dantzic "Ohm" contains 32 imperial gallons, the Dutch "Aum" 34; the Hamburg "Ohm" 31; the Rotterdam Ohm 33. In German it is generally written "Ahm."

The "kinkine of *tarmaluk*," of which your correspondent declares he can make nothing, is evidently *turmeric* for dyeing yellow, coupled naturally enough with madder for dyeing red.

H. W. T.

[We have to thank R. N., and other correspondents, for similar replies.]

QUOTATION (3rd S. viii. 538.)—The lines commencing, "Who made the heart," &c., are by Burns, and occur in his "Address to the unco' guid, or the rigidly righteous." J. MACRAY.

BY-AND-BY: PRESENTLY (3rd S. viii. 348.)—Has not the word *presently* undergone a similar change? Its meaning used to be "at present," or "immediately;" and I frequently hear an elderly lady of my acquaintance use it to imply "forthwith." By most people, however, "presently," as an answer to the question, "When are you coming?" would be given, when they meant to say: "Not forthwith, but in a short time."

H. W.

BECCA FICA (3rd S. ix. 35.)—

"Tarring is remarkable for fig trees. These were raised from some old stocks in the Rectory Garden, and the tradition is, that the original parent trees were brought by Thomas à Becket from Italy."—*Dallaway*, vol. ii. part ii. p. 16.

A bird, apparently identical with the *beccafico* of the Campagna, migrates annually to Tar-

ring and Saupthing about the time of the ripening of the fruit. The flocks remain five or six weeks. (Murray's *Handbook for Sussex*, p. 296-7.)

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

THE COURT OF PIEPOUDRE (3rd S. ix. 32.)—In Old Market Street, in this city, beneath the pillars which support the front of a well-known tavern called the Stag and Hounds, is annually commenced the Court of Piepoudre, in the open air and with great ceremony, on the 30th of September. It is believed to be as old as the reign of King Alfred, by whom it is said it was established. Hither comes the registrar of the Tolzey Court in procession, attended by a body of policemen, bailiffs, &c. After the first day, the court is adjourned to the office of the Tolzey Court, where it sits for fourteen days. On the last day the sitting is again held in the open air, as on the day of commencing the Court, which is then closed until the next 30th of September. Before proceeding to business, the members who officiate partake of toasted cheese and metheglin—a kind of refreshment which marks the remotely British antiquity of this branch of civic jurisdiction.

GEORGE PRYCE.

City Library, Bristol.

FILIUS NATURALIS (3rd S. viii. 409, 542.)—Although the term "natural son" is constantly used in ordinary English parlance at the present date to indicate illegitimacy, there is at least one place in the country in which it is employed in the opposite sense. The existing Court of Probate, adhering to the practice of the Ecclesiastical Courts which it has superseded, in all its grants of probate of the will, or of letters of administration of the effects of a deceased person, and in all documents relating thereto, describes a child as "the natural and lawful child" of the deceased. Father, mother, sister, or brother, are described in like manner. The practice is, doubtless, a remnant of the customs of the civil law which formerly prevailed in the Ecclesiastical Courts.

W. H. HUSK.

BENJAMIN WEST (3rd S. ix. 36.)—An inquiry is made as to certain pictures of "Sir Benjamin West." It may be presumed that Sir Thomas Lawrence's predecessor in the Presidentship of the Royal Academy is intended; and if so, it cannot be too generally known that he never received the honour of knighthood; in consequence, it is said, of his scruples as a descendant of a Quaker family. The error has become very common; so much so, that a large frontispiece to a folio edition of the Bible, issued by the "London Printing and Publishing Company," a few years ago, had the inscription, "Painted by Sir Benjamin West, P.R.A.," engraved very conspicuously as an extra attraction for purchasers of a courtly leaning.

W. S. A.

BENEDICTION WITH THE BLESSED SACRAMENT (3rd S. ix. 35.)—No exact date can be assigned for this devotion. The festival of Corpus Christi was instituted by Pope Urban IV. in 1264. Soon after were introduced the solemn processions with the Blessed Sacrament, which led to the Benediction imparted with it; and this gradually extended itself throughout the church, but never had any precise, or authoritative institution, though it has been constantly practised, with full approval, ever since.

F. C. H.

HUMAN SKIN TANNED (3rd S. viii. 524.)—Some years ago I saw in a vault of the church of Poppelsdorf, near Bonn, the unburied bodies of about twenty monks, in cowl and cassock, in an undecayed state, the only apparent change being in their skins, which had dried up and resembled leather. Some of them had lain there since the fifteenth century. In the Capuchin Convent of Valetta, in the Island of Malta, it is customary when a monk dies to subject his body to the heat of an oven until it is completely dried into a mummy. In the catacombs of this convent I saw several of these mummies standing upright in niches, generally in new garments, and in some cases holding bouquets in their hands.

H. C.

DAUGHTER PRONOUNCED DAFTER (1st S. viii. 292, 504; 3rd S. viii. 18, 56, 78, 444.)—The following madrigal, one of the well-known collection entitled *The Triumphes of Oriana*, written in honour of Queen Elizabeth, set by various composers, and published under the editorship of Thomas Morley in 1601, appears to furnish an instance (earlier than any given by your correspondents) of the pronunciation of the word *daughter* as *dafter*:—

"Come, gentle swains and shepherds' daintie daughters,
Adorn'd with courtesie and comely duties,
Come, sing and joy, and grace with louely laughters
The birth day of the beautie of beauties.
Then sang the shepherds and nymphs of Diana,
Long live faire Oriana."

W. H. HUSK.

FIRST PRINCIPLES (3rd S. viii. 490; ix. 46.)—There is, I think, no solecism in the phrase "*first principles*." Although *prima facie* second or third principles appear to be absurd (but even these may occasionally be used with propriety) surely secondary and tertiary principles are not so. There are principles which originate in the hypotheses of philosophers, these are secondary: there are others which originate in the laws of nature, these are first or primary principles or elements. Nor is this phrase so modern as your correspondent J. E. T. represents it. See Bruce's *First Principles of Philosophy*, Edinburgh, 1781.

BIBLIOTHECAR. CHETHAM.

Miscellaneous.**NOTES ON BOOKS, ETC.**

The Grammar of Heraldry; containing a Description of all the Principal Charges used in Armory, the Signification of Heraldic Terms, and the Rules to be observed in Blazoning and Marshalling: together with the Armorial Bearings of all the Landed Gentry in England prior to the Sixteenth Century. By John E. Cussans. Illustrated with 196 Engravings. (Longmans.)

In this little volume Mr. Cussans proposes to lay before his readers an Introduction to the Study of Heraldry, which shall hit the happy medium between unnecessary amplification and too much conciseness; and we think he has been successful in his endeavour to avoid either extreme. The work, though concise, is clear and intelligible: and the one hundred and ninety-six illustrations being drawn on wood, and so introduced into their proper places in the text, make that text at once plain and easy to be understood.

Celebrated Naval and Military Trials. By Peter Burke, Serjeant-at-Law, &c. (Allen & Co.)

The present volume contains, among others, condensed reports of the trials of Admiral Byng, Lord George Sackville, Admiral Keppel, Governor Wall (who was the subject of some recent articles in these columns), Admiral Calder, Sir Robert Wilson, the Mutineers of the Bounty, and the Mutineers of the Nore—trials and events so frequently referred to, but the particulars of which are scattered so widely—that we think Mr. Serjeant Burke may reasonably expect to find his little volume a welcome addition to all naval and military libraries.

The Public Schools Calendar, 1866. Edited by a Graduate of the University of Oxford. (Rivingtons.)

Owing to certain judicious changes in the descriptions of the nine great Schools, the Editor has been enabled to increase very materially the utility of a volume, which will certainly command the attention of all who are seeking information as to places of Public Instruction, by including in it the particulars of a large number of old endowed Grammar Schools, as well as the most important Schools of Modern Foundation.

Histoire de la Caricature. Par Champfleury. (Dentu, Paris; Williams & Norgate.)

An amusing companion volume to the *Histoire de la Caricature Antique*, noticed by us some few months since; and, like that pleasant little volume, enriched with some admirable woodcuts.

BOOKS RECEIVED.—

Lectures on Sculpture, by John Flaxman, Esq., R.A., with an Introductory Lecture and Two Addresses to the Royal Academy on the Death of Thomas Banks in 1805, and of Antonio Canova in 1822, and an Address on the Death of Flaxman, by Sir Richard Westmacott, R.A. With 53 Plates. (Bell & Daldy.)

This new and cheap edition of Flaxman's invaluable Lectures will be welcome to all the admirers of that distinguished artist, and of that noble branch of the Fine Arts which won for John Flaxman an undying name.

The Rowing Almanack and Oarsman's Companion, 1866. Edited by "An Old Hand." (Dean & Son.)

The Archer's Register: a Year-Book of Facts for 1865. Edited by J. Sharp, Archery Correspondent of "The Field." (Howell, James, & Company.)

These two volumes furnish evidence how strong popular feeling runs in favour of good honest out-door exertion. Our young men who take to the river, and our young maidens who flock to the merry green wood, will

find in these volumes an abundance of information on the subject of their respective pursuits.

THE REV. SAMUEL ROFFEY MAITLAND, D.D.—It is with deep regret that we announce the death of the REV. DR. MAITLAND—a profound scholar, a sincere friend, and, in the highest and best sense of the words, a Christian gentleman. We have not space to dwell upon the important additions which DR. MAITLAND made to our stores of Ecclesiastical and Literary History; or to detail the important services which he rendered to the Church of England, during that eventful period in its history, when as the friend, no less than the librarian of Archbishop Howley, he was taken into the counsels of that distinguished prelate. Other and abler hands will, we trust, do justice in this respect to the memory of one who has impressed his marks upon the literature of his own time and upon the religious thought of his age—marks which, hitherto recognised perhaps but by few, do not the less exist. Justice will also, no doubt, in due time be done to the peculiarity of his character and acquirements—for in him, as in Isaac Barrow, learning the most deep and varied was intermingled with extraordinary wit and humour. One special claim which DR. MAITLAND possesses to the regard of our readers has not hitherto been generally known. But for him, *Notes and Queries* might never have existed. He did not originate this journal. Its plan had been organized, and specimens printed, so long ago as 1840; but the removal from London of one of its projectors led to its postponement. When consulted by the Editor in 1849 upon another literary project, DR. MAITLAND so strongly urged upon us the publication of "N. & Q."—the plan of which he heartily approved—that to his encouragement and invaluable assistance, the appearance of No. 1, on the 3rd November, 1849, may mainly be attributed. The few who knew how great was the interest which DR. MAITLAND took in our success, and how numerous and varied were his contributions to our earlier numbers, will do justice to the deep sorrow with which we make the announcement that this wise, good, kind man, went to his rest on Friday the 19th, honoured and lamented by all who had ever had the happiness of knowing him.

BOOKS AND ODD VOLUMES**WANTED TO PURCHASE.**

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

A LETTER TO HERBERT, LORD BISHOP OF PETTERBOROUGH ON THE IMPROVEMENT OF THE AUTHORIZED VERSION OF THE BIBLE. By Henry Walter, B.D. and F.R.S. London: Hatchard & Son. 8vo, 1832.

CRANMER'S VERSIONS OF THE BIBLE.

FOX'S MARTYRS. Edit. 1570.

QUEEN ELIZABETH'S PRIVATE PRAYERS, &c. Edit. 1609.

Any early Bibles or Testament. The above perfect or imperfect.

Wanted by Francis Fry, Cotham, Bristol.

HOGARTH'S WORKS. By Rev. John Trusler. Part XX. Centenary Edition, published by Jones & Co., 1836.

Wanted by Mr. Charles Goodall, 16, Woodhouse Lane, Corner of Great George Street, Leeds.

Notices to Correspondents.

Notices to Correspondents in our next.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

"NOTES & QUERIES" is registered for transmission abroad.

MORE CURES OF COUGHS, COLDS, AND HOARSENESS BY DR. LOCOCK'S PULMONIC WAFERS.—From Messrs. Ferguson & Son, Auctioneers, Leek: "The beneficial effects we have derived from your Wafers make us feel it a duty to offer you our gratuitous testimony to their superiority over any other remedy we have ever tried for colds, coughs, and hoarseness, so peculiarly troublesome to our profession." These Wafers give instant relief to asthma, consumption, coughs, and all disorders of the lungs, and have a pleasant taste. Price 1s. 1½d. and 2s. 6d. per box. Sold by all Druggists.

LONDON, SATURDAY, FEBRUARY 3, 1866.

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Notes.

LONDON LOCALITIES.

Every dramatic reader is aware that the comedies and farces of the English stage, particularly those in which the scene is laid in London, abound with allusions to metropolitan localities, well-known at the periods when the pieces were written; but which have since, in the natural order of things, been so greatly changed by the hand of time, or swept away by the progress of alteration, that their whereabouts is unknown to few save the topographer and the antiquary.

As respects the comedies of the sixteenth and seventeenth centuries, and some of those produced in the early part of the eighteenth century, much has been done in explanation and illustration of such allusions; but for those of later date little, if anything of that kind, has yet been attempted. As time steals on, however, these allusions are gradually becoming more and more obscure. They have indeed in some instances already become unintelligible to ordinary readers, thereby greatly lessening the gratification derivable from the perusal of the pieces in which they occur.

It is very desirable that collected editions of the works of the best comic dramatists of the last one hundred and twenty years should be published, as such productions are always valuable for the view which they present to us of the manners of the times in which they were written:

and were that done, such explanations as I have mentioned would necessarily form part of the publication; but, in the mean time, I think that some of the contributors to "N. & Q." might render good service, not merely to the dramatic reader, but also towards the extension of topographical knowledge, by occasionally favouring its readers with explanations of such allusions as may pass under their notice.

By way of commencement, I submit the following notes and queries upon some passages which have arrested my attention during a casual perusal (for another purpose) of several pieces written during the latter half of the last century:—

1. In Murphy's *Way to Keep Him*, performed 1761, Sir Bashful Constant, referring to his wife's very numerous visitors, says: "Why, I may as well keep an inn! may as well keep the Coach-and-Horses in Piccadilly!" In what part of Piccadilly was this inn situate? There is not now, nor for many years past has been, any house of entertainment in the street bearing that sign; but there is a public-house so called in Dover Street, only four doors from Piccadilly. Does this occupy the site of a former well-accustomed inn, commonly spoken of from its close proximity to the main thoroughfare as in Piccadilly?

2. In Colman and Garrick's *Clandestine Marriage*, produced 1766, Lord Ogleby, affecting to admire the taste displayed by Sterling, the city merchant, in the decorations of the garden of his country house, observes: "You have as many rich figures as the man at Hyde Park Corner." (He has just before named some of them: "the Four Seasons in lead, the Flying Mercury, and the basin with Neptune in the middle." Mr. Peter Cunningham (*Handbook for London*, edit. 1850, *sub voce* "Piccadilly") says:—

"That part of the present street, between Devonshire House and Hyde Park Corner, was taken up, as Ralph tells us in 1734, by the shops and stoneyards of statuaries just as the New Road is now—a statement confirmed by Walpole in a letter to Mann of June 6th, 1746, and by Lloyd in *The City's Country Box*."

3. In Sheridan's *Rivals*, produced 1774, Sir Anthony Absolute insists on his son's implicit obedience in marrying the lady he has chosen for him; though she should be not only destitute of personal attractions, but even positively repulsive: "Zounds, sirrah!" exclaims the choleric old gentleman, "the lady shall be as ugly as I choose. . . Her one eye shall roll like the bull's in Cox's Museum." Cox's Museum of mechanical figures, or, as they are termed in the catalogue—"Exquisite and magnificent pieces of Mechanism and Jewellery"—was in 1774 exhibiting in Spring Gardens. The owner, James Cox, an ingenious watchmaker and jeweller in Shoe Lane, had constructed these splendid and costly toys with a view

to exportation to India, where he expected to find purchasers amongst the native princes. His design was, however, frustrated by the breaking out of war; and his articles being unsaleable in England, he endeavoured to turn them to account by exhibiting them in London; but this expedient proving unremunerative, he in 1773 obtained a private Act of Parliament to enable him to dispose of the Museum by lottery; and it was accordingly dispersed in that manner in 1775. (For further particulars respecting this Museum, consult "N. & Q.," 3rd S. v. 305.)

4. In O'Keefe's farce, *The Dead Alive*, performed in 1781, a tailor abusing a rival trader, calls him a "cross-legg'd, bandy, button-making, Bedfordbury shred-seller." Bedfordbury, which Mr. Peter Cunningham in 1850 truly described as "now a nest of low alleys and streets," was, until between thirty and forty years since, almost wholly inhabited by woollen-draper and tailors' piece-brokers, and trimming sellers, i. e. persons who deal in all the various articles which, besides the cloth, are requisite in the exercise of the tailor's vocation.

The same piece also contains a curious allusion to King's Place (lately altered to Pall Mall Place), a court leading from the north side of Pall Mall into King Street; showing it to have been, eighty-five years ago, notoriously occupied by the same class of persons as was evicted from it some two or three years since.

5. One of the scenes in O'Keefe's opera, *The Farmer*, first performed in 1787, is laid in the Rummer Tavern, Charing Cross. Mr. Peter Cunningham says, the Rummer Tavern was originally two doors from Locket's; was "removed to the water side of Charing Cross in 1710, and burnt down in 1750. No traces exist." Now, as O'Keefe's piece depicts the manners of the day at which he wrote, we may suppose the tavern to have been rebuilt after the fire, and to have been then in existence. One of the characters in *The Farmer* speaks of going from the tavern "over the way to Drummond's." Can any one point out the exact site of the Rummer in 1787, and inform us when the house ceased to be used as a tavern?

W. H. HUSK.

PERIODICAL PUBLICATIONS DURING THE TWENTY YEARS 1712 TO 1782.*

1718.

111. *The Critic*. (W. Wilkins and J. Roberts. First number given gratis.) January 6.
112. **Plymouth Weekly Journal*. January 10.
113. *Heraclitus Ridens*. January 80.
114. *The Observer*. (By Humph. Medlicot, Esq., Monday and Friday.) February 10.
115. **The Weekly Jamaica Courant*. (M. Baldwin.) March 12.

* Concluded from p. 75.

116. *The Weekly Packet*; with the *Price Courant*. March 22.
 117. *The Free-Thinker*. (Monday and Friday. W. Wilkins.) March 24.
 118. *The Free-Thinker Extraordinary*. (Twice weekly. J. Roberts.) April 18.
 119. *The Weekly Medley*; or, *The Gentleman's Recreation*. July 26.
 120. *The Doctor*. (J. Philips. Wednesday and Friday.) August 6.
 121. **The Whigg*. (Weekly. W. Chetwood.) September 8.
 122. *Whitehall Evening Post*. (Tuesday, Thursday, and Saturday. Edited by Defoe.) September 18.
 123. *The Honest Gentleman*. By a Person of Honour. November 5.
 124. **The Orphan Revived*; or, *Powell's Weekly Journal*. November 22.
 125. *Mist's Weekly Journal*. (Commencement of New Series. No. 1.) December 6.
 126. *The Edinburgh Evening Courant*. (By James M'Ewen.) December 24.
 127. **The Original London Post*; or, *Heathcote's Intelligence*. December 19.
- 1719.
128. **The Manchester Weekly Journal*. (Roger Adams, lower end of Smithy Door.) January.
 129. *The Mirror*. February 5.
 130. *The London Mercury*. March 14.
 131. *The Plebeian*. (By a Member of the House of Commons. Steele.) March 14.
 132. *The Old Whig*. (J. Roberts. Price 6d.) March 18.
 133. *The Patrician*. March 21.
 134. **The Moderator*. April 6.
 135. **The Churchman*; or, *Loyalist's Weekly Journal*. (T. Bickerton.) 4 June.
 136. **The London Journal*. (Weekly.) July 24.
 137. *The Thursday's Journal*; with a Weekly Letter from Paris. August 6.
 138. *The Jesuite*. August 8.
 139. *The Daily Post*. (Established and Edited by Defoe.) October 4.
 140. **The Ludlow Postman*. October 9.
 141. *The Manufacturer*; or, *The British Trade truly stated*. October 80.
 142. *The St. James's Weekly Journal*; or, *Hanover Postman*. 31 October.
 143. *The British Merchant*. November 10.
 144. *The Weaver*; or, *the State of our Home Manufacture Considered*. November 28.
 145. **The Spinster*. (By Sir Richard Steele?) December 19.
 146. **The Boston Gazette*. (New England. S. Kneeland and Philip Musgrave.) December 21.
 147. **The American Weekly Mercury*. (Andrew Bradford.) December 22.
 148. **The York Courant*. (No. 1.)
- 1720.
149. *The Commentator*. (Mondays and Fridays. J. Roberts.) January 1.
 150. *The Theatre*. (Tuesday and Saturday. By Sir John Edgar: Steele.) January 2.
 151. **Merry Andrew*; or, *British Harlequin*. (Bickerton. Weekly. Price 6d.) January 11.
 152. *The Independent Whig*. January 20.
 153. *The Anti-Theatre*. (Monday and Thursday. By Sir John Falstaff.) February 15.
 154. **Protestant Medley*; or, *Weekly Courant*. (W. Boreham.) March 12.

155. *The Muses Gazette. March 12.
 156. *The Dependent Free-Thinker. (Weekly. J. Roberts.) March 21.
 157. *The Halfpenny Post. (In existence; 1st No. not known.) April 16.
 158. *The Northampton Mercury. April 25.
 159. *The Caledonian Mercury. April 28.
 160. *The Christian Priest. (Every Friday. Bickerton.) May 27.
 161. The Churchman; or, Loyalist's Weekly Journal. May 29.
 162. *The St. Ives' Mercury.
 163. *The Leeds Mercury. (No. 1.)
 164. *The Churchman's Last Shift. June 4.
 165. *The Post Master; or, Loyal Mercury. (A. Brice, Exeter.) July 29.
 166. The Director. (Wednesday and Friday. Defoe was connected with it.) October 5.
 167. The Penny Weekly Journal; or, Saturday's Entertainment. October 19.
 168. The London Mercury; or, Great Britain's Weekly Journal. October 22.
 169. The Advocate. November 9.
 170. The Spy. (Every Wednesday. E. Morphew.) November 16.
 1721.
 171. Terræ Filius. (Wednesday and Saturday. R. Franklin.) January 11.
 172. *The Echo; or, Impartial Repeater. (Weekly. J. Roberts.) January 14.
 173. The Exchange Evening Post. (Monday, Wednesday, and Friday.) January 16.
 174. The Daily Packet; or, The New London Daily Post. January 20.
 175. *The Norwich Weekly Mercury; or, Protestant Packet.
 176. *The Norwich Gazette; or, Henry Crossgrove's News.
 177. *The Daily Journal. (T. Bickerton.) January 28.
 178. The Projector. February 6.
 179. The Patriot. March 6.
 180. The Gentleman's Journal, and Tradesman's Companion. April 1.
 181. *The Northampton Miscellany; or, Monthly Amusement. April 10.
 182. The Moderator. (Mondays, Wednesdays, and Fridays. J. Peele.) April 21.
 183. *The New England Courant. (Boston. Jas. Franklin to No. 80, afterwards Benjamin Franklin.) August 7.
 1722.
 184. The Freeholder's Journal. January 31.
 185. The Fairy Tatler. (No. 9.) February 3.
 186. *The Gloucester Journal. (R. Raikes.) April 3.
 187. The St. James's Journal. (Weekly. S. Popping.) May 3.
 188. Baker's News; or, the Whitehall Journal. (Weekly. J. Roberts.) May 29.
 189. The Englishman's Journal. June 6.
 190. *Farley's Exeter Journal. July 26.
 191. British Journal. September 22.
 192. Monthly Advices from Parnassus. (Earbury.) November.
 193. *Monthly London Journal. (By Cato, Junr. Price 6d.) November 22.
 194. *Pasquin. (Weekly. J. Peele.) November 28.
 195. The Loyal Observer revived; or, Gaylard's Journal. December 8.
 1723.
 196. *The Dublin Mercury. January 1.
 197. The News Journal; in French and English. February 28.
 198. The True Briton. June 3.
 199. The Visitor. June 18.
 200. The Reading Mercury. July 8.
 201. The Briton. (Weekly. J. Roberts.) August 7.
 202. *The Norwich Journal. (No 1.)
 203. The Universal Journal. (Weekly. T. Payne.) December 11.
 1724.
 204. *The Humourist.
 205. The Protestant Intelligence. January 1.
 206. The Instructor. January 8.
 207. *The Exeter Mercury; or, Weekly Intelligence. (Philip Bishop.) February 14.
 208. The Tea Table. February 21.
 209. The Honest True Briton. February 21.
 210. The Plain Dealer. (By Aaron Hill and Mr. Bond.) March 23.
 211. The Inquisitor. July 8.
 212. The Monitor. (Weekly. J. Roberts.) August 14.
 213. *Parker's Penny Post. (Wednesday and Friday. G. Parker.) October 14.
 214. The Protestant Advocate; with Remarks upon Popery. (No. 3.) December 21.
 1725.
 215. New Memoirs of Literature. (By Michael-de-la-Roche.) January.
 216. The Monthly Catalogue of Books, Sermons, Plays, &c. January.
 217. The Halfpenny London Journal; or, The British Oracle. (No. 10.) January 10.
 218. *The Dublin Journal. (Twice Weekly. Geo. Falkner.) March 27.
 219. The Weekly Journal; or, British Gazetteer. (Read's New Series, No. 1.) May 1.
 220. The Speculatist. July 3.
 221. The British Spy; or, Weekly Journal. September 25.
 1726.
 222. *The Universal Mercury. (Monthly. J. Roberts.) February 5.
 223. The Country Gentleman. (Monday and Friday. J. Roberts.) March 11.
 224. The Censor; or, Mustermaster-General of all the Newspapers, &c. (No. 2.) April 6.
 225. The Churchman; or, Loyalist's Weekly Journal. May 28.
 226. *Brice's Exeter Journal. June 10.
 227. The Country Journal; or, the Craftsman. Dec. 5.
 228. *The London Daily Post, and General Advertizer.
 1727.
 229. The Free Briton. (By William Arnall.) January 20.
 230. The Evening Entertainment. (No. 4.) January 30.
 231. *The Shuffler. (By Will. Whiffle. Monday and Friday.) February 13.
 232. The Political Mercury. (Monthly. T. Warner. Price 1s.) February 15.
 233. *The New England Weekly Journal. (Boston. S. Kneeland and T. Green.) March 20.
 234. The Occasional Writer.
 235. *The Weekly Miscellany. (By R. Bradley.) July.
 236. The Seasonable Writer. (By Caleb D'Anvers, Esq.) September 9.
 237. *The Maryland Gazette. (Annapolis. Weekly. W. Parks.) September 11.
 238. *The British Spy; or, Derby Postman. (By S. Hodgkinson.)
 239. The Citizen. (Mondays and Fridays. J. Roberts.) September 18.
 240. The Tatler Revived. (By Isaac Bickerstaff, Esq.) October 16.

241. The Evening Journal. December 1.
 242. The London Evening Post. December 12.
 1728.
 243. The British Journal; or, Censor. January 20.
 244. Present State of the Republic of Letters. January.
 245. The Monthly Chronicle. March 30.
 246. *A Guide into the Knowledge of Publick Affairs.
 May 6.
 247. The Parrot. (By Mrs. Prattle.) September 25.
 248. *The Dublin Intelligencer. (By Dr. Thomas Sheridan.)
 249. Fogg's Weekly Journal. (Defoe an occasional correspondent.) September 28.
 250. *Faulkner's Journal. (Dublin.)
 251. The Flying Post; or, Weekly Medley. October 5.
 252. *The Weekly Mercury. (Philadelphia. Andrew Bradford.)
 253. The Universal Spectator, and Weekly Journal. (J. Roberts.) October 12.
 254. *The New York Gazette. (By William Bradford.) October 16.
 255. *The Senator. (Written by Edward Room, Esq., No 1 not known.) October 26.
 256. *The Pennsylvania Gazette. December 20.
 1729.
 257. *The Echo; or, Edinburgh Weekly Journal. (R. Fleming & Co.) January 8.
 258. *The Instructor. (New England. S. Keimer.) February.
 259. *The Glasgow Journal.
 260. The Knight Errant. February 27.
 261. The Free Briton. (Weekly. J. Peale.) December 4.
 262. *The Waterford Flying Post. (Twice Weekly. Price ½d.)
 1730.
 263. The Grub Street Journal. January 8.
 264. Œdipus; or, the Postman remounted. February 24.
 265. The Weekly Register. April 19.
 266. *The Speculatist. July 3.
 267. Historia Literaria. (By Archibald Bower. Monthly. Price 1s.) September.
 268. The Hyp-Doctor. (By Sir Isaac Ratcliffe of Elbow Lane.) December 15.
 269. *Whitworth's Manchester Gazette. December 22.
 1731.
 270. *The Weekly Rehearsal. (Boston.)
 271. *The Correspondent.
 272. *The Comedian. (By Thos. Cooke. Monthly.)
 273. *The Kendal Courant. January 1.
 274. The Gentleman's Magazine. January.
 275. *The Daily Advertiser. February 8.
 276. The Templar. February 4.
 277. *The Barbados Gazette; with Freshest Advice, Foreign and Domestick. (S. Keimer.) October 9.

NOTES.

119 and 124. On January 28, 1720, *The Weekly Medley* terminated its existence, with a Letter from the Author to his Readers, concluding by recommending to them Mrs. Powell's *Orphan Revived*; the proprietor of which, he said, had been obliged to flee to France on account of being obnoxious to government; and had left behind her two pretty children, whose father was dead.

127. This paper, *Heathcote's Intelligence*, consisted of one leaf, about the size of imperial octavo,

published thrice a week. On Wednesday October 7, 1719 (No. 125), it began to reprint the first volume of *Robinson Crusoe*, and finished the second volume of the same work on October 19, 1720 (No. 289). The first edition of the first volume of *Robinson Crusoe* was published on April 25, 1719, and the first edition of the second volume on August 20, 1719.

140. The *Ludlow Postman* first appeared five days only after the first *Daily Post*. It consisted of three leaves, small folio, and contains as an introduction several whole paragraphs from Defoe's introductory address in the *Daily Post*, and—without acknowledgment.

146. James Franklin worked upon the *Boston Gazette*, I think, before his brother Benjamin was apprenticed. The *News Letter* of Boston preceded it, and was the first newspaper printed in America. I have found no trace of the *News Letter* beyond the name, and have not therefore placed it in the table.

148. *The York Courant* was preceded by *The York Mercury*, but I can find no particulars of the latter.

195. Gaylard, whose Christian name was Doctor, established this paper; but the title was altered at No. 27 to *Collins's Weekly Journal*. Gaylard was apprenticed to Mist; and when the latter was in prison, Gaylard's name was used as the printer of *Mist's Journal*.

199. At a time when the surveillance of the government was severe, the first number of this journal was advertised as, "The Visitor. To be published every Tuesday by J. Peele; and to entertain and instruct, without meddling with Politics or Affairs of State."

219. At the end of April, 1725, an Act of Parliament came into operation which increased further the stamp duties on public journals, and effected as great a revolution as the first imposition of a stamp in August, 1712. Most of them shrank in size, and were altered in form. Desiring to give as much news as possible with the least possible paper, the margins were contracted, and the old woodcut head-pieces and initial letters were discarded. Many papers of small circulation were discontinued, and most of the survivors increased their prices. *Mist's Journal* and *Read's Journal* descended from folios to quartos, and both began with No. 1 and a new pagination. Mr. Nichols has not noticed the circumstances, and has therefore placed *Read's Weekly Journal*; or, *British Gazetteer*, in his table as a new journal of this date.

246. I have only seen No. 1 of *A Guide into the Knowledge of Publick Affairs*. It was not intended to be an ephemeral leaf, but comprised many heads similar to our "N. & Q.," as well as notices of passing events. It was "to be published every Monday morning by J. Roberts. Price 6d."

249. *Mist's Journal* became *Fog's Weekly Journal* No. 1 at this date. No other changes but those of the name and number were perceptible.

258. Some notices of this eccentric printer, S. Keimer, will be found in the *Life of Benjamin Franklin*. Ruined by persistent publication of his peculiar moral and social principles—a man who composed pamphlets and journals direct from the head into type, without manuscript, was driven an insolvent fugitive from London to Boston, thence to Philadelphia, and finally to Barbadoes (see Table, No. 277), where he probably ended his life.

275. *The Daily Advertiser*, on one leaf, large folio, was avowedly intended to contain only advertisements. At No. 22, however, a brief summary of the day's news was found necessary; and at No. 44, and afterwards, the first side of the paper was filled with news, and the other with advertisements.

I have omitted all I could consistently with the completeness of the Table. If the labour involved is any measure of its importance, I need not apologise for the great length of this article.

W. LEE.

INDO-MAHOMMEDAN FOLK LORE.—No. II.

(3rd S. vi. 142.)

Jins, or Genii.—Jan and Marija are the progenitors of all the genii. They are called Jin because they are invisible, Jin meaning that which is concealed. Mulik-ghut-shan is the king of the genii. He inhabits Mount Caucasus. Shytan is the great-grandson of Jan. He has nine evil genii added to his family for every child born among men. Azazeel (fallen angel), and Iblees (one despairing of God's mercy), are names of Shytan. There are four kinds of genii: 1st, those who inhabit the sky; 2nd, those who reside about the North Pole; 3rd, those who haunt the human imagination; and a better kind, who dwell in paradise. To genii are allotted nine different posts in which to exercise their wickedness, viz.: bazaars; places of mourning; palaces of kings; wine shops; places for music, dancing, &c.; temples of worshippers of fire and idols; public places where false reports may be circulated; churchyards and entrances to places of devotion, where evil thoughts are to be instilled into the minds of devotees; the tables of the rich, to prevent grace being offered before and after meals.

Fairies.—Mahonees are malignant fairies, who, if disturbed in their nocturnal revels by a human being, compel him to join their dance. Should the cock crow while he is so engaged, they disappear, and ever afterwards become his firm friends, and obtain for him all he desires. Should he fall exhausted before cock crow, the direst calamities will overtake him. These fairies resemble

the Willis of Germany, and the Courils of Brétagne, in their practices upon travellers. Lükte-ka-peré, or fairies of the fire-brand, decoy travellers by their lights into marshes and quagmires. They are the same as our Wills-of-the-Wisp. Fairies in fire-balls roll backwards and forwards over buried treasure at night. Fairies are supposed to inhabit some precious stones and flowers. Butterflies are supposed to be fairies, whence probably the European idea of giving butterfly wings to fairies. There is a kind of fairy whose power of locomotion depends on the possession of a scarf. House fairies are usually friends of the inmates. Like our Robin Goodfellow, they sometimes take offence, become mischievous, and torment the children. They are then exorcised by the parents, who burn mustard, benjamin, and mayndee seed for forty days, and repeat certain charms whenever the house door is opened, or the children taken out.

Dwarfs.—The most famous dwarf possessed of supernatural powers, in the nursery stories of the Mahomedans of the south of India, is Kodra-Kan (Hole in the Ear); who is a hand high, and has a beard a span long. He is a redresser of wrongs, and a punisher of misdeeds. He has a fathomless ear capable of holding anything, no matter how bulky. Should he hear that a provision merchant has been cheating the poor, he proceeds to his shop; and offering a rupee, desires in exchange for it as much of the commodities as will fill his, the dwarf's, ear. The merchant hastens to complete so good a bargain, but finds to his dismay that Kodra-Kan's ear has no bottom, and he is obliged to empty into it the contents of his shop. This dwarf is similar to the Wichtlein, or long-bearded dwarf of Germany.

Bottle Imps.—When a person believes himself to be under the power of an evil spirit, which he wishes to be cast out, he proceeds to an exorcist; who, after certain incantations and a delay of some hours, produces a transparent bottle filled with an opaque cloud—affirming that the spirit will presently be imprisoned in it. He then removes a piece of clay, which had covered a hole in the cork: the smoke partly escapes, and a figure made of wax appears dimly in the bottle, which the possessed one firmly believes to be his tormentor.

This practice may have given rise to the superstition about bottle imps in Europe. H. C.

THIS AND THAT.

In a late number of *The Athenæum* there is a letter from Serjeant Manning on the "Acquisition of Languages," containing many judicious remarks on the nature and advantages of such studies.

There is one assertion, however, of so extraordinary a character, that one is almost inclined to think there must be some mistake in the transcription. In speaking of the effects of mental discipline, he says:—

"The value of the possession of a new channel of thought may be fully realised where no labour has been bestowed upon the acquisition.

"A., seeing his daughter under the hands of an attendant, there being another servant in a different part of the room, may say, 'Who is that servant?' leaving it to be conjectured, or to be inferred from circumstances, which servant is meant. If the inquiry has to be made in Spanish, A. will say, *Quien es esa criada*? if he means the attendant; or, *Quien es aquella criada*? if he means the other servant. He feels that the pronoun *ese* (*iste*) refers to objects connected by local proximity, or otherwise, with the person addressed, and that *aquel* (*ille*) refers to objects not so connected.

"There is little perceptible difference between *who* is, and *quien* is; but at this point the instrument of thought becomes different; the channels through which the inquiry now flows may be said to be as distinct as those of the Guadalquivir and the Thames."

If I understand this passage aright, it asserts that we have only one demonstrative pronoun of place in the English language, and that we are consequently incapable of indicating position in the same manner as the Spanish and other tongues. Did the worthy serjeant never hear of "this here," and "that there"? Has the idea never occurred to him, as to Jonathan Oldbuck, of putting *this* and *that* together to come to conclusions when a difficulty occurs? His friend A. must be lamentably ignorant of his mother tongue if he could not ask respecting two persons, one near and the other distant, "Who is *this*?" or "Who is *that*?" As to what is meant by "the instrument of thought" becoming different at this point, and the channels through which the inquiry flows becoming as distinct as "the Guadalquivir and the Thames," I confess myself utterly unable to fathom.

Every Aryan tongue possesses demonstratives expressive of nearness and distance, both of place and time. Many of these are cognate, but, whether cognate or not, all express radically the same ideas; e. g. Gr. *ὅσος, ἐκείνος*; Lat. *iste, ille*; Ital. *questo, quello*; Fr. *ceci, cela*; Ger. *dieser, jener*.

Our own *this* and *that* come nearer to the original Sanskrit than most of their congeners, *that*

being Sanskrit, तत्, *tat*, substituting, according to Grimm's law, the aspirate "anlaut" for the tenuis.

This is derived from Sanskrit, तस्य, *tanya*; Old High Ger. *diesiu*; Goth. *thize*; Lat. *iste*; Sp. *ese*; are derived from another form of the same pronoun, एषम्, *eshas*. The origin of *ille* has not been satisfactorily accounted for, but all the rest

are near relations. Our English tongue is not quite so poor or bungling as the learned serjeant would imply, and in point of clearness is surpassed by none, except possibly the French. J. A. P. Sandyknowe, Wavertree.

DORSETSHIRE PHRASES.—

"Not to have all his buttons"—to be of weak intellect.

To "get out of the way of the waggon"—to go one's ways.

"Pompey"—a tea-kettle.

"Little privileged things"—little private matters.

To be in a "size-ace"—to be in a difficulty, or stew.

"Clean-sheaf"—*in toto*, altogether.

C. W. BINGHAM.

STRANGE CHRISTIAN NAMES.—The story of a parent "complimenting the Apostles" by naming a son after their "Acts," is generally considered a myth. But I can testify that at a Confirmation held at Faversham in 1847, the then incumbent of Dunkirk presented a boy bearing the Christian name of "Acts-Apostles." The archbishop's attention was at the time drawn to the fact.

There was at the same time a tradesman living at Faversham who had had his son christened "Church-Reform," and wished for another, that he might be named No-tithes, but wished in vain. P. S.

A STRANGE SENTENCE.—In the *Scots' Magazine* for 1768, p. 498, there is the following account of a sentence on parties convicted of sheep-stealing, which, from its singularity, seems to merit preservation in "N. & Q." :—

"At Jedburgh, Lord Kames, Judge, William Robertson, and Adam Macgreigor, and their wives, Jane Ogilvy and Margaret Swan, indicted for sheep-stealing, were tried and found guilty, art and part (i. e. as accessories), of the crimes libelled. The two men were sentenced to be publicly whipped by the common hangman at the market cross of Jedburgh, on Tuesday the 6th September, and their wives to attend them bareheaded—their hair hanging loose on their shoulders, and a label affixed on their breasts having these words wrote on in large characters—'ART AND PART IN THE CRIME OF SHEEP-STEALING WITH MY HUSBAND.'"

G.

Edinburgh.

UNNOTED FACT IN NATURAL HISTORY.—I do not think that any of our Australian naturalists has placed on record a very striking fact in the moral physiology of the kangaroo. When hard pressed in hunting, this animal, as a last resource, makes for water, and waits till its pursuers come up. It then turns and closes with its nearest enemy—dog or man, as; he case may be—and very deliberately sets about drowning him. I have

never actually witnessed this strange proceeding myself, but I have been repeatedly assured of its frequent occurrence by persons who have witnessed it, and who certainly had no motive to deceive. It is corroborated by the following paragraph cut from the *Grenville Advocate*—a respectable journal published at the goldfields town of Smythesdale, twelve miles from Ballarat, of date about a month ago:—

"A reliable correspondent furnishes us with the following remarkable instance of a kangaroo carrying or running away with a lad. It occurred at the mail tent, midway between Wickliffe and Dunkeld, on the Hamilton road to Portland. It appears that a kangaroo dog, about three weeks since, was in pursuit of an old man kangaroo, and stuck him up. The lad, James Withington, fearing that the dog would get the worse for attacking the kangaroo, went to the dog's assistance; but no sooner did the kangaroo see the lad than the boomer seized him by the body, and carried him a distance of forty yards towards some dam that was close by, evidently with the intention of making short work of him by drowning him therein. The lad says he had a knife in his pocket at the time he was being carried away, but the kangaroo held him so firmly in his grasp, that he was prevented from cutting the throat of his supposed intending murderer. At last the faithful dog, who had attacked him first, came to the rescue, and saved his master from a premature death by drowning."

Melbourne.

D. BLAIR.

AUSTRALIAN TOPOGRAPHICAL NOMENCLATURE: "BENDIGO."—The true and original name of this famous goldfield was "Bandicoot Creek." The bandicoot is a small animal of the opossum species, and this creek was one of its favourite haunts. Subsequently, the diggers shortened (and spoiled) the name into the meaningless and vulgar "Bendigo."

Melbourne.

D. BLAIR.

COVERED HEAD IN THE PRESENCE OF ROYALTY. In Leland's *Collectanea*, ii. 678, 679, will be found two licenses to wear the bonnet in the presence of Henry VIII. given to the king's chaplains, owing to their "infirmities in the head."

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

CARRING = CARRION.—

"Some brute beastes feedeth on the grasse in the fieldes, some lives in the ayre, eating flyes, others upon the wormes in *carring*, others with that they finde under the water."—T. North's *Diall of Princes*, 1619, p. 698.

I extract this because I think it shows that Mr. HALLIWELL should interpret *caraing* = carrion instead of "*carcase*." He says, in his *Dictionary*, "CARAING. A carcase. 'A viler *caraing* nis ther non.' Wright's *Pol. Songs*, p. 203."

J. D. CAMPBELL.

Queries.

BANNISTER OR BALNEATOR.—Camden in his derivations of surnames that come from occupations or professions, gives "*Banister, id est, Balneator.*" May I ask how this change was effected, or what authority Camden had for the statement? Banastre is found in the roll of Battle Abbey, and long continued an honourable name in Lancashire.

CURIOSUS.

WORKS ON FOSSILS.—Can any correspondent recommend a *plain* and *simple*, though reliable, elementary work on fossils? The better known treatises are so technical that they are perfectly useless to a beginner?

CLUTHA.

Edinburgh.

THOMAS GRINSELL.—Wanted to know, particularly, the time of death, and place of burial, of Thomas Grinsell, a native of Dublin. He was the uterine brother of James Quin, the witty comedian. The latter left, by his will, the sum of 500*l.* to William Grinsell, "one of the Arts Masters of Bridewell Hospital in London." Was he another brother? Quin's mother unfortunately had two husbands at once, the first married was named Grinsell, consequently the actor was *nihilus filius*, so the Whitsheds of Dublin, being heirs-at-law, and sharp lawyers by profession as well, managed to secure all the property left by Quin's father, leaving the actor to his own resources, who quitted college, where he was being educated for a learned profession, and made his first appearance on the stage in the character of Abel in the *Committee*, at Smock Alley Theatre, 1714. Numerous lampoons on the Whitsheds were circulated in Dublin about the time, it being generally considered that they had used sharp practice against young Quin. The motto on his carriage formed the subject of the well-known and often-quoted satirical lines by Swift, commencing—

"*Libertas et natale solum;*

Fine words! I wonder where you stole 'em."

Thomas Grinsell founded modern or accepted masonry in England. His figure appears in the cart with Jachin and Boaz—Jamaica and Barbadoes rum—in the well-known engraving of the *Procession of Scald and Miserable Accepted Masons*, passing old Somerset House, the date 1742. Brother Lawrence Dermot, the author of *Ahemian Reyon*, gives an account of Grinsell in the second edition of that work. But Dermot afterwards joining the Modern Masons, and becoming Deputy Grand Master in 1787, suppressed the second edition almost entirely: it is exceedingly rare now. The two bodies did not unite till 1813, when both the Free and Accepted Masons met King Solomon in the Temple of Jerusalem, of course; mourned for Hiram; found the cassia and the dead body

on Mount Moriah; duly execrated the vile murderers, saw the light, and parted on the square.

What is meant by William Grinsell being described as an "Arts Master" in Quin's will? Was Thomas Grinsell a bricklayer? The tradition in Dublin is, that he was a weaver.

JUBELA.

KILIMANJARO.—On page 162 of Grant's *Walk across Africa*, mention is made of Baron Von der Decken, the gold medallist of the Royal Geographical Society in 1862, having ascended the snow-capped mountain Kilimanjaro, in eastern equatorial Africa. Can you inform me, through the medium of your excellent journal, where there is a detailed account of his explorations?

AFRICANUS.

LONGEVITY: MARGARET SHIELS.—I send a cutting from the *Londonderry Guardian* of January 11, 1866, respecting a rather remarkable case of longevity:—

"SHIELS.—January 4, at Falcotrevy, near Maghera [in the diocese of Derry], Margaret, relict of the late Mr. William Shiels, at the advanced age of 108 years. Deceased retained to the last the use of her faculties, and could read small print without the aid of glasses. She was a widow for sixty-eight years."

May I hope that some one of your readers connected with that part of Ireland, will kindly investigate the case, and report the result?

ABHBA.

THE LOVING CUP AND DRINKING HEALTH.—What, pray, may I ask, is the origin of the loving cup? Health drinking, according to history, claims an antiquity of more than 1400 years, the first instance occurring of its observance having taken place about the middle of the fifth century, under the following somewhat interesting circumstances. Hengist, a noble Saxon leader, having had the Isle of Thanet given to him by King Vortigern for his services against the Picts and Scots, erected a castle thereon, in which, on being finished, he invited the king to supper. After the repast, Hengist called for his daughter Rowena, who, richly attired, and with a graceful mien, entered the banquetting hall, with a golden bowl full of wine in her hand, and in the Saxon language drank to King Vortigern, saying, "Be of health, Lord King," to which he replied, in the same tongue, "Drink health." Vortigern, enamoured of Rowena's beauty, afterwards married her, and gave her and her father all Kent.

THOS. WRIGHT.

MARMONTEL.—In a book (I suspect a mere catchpenny), called *Percy Anecdotes*, professedly by two Benedictines, named Sholto and Reuben Percy (1823), it is said (i. 35) that MarmonTEL, when a school-boy, ran away from school, enlisted as a private in the Prince de Condé's regiment, wrote *Belisarius* in the year he became a serjeant,

never could obtain his discharge, and remained a serjeant all his life.

What does all this mean? There is nothing about it in the Autobiography. LYTTTELTON. Hagley.

EXTRAORDINARY FEAT OF MEMORY.—In an obituary notice of General Charretie, in *The Field* for Jan. 20, it is said:—

"On the goodness of his memory we have before remarked, and we will confirm it by stating, that, for a bet, he learned the *Morning Post* of a particular day, and repeated every word of it, including advertisements."

Can this astounding statement be verified?

CUTBERT BEDE.

NAPOLEON I.—The following cutting from a Devon newspaper may be worth preserving in "N. & Q.":—

"It is said that Napoleon, when asked by O'Meara if he really thought he could have invaded England at the time he threatened to do so, replied in the following anagram: 'Able was I ere I saw Elba.' Whether this is true or not, we should like to see a more ingenious or extended anagram, which, the reader will observe, reads backwards and forwards."

Of course the story was made to the words, but the anagram (or palindrome?) is curious.

EXON.

NAVY PRESSGANG.—In Sir Archibald Alison's *History of Europe*, cap. 76, sec. 21, it is stated that the English navy, in the year 1813, "was manned by 140,000 seamen and 18,000 marines, making a total, with the land forces, of 1,107,000 men in arms, all procured by voluntary enrolment."

Is it literally true that, at the period of which the historian is speaking, the operations of the pressgang were found unnecessary; and what was the latest occasion of its being used?

H. W. D.

OLD FOLK'S DAY.—In the *Carlisle Examiner* of Jan. 13, is the following:—

"OLD FOLKS' DAY AT KESWICK.—This festive gathering took place on Saturday last, and was well attended by the yeomen and farmers of the district. On this gala day the farmers and their families go to the inns they usually frequent on market days and spend their 'shot,' and on the present occasion dancing and the usual festivities of the season were kept up until a late hour."

Is this custom observed elsewhere?

W. K. F.

HON. ROBERT PARKER, CHIEF JUSTICE OF NEW BRUNSWICK.—In 1835 a useful book was published, which the biographer would wish to have seen continued—*A Synopsis of the Members of the English Bar*, by James Whishaw, Esq. I have continually consulted it with advantage, and my interleaved copy is now more particularly useful, as I have noted therein the dates of the decease of many whose names it contains. The recent announcement of the death of the Hon.



Robert Parker, Chief Justice of New Brunswick, induced me once more to open this familiar book, and I have found this entry:—

"PARKER, ROBERT, Esq., M.T. 8 Feb. 1794. Puisne Judge at New Brunswick."

This is evidently an error, confusing two persons, of which it may be well to make a note. The late Hon. Robert Parker is stated, in a recent obituary notice of him, to have been called to the bar in 1820; to have been appointed a Puisne Judge in New Brunswick in 1834, being then in his thirty-ninth year; promoted to Chief Justice in September last, on the retirement of Sir James Carter; and to have died on December 24, in his seventieth year.

It is possible that the Robert Parker, Esq., called to the bar in 1794, has been dead for very many years. Perhaps some reader of "N. & Q." can say when. J. G. N.

STEPHEN PRENTIS, M.A., of Christ's College, is author of a poem on *Tintern Abbey*, published in or about 1843; *Poems*, 8vo, 1836; and *Translations from the French*, 4to, 1848, Dinan; *Le Grand Bay*, 1849. Is the author still living, and has he published anything of later date? R. I.

QUOTATION.—

"Hark, ye neighbours, and hear me tell,
Ten resounds from the belfry bell;
Ten commandments to man were given—
To man on earth from God in heaven," &c.

A READER.

Edinburgh.

S. CHRYSOSTOM ON THE PRIESTHOOD.—I am anxious to know whether any English translations of the above have been published, in addition to those by Hollier, Bunce, Hohler, and Marsh. A speedy reply will be a great favour, as I am about to offer, almost immediately, a new version to those whom it may concern. B. H. C.

"STRABO'S GEOGRAPHY, GREEK AND LATIN, AND A MANUSCRIPT TRANSLATION BY THE LATE REV. H. HALLIWELL."—This forms lot 101 in the catalogue of books belonging to the late Rev. H. Halliwell, B.D., and which were sold by auction at the rectory of Clayton, Sussex, by Verrall and Son, in March, 1835. Mr. Halliwell being a relative of mine, and for other reasons, I am wishful to ascertain who was the purchaser of this translation.

Should this meet the eye of its present possessor, or of any one having a marked catalogue, I shall esteem it a great favour if he will communicate with me on the subject. H. FISHWICK.

Carr Hill, near Rochdale.

Queries with Answers.

RICHARD II. — What are the chief authorities for the reign of Richard II., and how may they best be obtained? I refer more particularly to the domestic habits and literary history, together with the progress of art and science.

IGNATIUS.

[The domestic and literary history of the reign of Richard II. must be principally sought from public documents. Besides the graphic narrative by Froissart, Hearne published, in 1729, "*Historia Vitæ et Regni Ricardi II. Angliæ Regis, a Monacho quodam de Evesham consignata*." Consult also, Knyghton's "*History of the Deposition of Richard II.*" in Twysden's *Decem Scriptores*; an Alliterative Poem on his Deposition by Richard Maydiston, a Carmelite friar, entitled "*De Concordia inter Ric. II. et Civitatem Lond.*" Edited by Thomas Wright for the Camden Society in 1838; and *The Life and Reign of King Richard II.*, by a Person of Quality [Sir H. Howard], Lond. 1681, 8vo. There is also in the Harleian Collection (MS. 1819) a very curious history of the close of his reign, embracing both the deposition and the preceding expedition to Ireland, written in French verse by a person who professes to have belonged to the King's suite, and adorned with many illuminations of remarkable beauty and delicacy of execution. This interesting composition has been printed in vol. xx. of the *Archæologia*, with a translation and ample annotations by the Rev. J. Webb, and with engravings of all the drawings. Our correspondent might also refer, and probably with advantage, to M. Wallon's *Richard II., Episode de la Rivalité de la France et de l'Angleterre*, noticed by PROFESSOR G. MASSON in "N. & Q." 3rd S. vi. 281.

The domestic habits of this age are nowhere so vividly described as by Chaucer, in his wonderful Prologue to the *Canterbury Tales*.]

OBSCURE WORDS AND PHRASES. — The following words and phrases have come in my way, and I have no means of resolving them into English:—1. "Pococurantism." 2. "Obscurantism." 3. "Dolce far niente." 4. "A mensa et thoro." Can you help to this by obtaining and giving exact (that is, as far as possible historical,) definitions thereof? A STUDENT.

[1. "Poco curante," in Italian, signifies "little caring," "little heeding." The two words are sometimes joined (as by Voltaire), making Pococurante. Hence Pococurantism, the disposition to take little heed, or to pay but little attention.

2. "Obscurant" is a term of reproach, applied in Germany, by way of imputing to a political or theological opponent hostility to the progress of knowledge, or to the investigation of religious truth. Hence Obscurantism, the doctrine or influence of obscurants.

3. "Dolce," in Italian, is sweet, pleasant; "far niente," to do nothing. Hence, "Dolce far niente," pleasant indolence, the luxury of having nothing to do, so thoroughly

enjoyed (as we are told by travellers) in an Italian climate, and so lovingly described by Horace : —

"Nec partem solido demere de die
Spernit, nunc viridi membra sub arbuto
Stratus, nunc ad aquæ lene caput sacra."

4. "A mensa et thoro" is the divorce from board and bed, which was pronounced by the spiritual courts, for causes arising subsequent to the marriage, or for adultery, cruelty, &c.; but which did not permit the parties to contract another marriage.]

THOMAS FAULKNER.—Will some of the readers of "N. & Q." communicate where a biographical notice of this historian of Chelsea, and other suburbs of London, can be found? Did he die in March, 1850? G. W. J.

[Mr. Thomas Faulkner, the topographer, died at his residence in Smith Street, Chelsea, in his seventy-ninth year, on May 26, 1855. A biographical account of him, with a correct list of his various publications, appeared in the *Gentleman's Magazine* for August, 1855. There is an expressive 8vo portrait of Mr. Faulkner, with his coat of arms—on a bend three falcons; crest, a falcon; and motto, "Infessus agendo;" and a second, in quarto, in lithography, "J. Holmes ad vivum del."]

"THE GRAND MAGAZINE."—I have a copy of vol. i. of *The Grand Magazine of Universal Intelligence, and Monthly Chronicle of our own Times*, London, 1758, 8vo. Can you tell me whether any other volumes appeared? And if so, how many? ABHBA.

[*The Grand Magazine* was commenced in January, 1758, and closed its brief career in December, 1760, making three thick volumes octavo. In a copy, formerly in the library of Isaac Reed, is the following manuscript note:—"The Dissertation on the Constitution of England, and most of the political original Essays in these Magazines, were the productions of Owen Ruffhead, Esq., as his friend, Mr. Fountaine, informed me this 25th of March, 1777.—I. REED."]

Replies.

THE COTSWOLD SPORTS.

(3rd S. ix. 80.)

The ANNALIA DUBRENSIA is a collection of encomiastic verses—somewhat like those on Sydney, or Bodley, or Camden—composed and published in honor of Mr. Robert Dover, the founder of an annual meeting for rustic sports upon the Cotswold Hills, in the reign of James I. The volume, a small quarto, is dated 1636, and contains the effusions of more than thirty poets. The first place is assigned to the richly-gifted and estimable Michael Drayton; and among the other poets of note I must name Randolph, Ben. Jonson, Feltham, Basse, Mennis, Marmyon and Heywood. The eclogue of Randolph, which may be read

elsewhere, occupies six pages; and the moral fervor of master William Basse carries him through a decade of eight-line stanzas. Dover himself becomes inspired, and returns thanks to his *poetical and learned noble friends* in an address of sixty-eight lines. He intimates that the denunciation of sports by the puritans had driven men to the *pipe and pot*, and adds —

"Yet I was bold, for better recreation,
I'll invent these sports, to countercheck that fashion
And bless the troop that come, our sports to see,
With hearty thanks, and friendly courtesy."

I must return to the encomiasts. Some of the verses may have been written many years before the date of publication. Those of Drayton, who died in 1631, commence thus :

"DOVER, to do thee right, who will not strive,
That dost in these dull iron times revive
The golden age's glories; which poor we
Had not so much as dream't on but for thee?"

One of the shortest contributions is that of captain John Mennis, afterwards knighted, and as the verse runs cheerily I shall give it entire. It is not in the *Musarum deliciæ* of Mennis and Smith, as published in 1656.

"To the youth of Cotswold, on Mr. Robert Dover his annual meetings.

"COME all you lively swains,
Come all that haunt the plains
Of Cotswold, let us bring
Some timely offering :
First, Dover's statue fix,
Then maids and young men mix,
And whilst you dance a round
Let echoes shrill resound,
With loud shouts, *This is he
Renews our jollity.*
Then let a virgin led,
With two lads, crown his head;
And when the wreath is fit
All once more circle it,
And solemnly protest
To keep his yearly feast."

The best account of Mr. Robert Dover is given by Ant. Wood in a *by the by* addition to his life of Clement Barksdale, but other particulars may be gathered from the poetical volume in question.

The genuine ANNALIA DUBRENSIA of 1636, with its instructive and curious frontispiece, is a very rare volume; and the imitative reprint of it seldom occurs for sale. The latter edition seems to have contented the ardent collector Mr. George Daniel. BOLTON CORNEY.

THE LETTERS OF QUEEN MARIE ANTOINETTE.

(3rd S. viii. 141, 212; ix. 19.)

Any one who, like myself, is in the constant habit of reading the principal French and German newspapers and reviews, must have seen the controversy that proceeded during the last year, and

still continues, respecting the authenticity or the spuriousness of some recently-published letters attributed to the Queen Marie Antoinette. French writers generally defend them as genuine, and the Germans represent them, with the exception of those edited by the Ritter Alfred von Arneth (Wien, 1865), as forgeries. Up to the present date (Jan. 9) this pen-and-ink warfare, to the eyes of an ordinary observer, is undecided. Anyhow the combatants occupy the field, and neither side seems inclined to yield the victory.

My surprise, therefore, was considerable to read in "N. & Q." the anonymous communication of August 19, signed C. R. H.; and I therefore sent some extracts from French reviews as evidences of a state of opinion that was inclined to believe in the letters as genuine. I did this, not as wishing to express my own conviction as agreeing with these reviews, but simply to prove the uncertainty that prevailed in many minds regarding the newly discovered correspondence, and for the purpose of eliciting further inquiry and discussion.

I wished the reader to "listen" to the other side, and to hear fully all the evidence *pro* and *con*, before deciding on the authenticity or the reverse of letters that were newly published—not the *old* letters mentioned by Lady Morgan and Miss Kavanagh—or yielding to what seemed mere assertion, conveyed in not over-courteous language to the writers in the *Times*, &c. I knew absolutely nothing of the letters, except from the controversy which they had excited in France, and had never seen the remarks of Lady Morgan or Miss Kavanagh, or the criticisms in the English reviews. In fact, I was a perfectly disinterested observer of the conflict, and only desirous of seeing *fair play*, by allowing all parties to be heard—French, German, English—and I hope my French quotations have contributed towards this desirable result.

It seems, therefore, illogical and unfair to burden me with a responsibility, which I have not assumed, of believing in the letters. Let C. R. H. address his "irrefutable historic proof," in a minute and searching shape, to meet the arguments of the French writers whom I quoted, and the world will be glad to see imposture exposed and brought to shame; and, should the critics of *The Times*, the *Saturday Review*, and *Athenæum*—the flower of England's literati—who have incurred such severe reproof from C. R. H. for reviewing the letters in a favourable spirit, believing them to be genuine, see fit to reopen the inquiry, and discover that they have been the victims of an imposture, I have no doubt that they will have the honesty and the courage to avow it, and to confess their obligations to C. R. H. As for the unfortunate Queen, whose memory has suffered so much from the attacks of ignorance and prejudice,

she seems to me, as time rolls on, to become every day brighter and lovelier; and now ranks in the glorious catalogue of those who have redeemed the evils of their own age by an example of heroic suffering worthy to associate her with our own martyred monarch, King Charles I.

P.S. Since the preceding remarks were written, three articles on the letters have appeared in the *Moniteur* (Janvier 20, 22, 29), the organ of the Imperial Government, by M. Nisard, a Member of the French Academy.

M. Nisard makes quotations from the letters, and comments on them, as if they were genuine productions. He alludes at the same time, in the following language, to the doubts that have been raised respecting their authenticity:—

"On a contesté l'authenticité d'un certain nombre de lettres attribuées à Marie-Antoinette par les recueils de MM. Hunolstein et Feuillet de Conches. C'est un procès encore pendant. J'ai lu tout ce qui s'est écrit de très-solide et de très-piquant pour et contre. Je ne me trouve pas assez éclairé pour en décider. Il me suffit, pour le peu que j'ai tiré des lettres contestées, de cet aveu de l'un des contradicteurs, M. de Sybell, savant professeur de l'Université de Bonn, que ces lettres 'sont historiquement et moralement vraies.' " — *Revue Moderne*, No. du 1^{er} Décembre, 1865.

See note to M. Nisard's article in the *Moniteur* of Janvier 20. M. Nisard further remarks (2^{ème} article, Janvier 22):—

"Si jamais correspondance privée a exprimé le fond d'une personne, c'est celle de Marie-Antoinette. Ou il faut récuser les lettres privées comme témoignages historiques, ou il faut reconnaître que cette princesse infortunée s'est peinte au vrai dans les siennes. Toutes la font aimer et plaindre. Y a-t-il une autre manière de la juger?"

JOHN MACRAY.

Oxford.

"THE TOWN."

(3rd S. ix. 36, 70.)

It is quite common in Scotland, at least in this western district, to apply the word "town" to a farm steading, though there should be only one or a very few dwelling-houses. In Gaelic the word is "baile" (two syllables): hence the frequency of the names of places, both in Scotland and Ireland, beginning with this word, which we have shortened and Anglicised into "bal."

Referring to the poem from which you quote, permit me to remark that there are many Scotch versions of English songs and rhymes, and which sometimes excel the English versions as literary productions; for instance, "Tak your auld cloak about ye," quoted by Shakspeare, and of which the English version is to be found in Percy's *Reliques*.

Some years ago I stumbled somewhere, but I cannot now tell where, upon the Scotch version of the poem or song you quote. Judging from your

short extract the Scotch is the best; and, having it fresh in my mind, I enclose a copy. It has at least a dialectic or philological interest:—

THE TOD.*

“‘Eh!’ quo’ the Tod, ‘it’s a braw licht nicht,
The moon it is high and the stars shine bricht,
The moon it is high and the stars shine bricht,
And I’ll awa’ to the toun, O!
“‘I’ve been down by yon shepherds’ scroggs,
I was like to be worried by their dogs,
But, by my soothe, I minded their hoggs,†
That nicht I cam to the toun, O!
“He’s ta’en the gray goose by the green sleeve,
‘Eh, ye auld witch, ye’ve nae langer to live,
Your flesh it is tender, your banes I maun prieve,‡
For that I cam to the toun, O!’
“Up started the auld wife oot o’ her bed,
And oot o’ the winnock § she shot her auld head:
‘Eh! guid man,|| the gray goose is dead,
And the Tod has been in the toun, O!’”

JOHN CRAWFORD.

Glasgow.

I think EMKAY is on a wrong scent. The song has nothing Scotch about it. When I used to bawl it out in the nursery half a century since, the chorus was “The Downy, oh!”—

“Oh husband! Oh husband! the gray goose is dead,
And the fox has gone over the Downy, Oh!”

A down, whether south or north, is a better place for a fox to escape with its prey than either a town or a farm-yard.

The other absurdity I remember as—

“Rise up, Dominy Doster,
Out of your Jemmy Decree;
Put on Fortune’s crackers,
And come along with me.”

But beyond “Jemmy Decree” being one’s bed, and “Fortune’s crackers” one’s clothes, the nursery maids who called me up by it knew nothing. How can this doggerel have spread so far, and been so enduring? P. P.

An interesting notice of the early meaning of the word, in agreement with the view of EMKAY, occurs in Arnold’s *Thucydides*, vol. i. App. 3.

EDW. MARSHALL.

UNCOMMON RHYMES: WHISKEY, ETC.

(3rd S. viii. 329, 376, 547.)

I may refer W. C. B. to 3rd S. viii. 376, 530, for rhymes to *silver*, *step*, &c. I see that N—N suggests *skep* as a rhyme to *step*. I had thought it somewhat too provincial a word to be acceptable—still it is used in an excellent ballad, called the “Barrin’ o’ the Door,” which was quoted at length in *Macmillan’s Magazine* some three years ago; where occurs the stanza:—

* Fox.

† To taste. Danish, “at prøve,” to make a trial of.

§ Window.

† Sheep.

|| Husband.

“My hand is in my hussyfe-skep,
Gude man, as ye may see,
An’ it should na be barred this hunner year,
It’s no be barred for me.”

I agree with your correspondent, S. REDMOND, that this subject is, in its way, very interesting; but may I suggest that the present desultory method of treating it is rather an unsatisfactory one? It is easy for any one to assert (which, by the way, MR. REDMOND has *not* done), that there exists no rhyme to such and such a word. Whoever makes such an assertion should remember, that he only means that he does not know of one *himself*, but it is unfair to assume that, *therefore*, one cannot be found; and to continue to propose one difficult rhyme after another (many of which may have been solved long ago), is a very slow way of exhausting the subject. It is, in fact—

“much like a rotten cork,
Groped from a long-necked bottle with a fork.”

Moreover, it is observable that questions of this nature, even if answered, are sure to be asked again after a while; and, indeed, the period at the end of which a rhyme to “month” will be again in request may be roughly calculated from observed phenomena.

May I suggest, too, that “rhyme” ought to be spelt *rime*; and that the present spelling is a mistake, due to confusion with *rhythm*? I explained this in a letter to *The Reader* in February, 1865: and I appeal to the usage of Chaucer, and all authors from his time to that of Spenser.

In reply to MR. REDMOND’s letter (though is it not a little hard that he should wish us to guess his riddles, when he knows the answers?), I will now say:—

1. That another “rime” to *whiskey* is *risky*. It is not, perhaps, in our dictionaries at present, but it ought to be. It was used, for instance, in *The Times*, Dec. 2, 1858, p. 6, col. 3: “the cause of human affairs made much more *risky*.” Besides, in humorous poetry—and where else can *whiskey* occur?—we may use such expressions as *disk*, *he—risk*, *he—brisk*, *he*, &c.

2. A very Cockney “rime” to *polka* may be found in *doll-car* (if we may coin the word), and may use so wretched an assimilation of sound; but surely it would be permissible to write—

Our Christmas tree produced a *doll*, ca-
parisoned to dance the *polka*.

3. If MR. REDMOND wishes for any assistance in his present investigations, in which I wish him every success, he is freely welcome to any that I can give him.

WALTER W. SKRAT.

22, Regent Street, Cambridge.

Hech, Sirs, but MAISTER REDMOND is nae blate when he’ll no accept *whiskey* as a rhyme to *frisky*. Does he ken wha wrote thae lines?—

"Let half starved slaves in warmer skies,
See future wines rich clustering rise,
Their lot auld Scotland ne'er envies,
But blithe and *frisky*,
She eyes her freeborn martial boys,
Tak aff their whiskey."

But Rab can gie him anither rhyme to the
drink he lo'ed sae weel:—

"This while, she's been in cranks mood,
Her lost militia fir'd her bluid,
Deil may they never mair do guid,
Played her that *pliskie*,
An' now she's like to rin red-wud,
About her whiskey."

AN EDINBORO' CALLANT.

WHISKY.

And did not Abe's "young hopeful" grow
In hope and spirits briak, eh?
When he'd resolved by stealth to know
The taste and strength of *whisky*!

"Broth of a Boy," Tom had return'd
From German school at Nisky;
With Christmas thirst his palate burn'd
To taste his father's *whisky*.

The lock he tried with the whole set,
Till fitting he found *this* key;
With it he open'd the beaufet,
And drank up all the *whisky*.

No wonder Tom full soon became
Mischievous, foolish, frisky;
But still he dare not lay the blame
Upon the stolen *whisky*.

He went out to admire the moon;
And when he saw her disc, he
Declared it was the sun at noon!
So potent was the *whisky*.

Sober'd and sad, and well ashamed,
He felt how wrong and risky
It was to be so drunk, and blamed,
All for a swig of *whisky*.

You'll say the bard ought to be toss'd
In the rough Bay of Biscay,
For having thus so lamely gloss'd
The search for rhymes to *whisky*!

USQUEBAUGH.

The rhyme to *whiskey* does not, according to my notion, appear such an impossibility as your correspondent seems to think it. It does not necessarily follow that, to be legitimate, it should consist of a single word, as *frisky*, which he altogether rejects. With this admission, I beg to offer the following:—

I see you, Sir, at a dead lock
About a rhyme for *whiskey*:
To help you out, I've search'd my stock,
Do, pray, accept of *this* key.

The word *rhymny* as a rhyme to *chimney* (3rd S. viii. 329), is only so in the spelling. It is a Welsh word that is pronounced *rhummy*.

U. U.

The late Dr. Donaldson, on being challenged at Cambridge to find a rhyme to *month*, replied:—

"Why should a poet stoop to rhyming,
For men, who month after month,
Spend their pains and precious time in,
Raising n to the $(x+1)^{th}$?"

Δδ.

DRUIDISM.

(3rd S. viii. 266, 299, 550.)

There is in all the Celtic dialects and in Saxon an identity, or no far-sought resemblance of sound, between the words signifying a soothsayer, a magician, and the denomination Druid. Is it not probable that the most comprehensive signification was the etymon of this denomination?

The commonly received derivation of Druid, from *derw*, an oak, and *Derwyddion*, Druids, from the same root, is invalidated by the consideration that all worshippers of God, and all idolaters who "served gods under every green tree," might as appropriately have been designated "Druids."

I shall leave to the judgment of MANCUNIENSIS to decide which of these is the most plausible conjecture; and only supply, agreeably to his request, a list of authorities by which these and others are respectively supported. For this I am indebted to Frickius, *De Druidis*, 4to, 1744, who writes as follows:—

"Illorum sententiam proxime omnino ad veritatem accedere censemus qui a vetustissimo Britannis olim ac Celtis usurpato vocabulo Deru, quercum denotante, eos sic appellatos fuisse contendunt. . . . Consentiant nobiscum Martin De la Religion des Gaulois, tom. i. 176, ubi simul Pezronum. . . . notat, Guil. Cave in *Antiquitat. Apostol.*, p. 26 [there is nothing about the Druids in the edition of 1677], et Edmund Dickinson in *Delphis Phœnicissantibus*, p. 188, edit. Crenii [edit. 1655, p. 35, ad calc.], qui, illis potissimum adsentior, inquit, qui Druides arcessunt a Celtica voce deru, id est, quercus, quam vel hodie Cambro-Britanni derw vocant. Et ab illa Druidas Derwyddon nuncupant."

He refers also to Boxhornius in *Orig. Gallicis*, cap. iii.; Davies's *Dictionarium Cambro-Britannicum*; Sheringham, Eccard apud Hassi *Sylog. Dissert. Philologica*; and Jo. Davies ad Cæsaris *De Bello Gall.* lib. vi. cap. 13, Cantabr., 1706:—

"Homines ergo qui sub quercetorum umbris sacra gentilitia curabant, illa Druidum vox denotat. Ceterum," he continues, "nostræ quam proxime sententiæ accedunt Jo. Isaac Pontanus et Es. Puffendorffius, quando uterque Druidarum appellationem a vocabulis Britannicis Try, arbor, et wys, sapiens, arcessunt, atque sic quasi silvestres, silvaticos aut arborum philosophos. . . . Druidas interpretantur. Ille quidem in Glossario prisco Gallico, p. 292, hic in *Dissert. de Druidis*, p. 35, Opuscular."

Pezron, in his *Antiquities of Nations*, says, *Druidæ* is compounded of *derw*, an oak; and *ud*, enchantment, and contracted from *Deruide*.

Either derivation is equally consonant to Lucan's description of their magical power, and their secret of making a forest appear on fire when it does not burn; *Phars.*, lib. iii. ver. 420. Cf. Thomson's translation of Salveto's *History of Magic*, ii. 204. According to Arnoldus Montanus

and Godofr. Hechtius, the Saxon language supplied the root in a similar reference to the physical science cultivated by these priests, viz. *Dry, Magnus*. This does not satisfy Frickius, because the term *Druid* was prevalent before the Saxon domination. But he overlooks the fact above stated, that the Celtic term for magician was also homonymous.

A considerable number of Germans derive the word from "*Druhin*, dominus, deus, quasi qui rem divinam faciunt plane divinos dicas," viz. Jo. Philip Palthenius apud Schilterum, tom. iii., *Antiquitat. Teuton.*, p. 212; Herman Ulric von Lingner, Koshlerus, Obrechtus, Dithmarus, Casper Calvoer, Toland, and O'Flaherty:—

"Sunt equidem qui hoc vocabulum idem esse volunt, quod in antiquo Germanorum sermone legitur Druchtin et Drughtin, item Truchtin et Trughtin, significatque dominum," etc.—Cluverii *Germania Antiqua*, p. 167.

Pliny, who derives it from the Greek *δρῦς*, is followed by Puffendorf, *De Druid.*, p. 36; by Bochart in *Canaan*, lib. i. c. 42; Petr. de Villamandy, and Jo. Schulzius. But the seeking of Greek etymologies for appellations used by barbarians is condemned by Strabo, Casaubon, and Vossius, *De Idololatria*, lib. i. c. 35. [Cf. Dickinson, *ut supra*. The resemblance of the words *derw* and *δρῦς* proves only that they have a common origin, and not that the one comes from the other.]

"Recentissime Theod. Hassæus, p. 609, de etymo vocis Druidum ita commentatur ut tandem p. 618, a voce True, fides, fidelitas, derivet." The same derivation is supported by Grotius, Boxhornius, Bucherius, Salmasius, and Du Fresne [and Vossius, *ut supra*].

Picardus, in his *Celtopædia* (pp. 58, 59), gives a fabulous genealogy of the kings of Gaul: "Dryius a quo Dryidæ seu Druides nominati," etc. He is followed by Chassanæus. [Cf. Bulæi *Historia vet. Acad. Gallie Druidicar.*, cap. i.]:—

"De aliis nominis originibus vide etiam Flacium apud Puffendorium, l. c. pag. 34, Spelmannum et M. Ant. Dominicum apud Dickinsonum l. c., Bucherii *Belgii Rom.* lib. v. cap. iv. § 14, itemque Schedium *De Diis Germanorum*, pag. 376, cum Jarkii ad illum locum observatione: et qui primo loco nominandus erat, cel. Jo. Georg. Wachterum, tom. i. *Glossarii German.*, fol. 311 sqq. . . . Adeo dissentiunt inter se viri eruditi in constituendo nominis Druidarum etymo, ut difficile omnino sit, singulas eorum sententias referre nedum examinare, aut certi quid statuere. Bene præterea et sapienter judicant doctissimi monachi Benedictini e congregatione S. Mauri, tom. i. pag. 30 operis eruditissimi, *Histoire Littéraire de la France*, dicentes: 'Qu'importe au reste de rechercher si scrupuleusement l'étymologie du nom de ces savans, pourvu que nous sachions qu'ils étoient? C'est là le principal, et ce qui nous doit suffire.'"

I have not access to Dr. Thomas Smith's very scarce treatise, *Syntagma de Druidum Moribus ac Institutis*, Lond. 1664. Perhaps you or one of your correspondents will furnish what he says with regard to the derivation of this word.

BIBLIOTHECAR. CHETHAM.

DUKE OF WELLINGTON (3rd S. ix. 80.)—The Duke was Irish Secretary for about two years, between his return from India and his first going out to the Peninsula. He lived in Dublin Castle, as the Irish Secretary always does. LYTTELTON. Hagley, Stourbridge.

QUOTATION WANTED (3rd S. ix. 79.)—3. This story is alluded to in the late Archdeacon Bevan's *Advice to a Young Man at Oxford*; but I have not the book at hand to refer to more particularly.

18. *Odys.* xi. 488.

19. *Ibid.* i. 57.

Hagley, Stourbridge.

LYTTELTON.

SLAD (3rd S. viii. 452, 528.)—One of the hamlets of the extensive and picturesque parish of Wolverley, near Kidderminster, is called "the Slad." It contains about a dozen houses, some of which are partially constructed in the rocks of red sandstone. A few of these houses are situated on the lower slope of a hill, but the greater portion of them are in the valley. Their position is denoted in the Ordnance Map, although the name of "the Slad" is not given. CUTHBERT BEDE.

I may inform your readers that there is a steep walk through the woods from the "Devil's Pulpit" (overlooking the Wye) to Tintern Abbey, which is called "the Slad." This, as far as I can recollect, is a steep winding path, with no houses, or even huts; there are, it is true, a few buildings (if I may so term them) made of wood and mud, and which are used for the purpose of burning charcoal. I should fancy, with your correspondent, that the word "Slad," or "Zlad," was merely a corruption of Slade. The place I speak of is in the possession either of the Duke of Beaufort or Henry Churchyard, Esq., of Tidenham Chase.

HENRY G. HARE.

ADMIRAL BENBOW (3rd S. viii. 207, 277.)—A visit to the tomb of this naval hero, in St. Andrew's church, Kingston, Jamaica, will be found in *The Cruise of the St. George* (Saunders & Otley, 1862); and a very interesting article, entitled "Something about Benbow," will be found in *The Leisure Hour*, January, 1863. With the latter is given a woodcut, representing in facsimile the slab that covers the grave, with its boldly cut coat-of-arms and inscription, the spelling of which is slightly different from that given in *The Gentleman's Magazine*. In a brief story, called "A Case of Mystery," originally published in *Hogg's Instructor*, and republished in *Motley*, I wrote as follows of a village inn:—

"In front of the Inn a great oak stretched forth its gnarled limbs, one of which bore the sign, originally the 'Grand Turk,' but his ferocious majesty, having frowned away most of his features, an amateur artist of the place had revived them into a supposed likeness of 'Admiral Benbow,' and the Old Benbow was celebrated alike for its good ale and the hospitality of its landlord."

Although the story in which this is introduced is altogether fictitious, yet "The Old Benbow" was a fact. The admiral came of a "proud" Salopian stock; and, in his native county, and at the interval of more than a century and a half, his name is still preserved to posterity on the signs of roadside inns.

CUTHBERT BEDE.

ANONYMOUS (3rd S. viii. 400.)—The inquiry respecting the author of some of the poems under the signature "Basil," which appeared in *The Pocket Magazine*, 1820-22, brings to my remembrance the author of numerous articles which appeared in that clever little periodical. I allude to those under the signature "T. H." and "Thomas Hall." They are on a variety of subjects, one of the first, a serio-comic tragedy, called "The Rivals" in 1821. In the same year appeared "Horæ Dramaticæ," being a review of a (said) volume of six plays by "William Aynisworth." After No. 22, Mr. Hall's name appears no more in the list of contributors, he having gone abroad where he still resides. The pieces which appeared under his name were written by one whose fame is better known in the literary world, being no other than the author of *Rookwood*. He can probably tell R. I. something of "J. W. Dalby," another large contributor to the same periodical, as well as of "Basil."

WILLIAM HARRISON.

Rockmount, Isle of Man.

ARDEB (3rd S. viii. 536.)—I much regret I cannot give B. H. C. any reliable information respecting the quantity the ancient ardeb represented, but perhaps it may be of use to him to know that the ardeb is still in use throughout the whole of Egypt as a measure for all cereals; and from a long connection with that country, I am enabled to state that one hundred ardebs of beans represents as nearly as possible sixty-five imperial quarters, and the same quantity of wheat or barley, about sixty-three quarters.

EDWARD C. DAVIES.

Cavendish Club.

COLD HARBOUR (3rd S. viii. *passim*): THE CATTLE PLAGUE.—Has the following illustration been noticed?—

"This night, thro' almost nonaccessible heights, we came in prospect of Mons Sempronius, now Mont Sumpion, which has on its sum'it a few huts and a chapell. Approaching this, Captain Wray's water-spaniel (a huge filthy cur that had follow'd him out of England) hunted a heard of goates downe the rocks into a river made by the melting of the snow.

"Arriv'd at our cold harbour (though the house had a stove in every room) and supping on cheese and milk with wretched wine, we went to bed in cupbords so high from the floore that we climb'd them by a ladder; we were covered with feathers, that is, we lay between two ticks stuff'd with them, and all little enough to keepe one warme. The ceilings of the rooms are strangely low for those tall people. The house was now in September, halfe cover'd with snow, nor is there a tree or bush growing

within many miles."—*Evelyn's Diary*, 1646, p. 219, 4to ed. 1818.

In the same book I read the following, which tends to confirm the opinion of those who affirm that the cattle plague, from which we are now suffering, arises from atmospheric influences:—

"18th Decr, 1648. This was a most exceedingly wet yeare, neither frost nor snow all the winter for more than 6 days in all. Cattle died every where of a murrain."

CLARRY.

WESTON FAMILY (3rd S. viii. 334.)—In reply to the queries concerning the Weston family, I send the following particulars, for which I am in a large measure indebted to the kind assistance of Mr. Joseph Short, sen., of Poole.

To the *History of the Town and County of Poole*, compiled from Hutchins's *History of the County of Dorset*, printed in the year 1788, is affixed a chronological list of mayors from the year 1490 to the present time. Amongst these I find the following, who bore the name of Weston:—

" Samuel Weston, Mayor, 1710—11.	
William " "	1719.
Richard " "	1723.
George " "	1760—2.
Samuel " "	1766."

Since that time I find that Samuel Weston was mayor in 1810, and I believe is still living. On referring to the church registers I found among the baptisms—"1666, Sept. 30. Ambrose, son of John and Dorothy Weston;" and among the burials—"1742, July 11. Ambrose Weston." I also found the following notices:—

"Burials, 1716, Sept. 26. Capⁿ Samuel Weston; 1719, Mar. 11. Robert Weston; Oct. 28. Mr John Weston. Christenings, 1721, Oct 5. Robert, y^e son of William and Martha Weston; Oct. 19. John, y^e son of John and Mary Weston. Burials, 1721, Dec. 6. Joseph Weston. A boy."

In the churchyard I noticed a plain slab with the simple inscription, "Weston." When the present church was built on the site of the old one, the churchyard was considerably lowered; many cartloads of earth being carried away, and many tombstones at the same time were destroyed. The monumental slabs were also laid flat to denote the places of burial, and in most instances where the old inscription was much defaced, the surname alone was recut on them. Weston appears to have been rather a common name in Poole in the seventeenth and eighteenth centuries. I have also been informed that the arms of Mr. Samuel Weston lately of Poole are exactly the same as those of the Dorchester Westons. On inquiry at Poole I could not hear that any one of this name is still residing there.

W. S. J.

"NEVER A BARREL THE BETTER HERRING" (3rd S. viii. 540.)—Does this not mean that "one is as bad or good as the other." I meet the fol-

lowing expression in a book I am now reading (*The Long Captivity and Adventures of Robert Pellew in South Barbary*, 2nd ed., no date, circa 1750, p. 304—5):—

"I am as well as you in this affair at a very great loss: however, between friends, I know not which barrel of the two is the better herring; and therefore, as you are now got so far out of the power of them both, was your case mine, I would depend on neither of them no longer, but take care of myself so well as I could."

ARTHUR DALRYMPLE.

Norwich.

THE NUMBER 666 (3rd S. viii. 377, &c.)—I came across a work on this subject the other day, with the following title-page:—

"An Interpretation of the Number 666, wherein not only the manner how this Number ought to be interpreted is clearly proved and demonstrated, but it is also shewn that this Number is an exquisite and perfect Character, truly, exactly, and essentially describing that state of Government to which all other Notes of Anti-Christ do agree; with all known objections, solidly and fully answered, that can be materially brought against it. By Francis Potter, D.D. Dan. xii. 4. Oxford, printed by Leonard Lichfield, MDCXLII. Reprinted by T. Holl, (? Hall), Worcester, for Hatchard, &c., 1808."

Under the owner's name is written, "from Rev^d M. Batt, the editor." Δδ.

"THE DIVINE COSMOGRAPHER" (3rd S. viii. 539.)—I have a copy of this curious and scarce little volume, of which J. G. N. possesses the engraved title-page. It is in 12mo, and the full title is—

"The Divine Cosmographer; or, A brief Survey of the whole World, delineated in a tractate on the VIII Psalm. By W. H. sometime of S. Peter's Colledge in Cambridge. Printed by Roger Daniel, Printer to the Universitie of Cambridge, 1640. And are to be sold by Andrew Crook, in Paul's Churchyard, in London."

It has the frontispiece by Marshall, as described, and on the opposite page the half figure of an angel with extended wings, leaning over a tablet, and pointing down to "The Mind of the Frontispiece." After this follows Psalm viii. two leaves; the licence for printing, one leaf; and commendatory verses by May, Burton, Brown, and Moffet, two leaves; and then pp. 1-154. May and Moffet spell the name "Hodgson;" Burton, whose lines are in Latin, "Hodsonus. I very much doubt the existence of an edition published in 1620 in 8vo, and I am inclined to think the title in Dr. Bliss's Catalogue is taken from Lowndes, and the date is a misprint.

The lot sold for L. 9s., but I do not know who bought it: by means of the name, perhaps, the volume could be traced, and the exact size and date ascertained. Certainly my copy is in 12mo, and the licence is dated "October 3, 1639;" and William Moffet, the writer of one set of verses, describes himself as "Mr. of Arts of Sydn. Coll. Camb.; Vic. of Edmonton," to which he was not

admitted until October 5, 1631. (Newcourt's *Rep. Eccl.* i. 600.)

It may interest anglers to know that the author speaks highly in praise of fish and fishing, and seems to have been as devoted a lover of the sport as honest Izaak.

I conclude this note with a query. At the end of my copy, in a hand of the last century, is written "J. B. sc. 2. 6.," apparently the cost of the volume, by some collector in the habit of recording the price of his books in this way,—a circumstance by which, perhaps, some of your readers may be enabled to recognise him. Query, was it John Brand? I have not his sale catalogue to refer to. CPL.

WHIG AND TORY (3rd S. viii. 460, 525.)—

"Tory is a small island some ten miles off the coast of Donegal. The name is thought to be of Runic etymology (the Island of Thor), and consecrated to the Scandinavian deity who presided over rough places. The inhabitants are unacquainted with any other law than that of their old Breton code. They chose their own chief judge, and to his mandate, issuing from his throne of turf, the people yield a ready obedience."—Anderson's *History of the Native Irish*, 1828.)

If the word *Tory* was originally applied to wild Irish, there could scarcely be found a wilder race than the inhabitants of this island.

J. WILKINS, B.C.L.

Addington, Aylesbury.

NORFOLK POETS (3rd S. ix. 14.)—I can add to this list the following names of poets connected with Norwich or Norfolk, of whom I possess portraits:—

Mrs. Barbauld, who resided many years in Norwich, ob. 1825.

Sir E. L. Buller, born at Heydon, Norfolk.

Samuel Croxall, D.D., rector of Bradenham, Norfolk, author of poems, ob. 1752.

Right Hon. J. Hookham Frere, of Roydon, Norfolk, ob. 1846.

Henry Howard, Earl of Surrey, lived at Norwich and Kenninghall, Norfolk, author of *Songs and Sonnets*, beheaded, 1547.

Sir Robert Howard had, I believe, estates in Norfolk, was M.P. for Castle Rising in that county, author of many poems and plays, ob. 1698.

Amelia Opie, native of Norwich, authoress of many small poems.

Thomas Pecke of Spixworth, near Norwich, author of *Parnass Puerperium*, &c., ob. 1659.

Gloucester Ridley, D.D., rector of Weston, Norfolk, author of *Melampus*, a poem, ob. 1774.

Richard Westall, R.A., born at Reepham, Norfolk, author of *A Day in Spring*, and other poems, ob. 1896.

Sir Thomas Wyatt had estates at Ashill and Brisingham in Norfolk, author of poems and satires, amongst which is the first English version of the *Town and Country Muse*, ob. 1541.

I have besides portraits of the following local poets, whose fame has not extended beyond the limits of a narrow circle:—

Elizabeth Bentley, of Norwich, authoress of many small poems published by subscription, ob. circa 1825.

Nathan Coward, glover and poet, Dersingham, Norfolk, ob. 1815.

Thomas Gent, of Yarmouth, author of *Poetic Sketches*, ob. 1832.

William Hall, a poor poet, of Lynn, ob. 1825.

Sir John Suckling's grandfather was Mayor and M.P. for Norwich, 1571. His father was M.P. for the same city, 1625. He himself was born there, and erected a noble monument to his father in St. Andrew's church.

Can you inform me where I can meet with a memoir of Hugh Downman.*

ARTHUR DALRYMPLE.

Norwich.

Allow me to add to the list of poets of Norfolk the name of the Rev. Robt. Southwell, S.J., who was born at St. Faith's, in Norfolk. His poetical works were: "St. Peter's Complaint," "St. Mary Magdalen's Tears," "The Triumph of Death," and "Poems on the Mysteries of Christ's Life." He was condemned to death for having been "ordained priest by authority derived and pretended from the see of Rome," and Stow, in his *Chronicle*, has the following record of his execution:—

"February 20 (1594-5), Southwell, a Jesuit, that long time had lain prisoner in the Tower of London, was arraigned at the King's Bench bar. He was condemned, and on the next morning drawn from Newgate to Tyburn, and there hanged, bowelled and quartered."

F. C. H.

HUSBANDS AUTHORIZED TO BEAT THEIR WIVES (2nd S. ii. 478; ix. 51.)—I believe this authority is given by the Common Law of the land, which allows a man to beat his wife with any cane of a thickness not exceeding that of his little (4th)† finger.

S. R. T. MAYER.

Gloucester.

WORCESTER NOTES AND QUERIES (3rd S. ix. 11.)—In reference to the entry quoted from a cook's roll of the time of Edward IV., "Solut. p. duoden. discor. de electro cownturfeit, xiv.", it is asked how the word "electro" will apply at that early period? It will apply at one much earlier;

[* Hugh Downman, M.D., of Exeter, died on Sept. 23, 1809. For some account of him see the *European Magazine*, i. 29; *Gent. Mag.*, lxxix. (ii.) 959, 985; lxxx. (i.) 81; and Chalmers's *Biog. Dictionary*.—Ed.]

[† It is stated to have been ruled by Judge Buller, that a man might lawfully beat his wife with a stick, if it were not thicker than his thumb; who was consequently caricatured by Gillray, on November 27, 1782, as "Judge Thumb;" but all attempts to trace the case in which this decision was pronounced have hitherto failed.—Ed.]

for *electrum* is the name of a mixed metal described by Pliny. The genuine mixture was four-fifths of gold, and one of silver: but there was, of course, a Brummagem imitation, which is here called "cownturfeit," or artificial. In old German it is called *conterfey*. I have seen it mentioned that Tertullian speaks of this mixed metal in his *Apology*; but, after a careful search, I have failed to discover it there. F. C. H.

HUSBANDS AT THE CHURCH DOOR (3rd S. ix. 10.)—There can be no doubt that anciently in this country the rite of matrimony was gone through at the church door, to give to it the utmost publicity. The Sarum ritual directs thus: "In primis statuatur vir et mulier ante ostium ecclesie coram Deo;" and it was not till they were actually married that they entered the church, and proceeded with the priest to the altar, to receive the nuptial benediction, and to hear mass: "Hic intrent ecclesiam usque ad gradum altaris." And the Hereford Missal says: "Tunc genuflectant vir et mulier coram altari." See Maskell's *Monumenta Ritualia*, vol. i. p. 42, and Dr. Rock's *Church of our Fathers*, vol. iii. pt. ii. p. 172.

F. C. H.

"UTOPIA FOUND," ETC. (3rd S. viii. 475.)—The author of this volume was the Rev. Edward Mangin, the editor of an edition of *Richardson's Works* in 19 vols. published in 1813. He resided for many years in Bath, and died there October 17, 1852, aged eighty. He was the author of several works, chiefly of a fugitive character, the best known of which, perhaps, is *Piozziana*; or, *Recollections of the late Mrs. Piozzi*, 8vo, 1838. The titles of some of his other publications may, however, be added—*George the Third*, a novel; *Oddities and Outlines; An Essay on Light Reading; The Parlour Window*; and the following, translated from the French—*The Life of Malesherbes; The Life of Jean Bart*; and *Hector*, a tragedy by Luce de Lancival.

X. A. X.

"NAPOLEON MORIBUNDUS" BY ISMAEL FITZ-ADAM (3rd S. viii. 435, 479.)—It may be worth noting that a somewhat similar idea appears in Molsa's epitaph on Pompeius, quoted by Sir W. Hamilton (*Lect. Metaph.* ii. 236):—

"Dux, Phariâ quamvis jaceas inhumatus arenâ,
Non ideo fati est sævior ira tui;
Indignum fuerat tellus tibi victa sepulchrum,
Dedecuit cælo, te nisi, Magne, tegi."

The lines are, I think, not much known, and not unworthy a place in your columns.

J. H. B.

HIGH AND LOW WATER, ETC. (3rd S. viii. 371, 484.)—No one who remembers poor old Barkis—that Barkis who was once "willin'"—can forget the closing scene in his life, when watched over by Pegotty and Master Davy—"he went out with

the tide." The whole passage is too long to transcribe. I will, however, extract the following, which possibly is the same as that to which your correspondent (p. 484) alludes, but forgets where he met with it:—

"'People can't die along the coast,' said Mr. Pegotty, 'except when the Tide's pretty nigh out. They can't be born unless it's pretty nigh in—not properly born, till flood. He's a going out with the Tide. It's ebb at half arter three, slack water half an hour. If he lives till it turns, he'll hold his own till past the flood, and go out with the next Tide' . . . and it being low water, he went out with the Tide."—*David Copperfield*, cap. xxx.

I have no doubt along the coast and by tidal rivers, this piece of folk lore (if we may call it such) will be commonly enough met with. In a village in the county of Durham, Hylton, which is on the banks of the Wear, some three miles above the port of Sunderland, it has as firm a hold on some of the old people as it had on Mr. Pegotty. No doubt many other instances may be given where a similar belief exists. The other branch of the subject, viz. that "they can't be born unless it's pretty nigh in," I don't remember ever hearing of and yet it is not likely to have existed only in Mr. Pegotty's imagination.

As the subject is now fairly afloat in your columns, readers of "N. & Q." who have met with the belief existing in either of its branches will perhaps supply localities; for if we find it is a common belief and widely spread, it is reasonable to infer there is some truth in it. The why and the wherefore I leave to other heads.

HARRIS LITTLEVE.

JOHN CRUSO, LL.D. (3rd S. viii. 509.)—I am greatly indebted to MR. COOPER for the information supplied in this case; and if not trespassing too much on his kindness, would be glad to know whether the Admission Book of Caius College gives the name and calling of Dr. Cruso's father. Some general account of his writings would also be very acceptable. In the Harleian MSS. there is a pedigree of Cruso of Middlesex, migrating from Norfolk. This in some slight degree favours Dr. Cruso's descent from that stock, Caius being specially a Norfolk College. My great wish is to trace the ancestors and representatives of a non-conformist minister bearing the same peculiar surname, viz. Timothy Cruso, who was born 1657 and died 1697: his family resided at Newington. The arms are tricked in Add. MS. No. 5533, but the bearer of the coat is called "refractory," and the arms, it is noted, "are not to be entered." There is an account of Timothy Cruso, and a list of his works, in Wilson's *History*, vol. i. p. 56, with his portrait copied from an engraving by Forster.

E. W.

BONAR (3rd S. viii. 500; ix. 23.)—Whether we give the precedence to *Bonar*, or to *de Bonar*, surely they both stand connected with the French

Bonnaire and *Debonnaire*, which are Parisian proper names up to the present day. *Debonnaire*, it is true, was occasionally used by the French simply as an appellative—as in Louis le Débonnaire. But its use as a French proper name is by no means modern. Thus John Barclay, who lived under our James I., married at Paris Louisa Debonnaire.

Supposing it, however, agreed to derive *Bonar* from *Bonnaire*, and *de Bonar* from *Debonnaire*, then comes the tug of war. What is the derivation of *Debonnaire*? Some learned pundits pronounce it a term of falconry; "un faucon de bonne aire," being a falcon of a good nest or aerie, that is, of a good breed. Others, equally profound, say, "That is all wrong. *Debonarius* is Med. Latin for *bonarius*, like *demane* for *mane*, and *denagis* for *magis*. Meanwhile simple people will perhaps content themselves with the surface meaning, and settle down in the conclusion that *debonnaire* is *de bonne aire* in the common sense of the words.

SCHIN.

BICKERSTAFFE (3rd S. ix. 45.)—Lancashire is so well supplied with brooks, that I would not venture to say there were none in Bickerstaffe, especially as I neither have an Ordnance Map nor a topographical work at hand. It is an inland township, and I think I am right in saying there is no such water side as could ever have constituted a Staith to be found there.

P. P.

GROWN DAUGHTERS WHIPPED (3rd S. ix. 51.) The following is in reply to H. Y. S.:—Boswell relates that Johnson was introduced to some young ladies of very agreeable manners, and was told that they had been brought up by their mother under strict discipline; whereat the Doctor exclaimed—"Oh rod! I honour thee for this thy deed." (I quote from memory only.)

Two illustrations of the kind required by H. Y. S. are to be found in Vanbrugh's *Relapse*. Amanda, a widow, asked by Berinthis why she did not refuse to marry a man whom she disliked, replies, "Because my mother would have whipped me." Hoyden, on being told that her intended husband has arrived, says to her nurse, "I'll go and put on my laced smock, though I be whipped till the blood run over my heels."

S. F.

APPROPRIATE MOTTO: ROLFE FAMILY (3rd S. viii. 517.)—"Deus pascit Corvos" is the motto of the Rolfses (of Kent), as well as of the Corbetts of Cheshire, and the Corbetts of Salop.

The Rolfses' arms are, "Argt. three ravens proper, and crest, a raven close sable."

Hardicanute, the Danish King of England, bore on his shield a raven.

The raven was emblazoned on the banners of the Danish invaders of England (Kent). (See *Illustrations of Heraldry*.)

The Rolfses were a family of mark in Kent for

centuries (see Hasted), and there still are some respectable representatives of the name in the county and elsewhere. They consider themselves to be of Danish origin, and of no mean degree.

CIT, who is trying to trace the history of this family, would be much obliged if any of the readers of "N. & Q." would kindly assist him with any hints or information thereupon.

PEACOCKS' FEATHERS (3rd S. viii. 332.)—A correspondent speaks of Peacocks' feathers as being unlucky, and considers this may refer to the evil eye. I never heard of such a superstition, and cannot think it general. I only know that, between servants, labourers, young ladies, and little children, I find it difficult to secure any of mine. A group of these feathers, stuck behind a picture-frame or a looking-glass, is a very common cottage or farm-house ornament in the north of England.

P. P.

QUOTATION BY BYRON (3rd S. ix. 60.)—Lord Byron was mistaken in thinking his quotation referred to the sky. The line is in *Madoc*, canto v., and describes fish. (A note intimates that dolphins are meant):—

"Tho' in blue ocean seen,
Blue, darkly, deeply, beautifully blue,
In all its rich variety of shades,
Suffused with glowing gold."

W. P. P.

COCKSURE (3rd S. ix. 61.)—This word is in Shakespeare:—

"... We steal as in a castle, cocksure."

Henry IV. Part I. Act II. Sc. 1.

And in Massinger:—

"Over. Now all's cocksure.
Methinks I hear already knights and ladies
Say, "Sir Giles Overreach, how is it with
Your Honourable daughter?"

A New Way to Pay Old Debts, Act IV. Sc. ult.

W. P. P.

MAGPIE SUPERSTITION (3rd S. ix. 59.)—It would be shorter, I think, to say where this did *not* prevail; but I add a few counties where it has come within my own knowledge: Cumberland, Westmoreland, the whole of the north of Lancashire, some parts of Yorkshire, all Cheshire, Derbyshire, Staffordshire, Shropshire, Warwick, Hertfordshire, Oxford, Devonshire, and Somerset.

I would add, that in the "High Peak" in Derbyshire, a crucial flourish on the breast is often substituted for a bow.

CHARLES GARTH.

Peristhall.

TURKISH TOMBSTONE IN THE TEMPLE (3rd S. ix. 36.)—No very particular interest attends this monument, though it was rather singular to find it in such a place. I pointed it out to my late friend W. H. Morley, of the Middle Temple, who examined it, and wrote the paper concerning it in

the *Journal of the Royal Asiatic Society*. About the same time, I discovered portions of another in a shop in the neighbourhood, which he purchased.

The turban stone, concerning which H. C. inquires, formerly stood in a plot of ground which has since been purchased by the Society of the Middle Temple. It was planted in the earth near a slab in the wall, which marked the boundary of the Duchy of Lancaster. The late landlord carried it away; though, I believe, some claim was made on the part of the Society to it, as belonging to the freehold. I am not certain about the claim having been actually made, but at any rate the stone has disappeared. It had probably been originally abstracted from some Turkish cemetery, brought to England perhaps as ballast, and then placed as a curiosity in the little garden.

T. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

Ecce Homo: A Survey of the Life and Works of Jesus Christ. (Macmillan.)

The author of this remarkable book, dissatisfied with the current conceptions of Christ, undertook, for the satisfaction of his own mind, to place himself, "in imagination, at the time when He whom we call Christ bore no such name, but was simply, as St. Luke describes him, a young man of promise, popular with those who knew him, and appearing to enjoy the Divine favour; to trace His biography from point to point; and to accept those conclusions about Him, not which doctors or even Apostles have sealed with their authority, but which the facts themselves, critically weighed, appeared to warrant." In the hope that what proved serviceable to himself, may chance to be useful to others, he here publishes the result of such inquiry. The book is original, earnest, suggestive, and, in the words of a high authority, eminently constructive; in short, it is a book of which the world will hear more.

Moxon's Miniature Poets. A Selection from the Works of Martin Farquhar Tupper. (Moxon & Co.)

What position Mr. Martin Farquhar Tupper may be destined to occupy hereafter, in the long roll of English poets and poetasters, we are not called upon to inquire. One thing is certain: there is a good hearty English spirit in his writings which has won for him, and for them, the admiration of thousands of his countrymen. We cannot, therefore, doubt that Messrs. Moxon have done wisely in including a selection of what the author modestly calls his "Rhymes and Rhythms," in their beautiful series of *Miniature Poets*.

A Thousand Miles in the Rob Roy Canoe on the Rivers and Lakes of Europe. By J. Macgregor, M.A. With numerous illustrations.

If the author found much enjoyment in his novel expedition, the reader, especially if he be a boating man, will find as much interest in Mr. Macgregor's account of his not "peril of waters, winds, and rocks," but his encounters with those sources of peril in some dozen of continental rivers, as well as in the lakes Titisee, Con-

stance, Unter See, Zurich, Zug, and Lucerne. What pleasant associations will Burns's oft-quoted lines—

"We twa hae paidl't i' the burn,
Frae morning sun till dine,"—

suggest hereafter to the author and his companion Lord Aberdeen! and what orders may Searle look for, in the coming season, from the admiring oarsmen who read the log of the Rob Roy!

Worcesteriana: a Collection of Literary Authorities affording Historical, Biographical, and other Notices relating to Edward Somerset, Sixth Earl and Second Marquis of Worcester, Inventor of the Steam Engine, and his immediate Family Connections. With critical Notes. By Henry Dircks. (Quaritch.)

Not having seen Mr. Dirck's *Life of the Marquis of Worcester*, to which the present volume is, as it were, a supplement, we must content ourselves with stating that it contains what the French call the "pièces justificatives" on which that biography was founded; and such other materials connected with the history of Lord Worcester's family and his invention of the steam-engine as will prevent, as far as possible, a repetition of the gross errors hitherto promulgated on these subjects.

Yorkshire Longevity; or, Records and Biographical Anecdotes of Persons who have attained to extreme Old Age within that County. By William Grainge. (T. Thorpe, Pateley Bridge.)

We dare say this is a very accurate record of the reputed centenarians of Yorkshire: but the book is open to the objection taken by the mathematician to *Paradise Lost*—"It is all assertion, there is no proof." We confess that we are not of those who, because it is in print, are ready to believe Thomas Hume lived to be 115, William Hughes 127, George Kirton 125, Thomas Martin 130, and William Consett to be 150.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

DEAN DAWSON ON IRISH MEDALS.

Wanted by J. W. Fleming, F.R.C.S., Surgeon, 37th Regt., Fermoyle.

A LETTER TO HARRIST, LORD BISHOP OF FETERBORO' ON THE INDEPENDENCE OF THE AUTHORIZED VERSION OF THE BIBLE. By Henry Walter, B.D. and F.R.S. London: Hatchard & Son. 8vo, 1823.

CRANMER'S VERSIONS OF THE BIBLE.

FOX'S MANTLES. Edit. 1570.

QUEEN ELIZABETH'S PRIVATE PRAYERS, 8vo. Edit. 1604.

Any early Bibles or Testaments. The above perfect or imperfect.

Wanted by Francis Fry, Cotham, Bristol.

The Five Coloured Engravings of the Pavement found in a Roman Villa at Wellow, published by Mr. J. Skinner in 1823.

Wanted by E. G., Holcombe Villa, Stratton, Bath.

Notices to Correspondents.

We cannot undertake to send private Replies to Querists.

G. R. K. We find in Bayley's History of the Tower, li. 669, the name of Sir Richard Barkley, not Bartley, as one of the Lieutenants during the reign of Elizabeth.

ALFRED BRAVAN. The offence was of a nature not to be referred to. Allusions will probably be found in the newspapers of May or June, 1816. The members for Truro between 1814 and 1818, were Sir George Warrender and George Dashwood, Esq.

H. F. We do not believe there is any authority for the statement that the late King of the Belgians was created Duke of Kendal on his marriage with the Princess Charlotte.

A. L. Marquis or Marquess, but the latter is more generally used. See Courthope's Historic Peerage, Douell's Heraldry, Historical and Popular.

W. CHAPMAN. We plead guilty to the oversight to which you have so properly called our attention.

T. A. C. VINCENT. It is part of the burlesque oath formerly sworn on the Horne at Highgate, respecting which see our 1st S. iii. 318; iv. 81; xl. 408.

S. F. For a notice of the Minerva Library see "N. & Q." 2nd S. viii. 68.

S. W. P. There is no work containing lists of Irish pedigrees in manuscript similar to Mr. Sims's Index; but we believe there is one in preparation.

GEORGE LLOYD. The gold coin is clearly one of the touch-pieces of Queen Anne, described in "N. & Q." 3rd S. vi. 457.

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FRÄULEIN MÖDER will be in London at Easter to take charge of Pupils.

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Catalogues on receipt of Two Stamps.

LONDON, SATURDAY, FEBRUARY 10, 1866.

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Notes.

ON THE EARLY POETRY OF ALFRED TENNYSON.

Thirty-eight years ago, a small and unpretending volume of miscellaneous poems made its appearance in the world, without apparently attracting much notice. The following is a transcript of the title-page:—

"Poems, by Two Brothers. *Hæc nos novimus esse nihil.* London: Printed for W. Simpkin and R. Marshall, Stationer's-hall-court; and J. and J. Jackson, Louth. M.D.CCCXXVII."

The two brothers were Alfred and Charles Tennyson, who were then together at the Louth Grammar-School, from whence they afterwards went up together to Trinity College, Cambridge.

Few students of poetry seem to be aware of the existence of this book. It is indeed incidentally alluded to by George Brimley in his *Essay on Tennyson*, and it is included in the list of Alfred Tennyson's Works in Mr. Bohn's new edition of *Loundes*; but beyond this I never saw any reference to it in our contemporary criticism.

The volume is, nevertheless, one of very great interest, both as the first faint dawn of the appearance of a great poet, and as containing the germ of many splendid passages in later and universally known writings. In so juvenile a publication it is difficult to distinguish the poems of

one brother from those of the other; but these parallel passages, of which I am about to adduce instances, set all doubt at rest respecting five or six of them.

"The following Poems," says the Preface, "were written from the ages of fifteen to eighteen; not conjointly, but individually; which may account for their difference of style and matter."

These poems are 102 in number, but all very short, as the volume only contains 228 pages. They are written in all kinds of metre, and on all sorts of subjects:—"Memory"; "The Exile's Harp"; "Remorse"; "My Brother"; "Antony to Cleopatra"; "The Old Sword"; "The Gondola"; "The Exile of Bassorah"; "Maria to her Lute"; "The Vale of Bones"; "To Fancy"; "Boyhood"; "Huntsman's Song"; "Persia"; "Egypt"; "The Druid's Prophecies"; "Swiss Song"; "The Expedition of Nadir Shah"; "Greece"; "The Maid of Savoy"; "Ignorance of Modern Egypt"; "Friendship"; "Time: an Ode"; "The Thunderstorm"; "The Grave of a Suicide"; "On the Death of Lord Byron"; "On the Moonlight Shining upon a Friend's Grave"; "Switzerland"; "Babylon"; "Sunday Mobs"; "Phrenology"; "Imagination," &c., &c.

Nearly all of these poems are loaded with foot-notes, and headed by quotations, chiefly from Addison, Beattie, Lord Byron, Cicero, Claudian, Cowper, Gray, Horace (who is quoted no fewer than eighteen times), Hume, Lucretius, Milton, Moore, Ovid, Racine, Mrs. Radcliffe, Rousseau, Sallust, Scott, Tacitus, Terence, Virgil, and Young—displaying an extent of reading by no means inconsiderable for schoolboys.

The young poets seem to have been much under the then prevalent influence of Byron; since he is not only quoted six times, but there is a poem on his recent death, an allusion to the same event in another, and several rather obvious, though not unsuccessful imitations of the *Hebrew Melodies*.

Perhaps the best and most original poem in the volume, and the only one which, except in isolated lines, gives promise of great things to come, is the following, which will remind the reader of a fine passage in *A Dream of Fair Women*, published five years later:—

"ANTONY TO CLEOPATRA.

"O, Cleopatra! fare thee well,
We two can meet no more;
This breaking heart alone can tell
The love to thee I bore.
But wear not thou the conqueror's chain,
Upon thy race and thee;
And though we ne'er can meet again,
Yet still be true to me:
For I for thee have lost a throne,
To wear the crown of love alone.
"Fair daughter of a regal line!
To thralldom bow not tame;
My every wish on earth was thine,
My every hope the same.

And I have moved within thy sphere,
And lived within thy light;
And oh! thou wert to me so dear,
I breathed but in thy sight!
A subject world I lost for thee,
For thou wert all my world to me!

"Then when the shriekings of the dying
Were heard along the wave,
Soul of my soul! I saw thee flying;
I follow'd thee, to save.
The thunder of the brazen prow
O'er Actium's ocean rung;
Fame's garland faded from my brows,
Her wreath away I flung.
I sought, I saw, I heard but thee:
For what to love was victory?"

"Thine on the earth, and on the throne,
And in the grave, am I;
And, dying, still I am thine own,
Thy bleeding Antony.
How shall my spirit joy to hear,
That thou art ever true!
Nay—weep not—dry that burning tear,
That bathes thine eyes' dark hue.
Shades of my fathers! lo! I come;
I hear your voices from the tomb!"

Let the reader now turn to the *Dream of Fair Women* (first published in 1832*), and he will find the counterpart of this picture. It is now Cleopatra who speaks:—

"WHERE IS MARK ANTONY?"

"The man, my lover, with whom I rode sublime
On Fortune's neck: we sat as God by God:
The Nilus would have risen before his time,
And flooded at our nod.

"We drank the Libyan Sun to sleep, and lit
Lamps which outburn'd Canopus. O my life
In Egypt! O the dalliance and the wit,
The flattery and the strife,

POEMS BY TWO BROTHERS. (1827.)

Midnight, p. 86:—

"The scream
Of owl is silenced;† and the rocks of *granite*
Rise tall and drearily, while damp and dank
Hang the thick willows on the reedy bank."

The Vale of Bones, pp. 47, 48:—

"The low dull gale can scarcely stir
The branches of that blackening fir,
Which betwixt me and heaven flings wide
Its *shadowy* boughs on either side,
And o'er yon *granite* rock uprears
Its giant form of many years."

On the Death of my Grandmother, p. 99:—

"Her faith, like *Stephen's*, soften'd her distress—
Scarce less her anguish, scarce her patience less!"

Time: an Ode, p. 115:—

"Four grey *steeds* thy *chariot* draw,
In th' obdurate, tameless jaw
Their rusted iron bits they sternly *champ*."

* I quote, however, the text of the later editions.

† "Thy tuwhits are lull'd, I wot."
Second Song to the Owl, 1830.

"And the wild kiss, when fresh from war's alarms,
My Hercules, my Roman Antony,
My mailed Bacchus leapt into my arms,
Contented there to die!"

"And there he died: and *when I heard my name*
Sigh'd forth with life, I would not brook my fear
Of the other: with a worm I balk'd his fame.
What else was left? Look here!"

"With that she tore her robe apart, and half
The polish'd argent of her breast to sight
Laid bare. Thereto she pointed with a laugh,
Showing the asp's bite—

"I died a Queen. The Roman soldier found
Me lying dead, my crown about my brows,
A name for ever!—lying robed and crown'd,
Worthy a Roman spouse."

In the poem of "Switzerland" is a stanza, which, if I am not mistaken, is the germ of a very remarkable passage in "In Memoriam":—

"O when shall Time
Avenge the crime,
And to our rights restore us?
And bid the Seine
Be choked with slain,
And Paris quake before us?"‡

And now turn to "In Memoriam," cxxvi.

"Well roars the storm to those that hear
A deeper voice across the storm,
Proclaiming social truth shall spread
And justice, ev'n tho' thrice again
The red fool-fury of the Seine
Should pile her barricades with dead."

The remaining parallel passages that have attracted my attention I shall merely give in opposite columns, leaving the reader to make his own remarks, and draw his own inferences:—

POEMS BY ALFRED TENNYSON.

Choric Song of the Lotos-Eaters. [Poems, 1832]. I.

"Night dews on still waters, between walls
Of *shadowy granite*, in a gleaming pass."

The Two Voices, 1833: §—

"Bore and forbore, and did not tire,
Like *Stephen*, an unquenched fire."

Translation from Homer, 1863:—

"And *champing* the white barley and spelt, their *steeds*
Stood by the *chariots*, waiting for the dawn."

† *Poems by Two Brothers*, p. 185.

§ The date of 1833 is affixed to the poem of *The Two Voices* in the first edition of the poems of 1842.

POEMS BY TWO BROTHERS.

The Vale of Bones, p. 47 : —

"At times her partial splendour shines
Upon the grove of deep black pines."

Stanzas, p. 165 : —

"Thy blue eyes mock'd the lotos in the noon-day of his bloom."

Persia, p. 63 : —

"Clasps round the green and fragrant stem
Of lotos, fair and fresh and blue,
And crowns it with a diadem
Of blossoms, ever young and new."

Egypt, p. 68 : —

"But the first glitter of his rising beam
Falls on the broad-based * pyramids sublime,
As proud to show us with his earliest gleam
Those vast and hoary enemies of time."

God's Denunciations against Pharaoh-Hophres, p. 121 : —

"Woe, woe to thee, Memphis," &c.

It is pretty well known that shortly after going up to Cambridge (in 1829), Alfred Tennyson competed for and obtained the Chancellor's Medal for a poem on Timbuctoo. It was printed in the *Prolusiones Academicæ*† of that year, with the following title : —

"Timbuctoo, a Poem which obtained the Chancellor's Medal at the Cambridge Commencement, by A. Tennyson of Trinity College, 1829."

The poem is in blank verse, and contains about 250 lines. It is perhaps not so generally known that *The Athenæum* of July 22, 1829, spoke of it in the following terms : —

"We have accustomed ourselves to think, perhaps without any very good reason, that poetry was likely to perish among us for a considerable period after the great generation of poets which is now passing away. The age seems determined to contradict us, and that in the most decided manner; for it has put forth poetry by a young man, and that where we should least expect it—namely, in a prize poem. These productions have often been ingenious and elegant, but we have never before seen one of them which indicated really first-rate poetical genius, and which would have done honour to any man that ever wrote. *Such, we do not hesitate to affirm, is the little work before us*; and the examiners seem to have felt it like ourselves, for they have assigned the prize to its author, though the measure in which he writes was never before, we believe, thus selected for honour. We extract a few lines to justify our admiration. [Here fifty lines (62-112) are quoted.] How many men have lived for a century who could equal this?"

* "*Broad-based* upon her people's will.
And compass'd by the inviolate sea."

To the Queen, 1851.

† *Prolusiones Academicæ præmiis annuis dignata et in curia Cantabrigiensi recitata comitiis maximis*, A.D. M.DCCC.LXIX. Cantabrigiæ: Typis academicis excudit Joannes Smith, pp. 41.

POEMS BY ALFRED TENNYSON.

The Two Voices : —

"Sometimes a little corner shines,
As over rainy mists inclines
A gleaming crag with belts of pines."

Vide *The Lotos-Eaters*, 1832, *passim*.

Fragment, 1831 : —

"Yet endure unscathed
Of changeful cycles the great *Pyramids*,
Broad-based amid the fleeting sands and sloped
Into the slumbrous summer-noon; but where
Mysterious Egypt," &c.

Fragment, 1831. * : —

"Old *Memphis* hath gone down,
The *Pharaohs* are no more."

Let us honour the critic, whoever he was, who had the foresight and the courage to write these words thirty-six years ago. R. H. S.

OLIVER CROMWELL AND SPENSER'S GRANDSON.

Mr. Prendergast's *Cromwellian Settlement of Ireland* is a book not likely to become popular in England, but it contains some things curious and noteworthy. Among them is an account of a transaction not before, I believe, brought to light, between William Spenser, son of Sylvanus, son of Edmund the poet, and the other great man whose name stands at the head of this paper. Of Mr. Prendergast's feeling towards the poet Spenser I will extract an evidence which I doubt not will read strangely to most Englishmen : —

"In Queen Elizabeth's time there was no more deadly enemy to Ireland than Edmund Spenser; he was secretary to Lord Grey de Wilton, all whose cruelties he justified. He deals with transplantation as if the Irish were beasts of the field, that might be driven from one province to another for the convenience of the English. One can scarce pity his lot, which was to see his castle of Killoolman, late the abode of one of the Fitzgeralds, burned before his eyes, with all it contained, including one of his infant children. The robber was thus robbed, the spoiler spoiled; and he went down to his grave in darkness, in lodgings in London, banished by the Irish, who retook their former lands."

These are, indeed, sad words, but I desire not to dwell upon them.

It seems that William Spenser petitioned the

* This poem, not, as far as I know, printed elsewhere, appeared in a little annual entitled *The Gem for 1831*, under the title of *A Fragment*, by A. Tennyson, Esq.

Protector Cromwell that he might be exempted from the Cromwellian settlement. The Protector's answer, addressed to "Commissioners for Affairs in Ireland," is published by Mr. Prendergast, from an entry-book, preserved in the Record Tower, Dublin Castle. It runs as follows:—

"Right hearty and well-beloved. A petition hath been exhibited unto us by William Spenser, setting forth that being but seven years old att the beginning of the rebellion in Ireland, hee repaired with his mother to the City of Corke, and during the rebellion continued in the English quarters; but hee never bore arms, or acted against y^e Commonwealth of England; that his grandfather, Edmund Spenser, and his father, were both Protestants, from whom an estate in lands in the barony of Fermoy, and county of Corke, descended to him, which during the rebellion yielded nothing towards his reliefe; that y^e estate hath been lately given to the souldiers in satisfaction of their arrears, upon accompt of his professing the Popish religion, which since his coming to years of discretion, hee hath, as he professes, utterly renounced; that his grandfather was that Edmund Spenser who, by his writings touching y^e reduction of y^e Irish to civility, brought 'on him the odium of that nation, and for those works and his other good services Queen Elizabeth conferred on him y^e estate which the said William Spenser now claims. Wee have also been informed that y^e gentleman is of a civill conversation, and that y^e extremitie his wants have brought him unto have not prevailed over him to put him upon indiscreet or evil practices for a livelihood. And if upon enquiry you shall find his case to be such, wee judge it just and reasonable, and do therefore desire and authorise you y^e he bee forthwith restored to his estate, and that reprisall lands bee given to the souldiers elsewhere. In y^e doing whereof our satisfaction will be the greater by the continuation of that estate to y^e issue of his grandfather, for whose eminent deserts and services to y^e Commonwealth y^e estate was first given to him.

"We rest, your loving friend,
"OLIVER P."

William Spenser's mother, alluded to in this letter, was Ellen, daughter of David Nangle, of Moncanymy, near Kilcolman. You will do service to literature by preserving this curious relic, equally valuable in England and Ireland, in the pages of "N. & Q." i. b.

ANCIENT RELIGIONS OF EGYPT AND INDIA.

I shall feel much obliged if the Editor of "N. & Q." will publish the annexed comparative lists of idols of Egypt, Italy, and India. I have met with no similar table in any work published in England. It will explain the proceedings of the Sepoys in the temples of Egypt, alluded to in my reply (3rd S. ix. 22), and may contribute to prove that the ancient religions of Egypt and India were in part, if not wholly, the same. I have taken this table from an article on the "Egyptian Origin of Brahmanism," in the last number of the *Madras Journal of Literature and Science*, a work unknown and not procurable in this country.

Egypt.	Italy.	India.
Num, with the hooded snake.		Nagum, with the hooded snake.
Pecht, the monkey god.	Pan.	Hanuman, the monkey god.
Apis, with the head of a bull.		Nandee, the bull of Iswara.
Phtah.	Vulcan.	Agni, god of fire.
Chunsu.	Hercules.	Chrishna.
Sebak, the crocodile-headed deity.		Varuna, with the crocodile.
Anubis.	Hermes.	Nared, son of Bramah.
Ptah, the deformed dwarf.		Buddah Avatar, the deformed dwarf.
Anuke.	Vesta.	Swaha, wife of Agni.
Khem, the phallic god.	Phallus.	The Lingam god.
Isis, with the crescent moon.	Diana.	Anna-Purna Devi, with the crescent moon.
Tefnu, the lion-headed goddess.		Cali, the lion-headed goddess, and Nar Singha.
Apt, with the head of the hippopotamus.		Mahish Asura, a monster with head of a buffalo living in water.
Isis, the lotus goddess.	Ceres.	Luchmee, the lotus goddess.
Amun, lord of Heaven.	Jupiter Amon.	Indra, god of Heaven.
Seb, the father of Osiris.	Saturn.	The first Menu.
Osiris.	Bacchus.	Bagis, the patron of the vine.
Hethor.	Venus marina.	Rhemba.
Isis, wife of Osiris.	Isis.	Isi, wife of Iswara.
Hethor, with the head of a cow.		Isani, with the head of a cow.
Tet, lord of the moon.		Chandra.
Neith.	Minerva.	Sereswati, wife of Bramah.
Her.	Horus.	Heri.
Anubis, dog-headed.	Hermes canis.	Cerbura, the dog divinity of Yama.
Nubi, with the symbol of the boar.		Varah, the boar avatar of Vishna.
The ram-headed god, Nu.		The ram-headed god, attendant on Vera Bhadra.
Seb, with the goose.		Brahma, on the goose Hanasa.
Apep, the serpent slain by a deity.		Caliya, the serpent slain by Chrishna.
Hapi Mu, the river goddess, bearing aquatic plants.		Ganga, the river goddess, bearing aquatic plants.
Anta, goddess of war, wielding a battle axe and spear.		Durgah, goddess of war, wielding spears & swords.
Typhon Bebon, the destroyer.		Buban Siva, the destroyer.
Osiris, as the great judge.	Minos.	Dhermarajah, the great judge.

Egypt.	Italy.	India.
Osiris, in the tiara and dress of Vishnu.		Vishnu.
Osiris, as the sun.		Suryen, Rama Chrisna.
Osiris, or Isiris.	Bromius or Bruma.	Ysiris Bramah.
Nutpe.	Cybele.	Bhavani.
Ra, with the hawk's head.		Garuda, with the hawk's head.
The Scarabeus, significant of a god or his power.		The tortoise avatar.

H. C.

FATHER LA CHAISE: DUCHESS OF PORTSMOUTH.

In the year 1703, there was "printed and sold by the Booksellers of London and Westminster," London, a thick and very extraordinary work, of which the following is the title:—

"The History of Father la Chaise, Jesuite and Confessor to Lewis XIV., present King of France, discovering the Secret Intreagues by him carried on, as well in the Court of England, as in all the Courts of Europe, to advance the great Designs of the King his Master. Made English from the French Original. The second Edition."

The first volume, exclusive of preface, contains 376 leaves. The second volume has neither title or preface, and is paged regularly until it reaches the 238th page, where it stops abruptly, and a new pagination commences, which terminates at page 179. It would thus seem that the book had been printed in detached portions at different times. The first volume chiefly relates to the political intrigues of Father la Chaise, mixed up, however, with rather strange personal adventures; and the second has the "secret particulars" of his life: "his amours with several ladies of the highest quality, and the pleasant adventures that befell him during the whole course of his gallantries."

The copy before me came from the library of George Lockhart of Carnwath and has his book-plate on the back of the title. He was the author of the valuable *Memoirs of the Affairs of Scotland*, originally printed in 8vo, 1714; with a preface by Sir David Dalrymple, youngest son of the first Viscount Stair, and which forms the first portion of the important historical collection of the Lockhart Papers, given to the public by Anthony Aufrere, Esq., London, 1817, in two volumes, 4to.

In the preface the author states, that to give his name would of necessity expose him to the certainty of persecution, and probably assassination, even if resident in Britain, as the Jesuits could reach him there; or, indeed, in any portion of the world in which he could be found. Certainly, from the way he treats the reverend ecclesiastic, such a result might assuredly be

anticipated. To what extent his statements may be believed is difficult to say; but, as the book itself may be in the hands of some one better qualified to judge of its veracity than myself, I have ventured to insert these particulars in "N. & Q.," trusting that some of its numerous readers will be so obliging as to state their opinion on the point.

The following is the description given of La Chaise's personal appearance, which may be accepted as correct:—

"He is middle sized, slender enough, and who goes now somewhat stooping. His nose compact, but large, and somewhat like a hawk's beak. His complexion fresh and ruddy, the marks of a healthy constitution; his mouth a little too apt to gape, and shew his teeth, which are none of the handsomest, though sound enough. His eyes, which are the most agreeable part of his face, are blue, and well enchas'd. They are usually call'd the mirrors of the soul; but certainly they are not so in him, unless you'll say that she never shews any more than one side there, which is flattery and complacency. We must confess he does with his eyes what he pleases; but usually he will have them to be milde, engaging, and full of friendship. Nor is he less skilful to compose his mien and garb, than his looks. You would swear, did you but see his modest air and his affable behaviour, that he was the best natur'd, the most down-right person, and most easily wrought upon in the world. To great persons he is humble, creeps and cringes, and nothing drops from his lips but protestations of fidelity, services, and a most entire and absolute devotion."—P. 4.

His moral character may or may not be fairly given. We shall extract a part of what is said on that subject. After a description of his audience, the author proceeds touching his "inside:"—

"The foul concealments of his breast are impenetrable: He is knave and wicked beyond imagination—does good to few, mischief to thousands, unless it be to the ecclesiastics to whom he is obliged to distribute benefices, because that otherwise they would lye vacant. But the man is unborn for whom he did a kindness of his own inclination; or if even he does one, be confident 'tis out of some prospect of interest. There are two sorts of persons with whom he is never to be reconciled—Honest men, and those that are in favour. The first, because he in nothing resembles 'em; the second, by reason he is jealous of 'em, and for that he would fain possess the Prince's ear alone by himself. He loves his pleasures and his ease more than any courtier, and his inclination leads him to luxury and expence."

The book contains a mass of odd information, and there is in the first volume a singular account of the method by which, through the instrumentality of La Chaise, and the blandishments of the Duchess of Portsmouth, Charles II. became a pensioner of Louis XIV. A very accurate description of the person of this celebrated lady is inserted, and one which coincides with the paintings and contemporary engravings of her Grace.

The second volume has less appearance of reality than the previous one. There is introduced some strange particulars relative to Madame de Maintenon whilst living in family with her

first husband, Scarron, and antecedent to her introduction to "le grand monarque." Indeed we may hazard an opinion, that the scandal in the first volume was so much approved by the public at the time, as to induce some other hand to manufacture a supplement still more scandalous, in which a few grains of truth were mixed up with an enormous quantity of falsehood. J. M.

NEWLY DISCOVERED PORTRAIT OF SHAKESPEARE.

The following paragraph has been going the round of the papers, but I have seen no notice of it in "N. & Q." A newly discovered portrait of Shakespeare must be of great national value, and I hope Dr. Clay will be able to establish its authenticity:—

"A beautiful portrait in oil of this great poet has just been discovered, and is now the property of Charles Clay, M.D., of Manchester. The style of painting and richness of colour and finish are quite equal to and not unlike the best of Sir Peter Lely's, though evidently of an earlier date. In it the connoisseur will unmistakably recognise the hand of a great master. All who have seen it acknowledge it as being the most pleasing of all the portraits of Shakespeare extant, and what is of still greater importance in so interesting a subject, it exhibits more completely that intellectual capacity in which the other likenesses, whether in oil, engraving, or sculpture, are so painfully deficient. The general outline is similar to the Chandos portrait now in the National Portrait Gallery, but in execution far surpasses it. We may remark that the sugar-loaf form of the cranium, so generally to be observed in the busts and portraits of Shakespeare, is avoided in Dr. Clay's portrait. No anatomist or physiologist could with propriety admit the generally received formation of Shakespeare's head, for the height of the forehead requires a lateral expanse to support it, in order to accommodate that full power and breadth of intellect specially characteristic of the poet. Dr. Clay's portrait gives breadth proportionate to the altitude. The face is thoughtful and slightly touched with melancholy, the eyes being remarkably expressive and pleasing. Many critics have objected to the Chandos portrait on account of its foreign cast of features; here we have the type of a true Englishman of the Elizabethan period; there are no earrings, as in the Chandos, the clothing being simple and unadorned; the collar is without strings, less in size, and where it meets in front shows a portion of the throat below the beard; the collar itself is not so stiff as in other portraits. If we might venture an opinion from the luxuriance of the hair, which is of rich brown, tinted with auburn, this picture must have been painted at an earlier period of life than the Chandos portrait. The face is nearly full, the hair higher over the forehead and falling partially and gracefully over the collar on the left side. The portrait has been carefully relined, and is in an old-fashioned frame of the period. There is not quite so much of the body in view as in the Chandos, four buttons only below the vest visible, whilst in the Chandos there are seven or eight. The size is 24 inches by 20. Dr. Clay is in possession of proofs of its having been the property of one family for more than a century, and is now making further inquiries as to its history. Many capable of judging have seen this painting, and all pronounce it a genuine antique, and it is in the finest possible preservation."

T. B.

NATIONAL PORTRAIT EXHIBITION, 1866.

PORTRAIT OF WYCLIFFE.—It may be well to call attention at the present time to the existence of a fine portrait of this celebrated Reformer, by Sir Antonio à-More, in the Rectory House at Wycliffe, in Yorkshire, which was presented and left as an heir-loom to his successors by the well-known Dr. Zouch, some time rector of that parish, and prebendary of Durham. Dr. Zouch, by-the-way, is another instance of one who could and did say "nolo episcopari," having refused the bishopric of Carlisle in 1807. Vide *Memoirs* by Wrangham prefixed to his Works, p. lvi. E. H. A.

ABBOT WAKEMAN OF TEWKESBURY.—On reading my last query in "N. & Q." (3rd S. ix. 76), I observe that John Wakeman is erroneously described as last Abbot of Gloucester. He was last Abbot of Tewkesbury, and first Bishop of Gloucester. I take the opportunity of mentioning, though perhaps it may be unnecessary, that many old and valuable portraits are to be found in the halls of the Inns of Court, the Colleges and halls of the Universities, and the various town halls and council chambers in the United Kingdom.

JOHN J. POWELL.

Temple.

DR. JOHN WAKEMAN: ABBOT PARKER (3rd S. ix. 76.)—MR. JOHN J. POWELL, Q.C., has made a mistake in describing Dr. Wakeman as "last Abbot of Gloucester." John Wakeman, D.D., was last Abbot of Tewkesbury and first Bishop of Gloucester, when the see was erected by Henry VIII., A.D. 1541. I have no city or county history at hand; but if my memory serves me faithfully, William Malverne, or Parker, was the "last Abbot of (St. Peter's) Gloucester." According to Anthony Wood, Malverne and Parker were one and the same person; but I have seen it stated (qu. by Sir Robert Atkyns?) that the two names represent two distinct persons. If, in the coming National Portrait Exhibition, an accredited portrait of Malverne and one of Parker could be exhibited, we might decide with some degree of certainty whether Gloucester had thirty-three or only thirty-two abbots. Not that it is a matter of very great importance, save that it is always well to settle moot-historical questions, be they never so trifling. S. R. T. MAYER.

Gloucester.

PORTRAIT OF ACCEPTED FREWEN (3rd S. ix. 76.)—There are three portraits known of this prelate:—1, at Bishopthorpe, York; 2, at Magdalen College, Oxon; 3, at Brickwall, Northiam, Sussex. No. 2 is inferior in execution to the others, and may not be an original portrait.

T. F.

THE FUTURE OF BELGIUM.—The following scrap, which I have cut from one of the morning papers, is worthy, I think, of preservation in "N. & Q." :—

"A Belgian paper publishes the following curious prophecy relative to the future of Belgium, which is stated to have been made by the famous physician, Cornelius Gemma (born at Liège, 1535; died, 1575), and preserved by Justus Lipsius :—'The heavens announce it: a happy time will come, when the Belgian land will shine in its own light. Oh, beloved fatherland! thy sadness is deep, for thou must fear the Spaniard and the Austrian, keep off the Frenchman and the Batavian. My fellow citizens, the sky will look threatening to you for two centuries and a half more. But when a third of the nineteenth century (1830) shall have passed, then, beloved fatherland, will freedom and glory be thine, then will thou shine in splendour, misfortune will fly far from thee, and God will be with the Belgian people.'"

T. B.

THE GIPSY'S RHYME.—The proverb communicated to "N. & Q." of December 30, 1865, is not peculiar to our gipsies, but belongs to our northern district. It is variously spoken, and I give you another version :—

"A man may spare,
And still be bare,
If his wife be nowt, if his wife be nowt;
But a man may spend,
And have money to lend,
If his wife be owt, if his wife be owt."

The south country reader, if he would be correct in his pronunciation, will please to make "owt" and "nowt" to rhyme with *shout*. C.
Newcastle-upon-Tyne.

WARBOROUGH CHURCH.—The following may be worth a place in "N. & Q." :—"LEWD . I . DID . LIVE & EVIL . DID . I . DWEL, Robert Cox, 1616." The above inscription is cut on the tower of Warborough church, Oxfordshire. The words read the same either way. The date of the year is that in which the tower was built.

SIDNEY BEISLY.

Sydenham.

ANTHONY PARSONS: CURIOUS EDINBURGH ADVERTISEMENT, 1710.—The advertiser, Anthony Parsons, amongst other nostrums, specially mentions "the orvietan" for expelling poison. The medicine which Sir Walter Scott, in *Kenilworth*, says was so successfully administered to the Earl of Sussex.

(From the *Scots Postman*, Sept. 21, 1710.)

"In the Hammer-mens-land, at the Magdalene 'Chaple,' near the head of the Cowgate, lives Anthony Parsons, who, in his travels above 30 years in this and other countreys, has attained to the method of curing many diseases incident to men, women, and children; more especially those of the eyes, and according to the best of his knowledge, lets the Patient know if cureable or not.

"*Nota.*—These following medicines and others, usually sold on Stages (with a printed account of their virtue and

uses), may be had of him truly prepared, and cheaper than those that keep stages can afford them :—The ORVIETAN,* famous for expelling poyson, measles, and other infectious distempers. His purging pills, which may be safely taken by young or old in all seasons of the year. His balsam for wounds. His oynment for scalds. Powder to kill worms. A water to stop bleeding, and a water for sore eyes.—*Nota.* He may be spoken with at Mr. Man's, the foot of the Broad Wynd, on the Shoar of Leith, on Tuesday and Saturday, from ten o'clock in the morning till four in the afternoon."

J. M.

EPITAPH ON A CLOCKMAKER IN LYDFORD CHURCHYARD, DEVON.—

"Here lies, in a horizontal position, the outside Case of GEORGE ROUTLEIGH, Watchmaker, whose abilities in that line were a credit to his profession. Integrity was the Main-spring and prudence the Regulator of all the actions of his life. Humane, generous, and liberal, his Hand never stopped till he had relieved distress. So nicely regulated were all his Motions that he never went wrong, except when set agoing by people who did not know his Key: even then he was easily set right again. He had the art of disposing his Time so well, that his Hours glided away in a perpetual round of pleasure and delight, till an unlucky Minute put a stop to his existence. He departed this life Nov. 14, 1802, aged 57, Wound up in the hopes of being thoroughly cleansed and repaired, and set agoing in the next world."

The above, it is said, was written by the man himself. H. T. E.

THE BELLS OF PETERBOROUGH CATHEDRAL.—The following extract from a letter published in *The Peterborough Advertiser*, Jan. 20, 1866, may be interesting to MR. ELLACOMBE and other readers of this journal :—

"Up to the month of April, 1831, there were ten bells in the steeple, and on the 15th of that month five bells were removed, having been sold to the late Mr. Dobson, bell-founder, of Downham, Norfolk: the following inscriptions upon them were copied by me at that time :—

- 1st Bell.—'Cantemus Domino canticum novum,' Henry Penn, Fusore, 1709.
- 2nd.—'Venite exultemus Domino,' William Waring, Present., 1709.
- 3rd.—'Gloria Deo in excelsis,' Richard Cumberland, Præb.; Henry Penn, Fusore, 1709.
- 4th.—'Voce mea ad Dom.,' John Balderston, D.D., Præb., 1709.
- 5th.—'Benedictum sit nomen Dni.,' John Taylor, A.M., Præb., 1709.
- 6th.—'Te decet Hymnus,' Richd. Reynolds, LL.D., Præb., 1709.
- 7th.—'Psallam Deo meo quamdiu sum,' Thos. Ball, Præb., 1709.
- 8th.—'Magnificate mecum Dominum,' John Evans, Præb.; Henry Penn, Fusore, 1709.
- 9th.†—'Et Deum laudamus,' White Kennett, SS.T.P., Decano; Henry Penn, Fusore, 1709.

* "And with these drugs," says Wayland, "will I this very day compound the *true Orvietan*—that noble medicine which is so seldom found genuine and effective within these realms of Europe."—*Kenilworth* (*Waverley Novels*, vol. xxii. p. 244).

† The old 9th bell was cracked in the year 1819, and the present one was re-cast, and used at the opening of the Cathedral, after the restoration, in 1831."

10th.—'Pacem te poscimus omnes, concordie res parvæ crescant,' Richd. Cumberland, Episcop., 1709.

"From all I have been able to learn from old ringers respecting the condition of the bells for many years previous to the sale of the five, only the first six bells were in a ringable condition, and remained so until the year 1812; the great bell being kept in a proper state for ringing at funerals. The original evil appears to have been the hanging of the ten new bells, in 1709, in the frames occupied by the old bells, which were not sufficient to carry the increased weight of metal. The peal of ten was very fine, being of the celebrated 'Rudhall' make, of Gloucester—'Penn' (who cast many peals in this locality) being supposed to have been one of that firm.

"Bourn.

"T. B."

CUTHBERT BEDE.

FOLK LORE OF ST. PAUL'S DAY.—To-day, Jan. 25, has been a lovely day, sunny and mild. A Huntingdonshire cottager said to me: "We shall have a fine spring, Sir. There is an old proverb that says: 'If Paul's Day is fine, it will be a fine spring.'" This appears to be a variation of the prediction in the *Shepherd's Almanack* for 1676, and of the versified proverb that begins with the couplet:—

"If the day of St. Paul be clear,
Then shall betide a happy year."

CUTHBERT BEDE.

Queries.

AMERICANISMS.—I think I cannot be the only English reader of those American tales whose writers are said to have "struggled in at the gates of the heaven of popularity, before they could be closed upon Mrs. Beecher Stowe," who has met with sundry expressions which require translation to be properly understood. Will any of your American correspondents help me to the comprehension of the words in italics in the following extracts?—

"I think we can do without any [bonnets] . . . nice hoods will do as well."

"Two little children in a tenement house."

"Have you made johnny-cake?"

"Her mother stopped in one of the Avenues, and signalled a car."

"The Indian puddings were capital."

"Squirrel cups." [Flowers.]

"Rye mush."

"The poorest of vehicles on runners." [Wheels?]

HERMENTRUDE.

Bartlett gives "stocking-feet" as an Americanism. But the following quotation from Thackeray's *Newcomes* (vol. i. chap. viii.) will show that he is wrong:—

"Binnie found the Colonel in his sitting-room arrayed in what are called in Scotland his stocking-feet . . ."

See also *The Reader*, vol. iii. p. 293.

S. W. P.

New York.

J. BELCHIER.—In the *Pennsylvania Gazette* of May 8, 1755, are advertised—

"Proposals for publishing, by subscription, 'Some Observations upon the Provinces of N. Y., the Jerseys, Penna., Maryland, and Virginia, in 4 Dissertations, &c. By J. Belchier, A.M., Vicar of Barton, England.'"

Was this book ever published, either in England or America? I do not find it in Allibone, which ought to be full in matters relating to America.

ST. TH.

A QUEER COINCIDENCE.—In *The Old Law* (by Massinger, Middleton, & Rowley), Act V., Scene I., the following passage occurs. Gnotho, be it observed, has just been cheated of his expected bride:—

"Cook: What for the bridecake, Gnotho?

Gnotho. Let it be mouldy, now 'tis out of season;

Let it grow out of date, currant and reason;

Let it be chipt and chopt, and given to chickens.

No more is got by that, than *William Dickens*

Got by his wooden dishes."

Mr. Charles Dickens and his *Great Expectations*, with the jilted Miss Havisham, must instantly recur to every mind.

By the way, who was William Dickens of the text, and what is the story of his wooden dishes?

JOHN ADDIS.

Rustington, Littlehampton, Sussex.

"THE COVENT GARDEN MONTHLY RECORDER."

Where can I find any account of this periodical, or refer to a copy of it for June, 1792? There is no copy in the British Museum.

C. G.

GOATS AND THE CATTLE PLAGUE.—Can any of the readers of "N. & Q." give reliable information as to the letter annexed, which I have cut out of a Manchester paper. What (if any) is the superstition? Has it anything to do with the idea of the scape goat, or is there any truth in the matter?—

"Sir,—I send you the following observations, if you think them worth a corner, as a hint to farmers. In days gone by the old farmers were accustomed to keep a goat or two to run about their farmsteads. They had a notion that the goats kept off many diseases from their cattle, and kept them healthy. For some cause or other this old practice has died out; we may go hundreds of miles and not find a goat on the farms. It is very remarkable that hitherto we hear very little of the cattle plague in Wales or yet in Ireland, both places notorious for breeding and keeping goats on the farms. The old farmers looked upon the goat as the doctor among the cattle, as we now look upon the tench among the finny tribe as sort of cure-em-all."—*Manchester Courier*, January 29, 1866.

L. H. M.

GODFREY GOODMAN.—MR. J. POWELL inquires, among others, for the portrait of "Godfrey Goodman, Bishop, 1624." (3rd S. ix. 76.) Would he kindly communicate any particulars respecting him, his birth and origin, his see, and whether he had any relative a judge, as the present writer believes that a member of that family attained a seat on the bench?

X. Y. Z.

MR. GRIMANI.—I have in my possession a book printed in Bath entirely in French. Its title —

"Calepin ; ou, Grammaire Philosophique, ou Esquisse des Mœurs du Dix-Huitième Siècle, ou tout ce que l'on voudra. Composé par M. Grimani, qui n'est ni Docteur, ni Prêtre, ni Académicien. Ouvrage Instructif, Amusant, et Intéressant. 'A la portée de tout le Monde quand il est de mauvaise Humeur, ou qu'il n'a rien de mieux à faire. 'A Bath : Imprimé par S. Hazard, et vendu chez lui, &c. 1792."

Who was Grimani?

SEMPER VIRENS.

Somerset.

INSCRIBED MORTUARY URNS.—A short time since I purchased in Dublin two small but highly ornamented urns of baked clay, which were found last summer in a tumulus near Kildare. One is triangular in form, and has on each side a lozenge-shaped space, in which are *ancient Irish letters*. Two of these spaces are unfortunately so injured that only the terminal letters remain, but the third space is preserved, and in it are the three letters A R T. This is a name frequently met with in Irish MSS. In the next compartment are the letters O and E, the middle of the word being hopelessly defaced. The remaining space is also much injured, so that only portions of the letters remain. The O and E may have formed part of the word *oge* (little); and the urn, which is partly filled with incinerated bones, and measures only four inches in height, may thus have held the remains of Little Art.

But, to keep well clear of conjecture, we have here, I believe, the *first* instance of a mortuary urn bearing a lettered inscription. Should other instances be known, I shall be glad to hear either direct, or through the medium of "N. & Q." The second urn contained either the heart and viscera, or was filled with incense, as it was of different form, and held a black oily substance.

ROBERT DAY, JUNR.

Cork.

INSTRUMENTAL MUSIC IN THE SYNAGOGUE.—Daunev, in his *Dissertation on Scottish Music*, makes the following quotation from the Epistle to Dardanus, attributed to St. Jerome:—

"Synagoga antiquis temporibus fuit Chorus quoque simplex, pellis cum duobus (sic) cicutis æriis, et per primam inspiratur, secunda vocem emittit."

"Pellis cum duabus cicutis æriis," Daunev treats as explanatory of *chorus*, which he translates "bagpipe." It will doubtless strike most readers as something new to hear that instrumental music of any kind, and of all other kinds that of the bagpipe, was in ancient times in use in the synagogue. In modern times, we know that they have introduced the organ.

Is this epistle "attributed to St. Jerome" genuine? And if it be genuine, what is its precise value as an authority?

BOURDON.

Glasgow.

"LIBER DE DIVINIS VIRTUTIBUS."—In a catalogue of books of the time of King Henry VIII., mention is made of "An Englishe booke called *Liber de Diuinis Virtutibus*." Can this work be identified?

A. O. V. P.

J. MASSIE OF WESTMINSTER.—Who was this person? Among the Breadalbane books sold lately here, there was a rather singular and interesting collection of Tracts on the British Sugar Colony, Observations on the Coin of Great Britain, Knowledge of Commerce, Malt and Beer Taxes, Establishment of Charity Houses and Foundling Hospitals, Naval Power of France, New Cyder Tax, Establishment of Marine Forces, &c., 1759-62, collected together in one volume, 4to. They appeared to have been drawn up by him, and submitted to the consideration of the parliament and people of Great Britain.*

T. G. S.

Edinburgh.

GEORGE MORE, ESQ.—Was the abovenamed gentleman the author of a tractate entitled *Principles for Yong Princes* (London, 1629, small 4to), in any way connected with Sir Thomas More? The Chancellor had one son, who married Anne Cresacre, by whom it is said he had five sons: the eldest of whom was named Thomas, who was also married, and had thirteen children: the eldest of whom, being a zealous Roman Catholic, gave over his estate to his youngest brother and took orders at Rome. See Appendix to Singer's beautiful reprint of Roper's *Life of More*, p. 170.

The "principles" are excellent, and evince the learning and research of the writer. He might certainly be a grandson, or more probably a great-grandson of the Chancellor.

J. M.

"MUNIMENTA HISTORIA SCOTICA."—Some time ago it was announced that there was going to be published, and issued under the auspices of the Lord Clerk Register of Scotland, a series of works illustrative of Scottish History, similar to those which are in course of publication under the direction of the Master of the Rolls, pertaining to *The Chronicles and Memorials of Great Britain and Ireland*.

Can any of your correspondents give any information as to this intended series? What is it to consist of, whence are the materials to be got, and who are the parties that have been selected to be the editors of the same? I have not seen any prospectus of such, but it is reported that among the first of the series are to be *reprints on new editions of Father Junius' Critical Essay* (pub-

[* It is surprising that the personal history of this celebrated pamphleteer is unknown. The following notice of his death occurs in the *Gent. Mag.* of Nov. 1784, p. 876: "Died in Holborn, Nov. 1, 1784, Mr. Joseph Massie, well known for his political writings." For a list of his numerous works see Watt's *Bibliotheca Britannica*.—ED.]

lished in 1729); and *Fordun's Scotichronicon* (published in 1727 by Hearne, and also in 1759 by Goodall), &c. Now, although these works be, in the language of the trade, rather *scarce*, yet they are not quite unattainable by the select few collectors of such books. In these circumstances, I humbly think—with all deference—that the government will not give their consent to any such proceedings, for it will be a wasting of the public money. If there be in the repositories of the Commissioners of the Public Records here any valuable manuscripts, public letters, and papers pertaining to an illustration of the affairs of Scotland, which will be an advantage to the country, then by all means let such be printed, now that the Abbotsford, Bannatyne, and Maitland Clubs have ceased to do so; but no *reprinting* of such like works as I have mentioned.

THOS. G. STEVENSON.

Edinburgh.

ORIENTAL GENEALOGIES. — It is very often authoritatively stated that the ancient Jews, like other orientals, even in the present day, were very particular about their genealogies. Having neither among the Turks, Arabs, nor other eastern races with whom I have lived, succeeded in finding evidence of superior genealogical accuracy, although constantly meeting with most pretentious *claims* to illustrious descent, I am curious to learn whether any one can say, from actual knowledge, on what principles the genealogical registers of Jews and other orientals were kept, and also whether any ancient and authentic Jew registers are in existence.

J. B. M.

PURIFICATION OF ADRASTUS.—In the 1st Book of Herodotus (Clio), in the 35th chapter is the following passage concerning the purification of Adrastus: *ἔστι δὲ παρακλησὶν ἡ καθαριστὶ τοῖσι Λυδοῖσι καὶ τοῖσι Ἕλλησι.*

Can you inform me where I can find any information about these ceremonies? W. A. M.

QUOTATIONS.—I have seen somewhere, that an English translation (I think Fawkes's of Apollonius Rhodius) was no better than the wrong side of a piece of tapestry—a simile borrowed from an eminent writer. Can any of your correspondents tell me where it is to be found?

THOMAS E. WINNINGTON.

"The dial spoke not, but it made shrewd signs,
And pointed full upon the stroke of murder."

S. H. M.

"Wordsworth a cowslip fair, but sweet as the rarest in gardens;
And if a common flower, with an Ariel's voice in its calyx."

"The stars grew large with wonder, &
And the round earth trembled to the core."

Will any of the readers of "N. & Q." kindly tell me who are the authors of these lines, and

where I can find the pieces from which they are taken?

ERNEST T. TREDGOLDE.

RANK AND FILE.—What is the original meaning of the word *file*, and when was it introduced in military phraseology? By rank and file is, I believe, meant the corporals, lance-corporals, and privates, composing a company of infantry; but the expression seems to be a misnomer, the real rank of the company, viz. the officers and non-commissioned officers, not being included in it.

J. P.

SWARMS OF FLIES AT TEWKESBURY.—Amongst some MS. materials for a work illustrative of this county, are the following remarkable "extracts," and I shall be obliged if any reader of "N. & Q." can give me a clue to their source:—

"On St. Matthias's Day, February 24, 1575, during the time of the fair, at Tewkesbury, notwithstanding it was a hard frost, a prodigious swarm of flies and bees came down the river Severn, more than a foot thick, that dammed up all the mills on the river; which occasioned great numbers of men to be employed to dig them out! It was supposed that there was heaped up, within the space of a bow shot near an hundred quarters; though no account could ever be come at, or any one who had before seen them, or where they came from."

The following is a cutting from an "old London paper" (qu. what?) of 1681:—

"From Tuxbury they write that, on the 20th past (September), a great Storm of Hail happened there, which was no sooner over, but such Swarms of Flies appeared that the like had not been seen in any modern Age: they continued to fill the Streets for the space of three hours, and then on a suddain tooke wing; and, as it were, wrapping themselves in the Wind, passed on to the Eastward with a humming Noise."

S. R. T. MAYER.

Gloucester.

TREATMENT OF GREAT MEN WHEN UNDER EDUCATION AT THE UNIVERSITIES.—I have formed an impression from reading the lives of our most distinguished men—not mere statesmen or divines—that they were, nearly all, ill-treated by our English Universities, or were dissatisfied with their systems. I may mention Elijah Fenton as an instance of the kind of men who had contempt for University education. Will your correspondents furnish me with a few names either in confirmation or refutation of this opinion? They are few in number.

B. J. T.

THOMAS OF WOODSTOCK.—Can any of your readers inform me what is the true version of the murder of the Duke of Gloucester at Calais, in Richard II.'s reign? Lingard seems to doubt his being smothered by the Earl of Nottingham's servants, which is the common account. I find Gower's *Chronica Tripartita* endorses that report, and also Sharon Turner, vol. v. p. 311.

IGNATIUS.

Queries with Answers.

CLUBS OF LONDON. — Will any of your readers kindly furnish me with information concerning the antiquity, history, regulations, &c., of clubs?

H. R. B.

Queen's House, Greenwich Hospital.

[The history and origin of English clubs is a book yet to be written, although there are ample materials for such a work to be found scattered in our periodical literature, and in the recent Diaries and Biographies of more recent times. With the exception of a few passing allusions by the early dramatists, how very little is known of the "wit-combats" of Shakspeare and Ben Jonson at the club founded by Sir Walter Raleigh. No Boswellian listening spirit has left on record, for the delight and benefit of posterity, "the words so nimble and so full of subtle flame" heard at the famed Mermaid. Of Ben Jonson's Club, called the Apollo, some interesting reminiscences have fortunately escaped the ravages of time. Over the door of it was placed a bust of the poet, underneath which were inscribed, in golden letters upon a black ground, his own verses of salutation to the visitors:—

"Welcome all who lead or follow
To the Oracle of Apollo," &c.

Within the room were hung up the laws of the Club, the celebrated *Leges Convivales*, drawn up by Rare Ben himself in the purest Latinity. An old translation of them, not remarkable for its poetry, is still extant, entitled "Rules for the Tavern Academy, or Laws for the Beaux Esprits, from the Latin of Ben Jonson, engraven in marble over the chimney in the Apollo of the Old Devil Tavern at Temple Bar, that being his Club Room." The ramblers in London will look in vain for the Devil Tavern beneath the shade of Temple Bar; the house, with the modern front, is now the bank of Messrs. Child. The Bust of Apollo and the Rules of the Club are still in the possession of the proprietors of this banking-house.

From the character of the Clubs, as they appeared in the time of Shakspeare and Ben Jonson, it would seem that they were founded for the fellowship of men of learning and genius, who occasionally met for the interchange of ideas over the social glass. Addison, in his interesting paper on the origin of Clubs (*Spectator*, No. 9), has wisely remarked, that "Man is said to be a social animal, and, as an instance of it, we may observe, that we take all occasions and pretences of forming ourselves into those little nocturnal assemblies, which are commonly known by the name of Clubs. When a set of men find themselves agree in any particular, though never so trivial, they establish themselves into a kind of fraternity, and meet once or twice a-week, upon the account of such a fantastic resemblance." Consult also Steele's clever paper on Clubs in the *Spectator*, No. 474.

The origin of Clubs since the reign of Charles II. may be traced to two causes—political partisanship, and the establishment of coffee-houses. Dryden took his chair at Will's; Addison courted the landlady and edited the *Guardian* at Button's; Prior and Garth munched their

mutton-pies at the immortal Kit-Cat; Johnson took his steak at the Turk's Head; and Samuel Rogers wooed the Muse at the "King of Clubs." So again, as at the present day, a man would select his place of resort according to his political principles. The October Club was one of the earliest of the kind, consisting of some hundred and fifty sturdy Tories, chiefly country members of parliament, who met at the Bell, in King Street, Westminster—a street in which Spenser starved, and Dryden's brother kept a grocer's shop. During the reign of Queen Anne, the Cocoa Nut, in James Street, was reserved for Jacobites; while none but Whigs entered the St. James's. The latter house was frequented by Addison, Swift, and Steele, and here it was that Goldsmith wrote his "Retaliation."]

CAGLIOSTRO. — I shall feel much obliged if you will kindly furnish me with a list of books giving any account of Cagliostro. There was a novel published under the title of *Cagliostro; or, the Charlatan*. By whom was it written, and is a copy easily obtainable? I have consulted many booksellers' catalogues without success.

PAUL A JACOBSON.

West Derby.

[The novel is entitled *Count Cagliostro; or, the Charlatan*, a Tale of the Reign of Louis XVI., 3 vols. Lond., Bull, 12mo, 1838. It was published anonymously, but is the production of Mr. T. A. James. The real name of this prince of impostors was Joseph Balsamo, of whose life, adventures, and character, Thomas Carlyle has given an excellent sketch in his *Critical and Miscellaneous Essays*, iv. 341-430, edit. 1840. Consult also Dumas' *Memoirs of a Physician*, 2 vols. 12mo, 1851, and Chambers's *Book of Days*, i. 753. Two separate lives of this queer character are mentioned by Watt: (1) *The Life of Comte Cagliostro*, Lond. 1787, 8vo; (2) *The Life of Count Cagliostro*, containing the singular and uncommon adventures of that extraordinary personage, from his birth till his imprisonment in the Castle of Angelo, &c., Lond. 1791, 8vo. The following work in Italian is extremely rare: "Compendio della vita e delle gesti di Giuseppe Balsamo, denominato il conte Cagliostro, che si è stratto del processo contro di lui formato in Roma l'anno 1790, e che può servire di scorta per conoscere l'indole della setta de' libri muratori, Roma, 1791, nella stamperia della rev. camera apostolica," in 8vo. There is a French translation of this work, entitled "Vie de J. Balsamo, connu sous le nom de Conte Cagliostro, extraite de la Procédure instruite contre lui à Rome, en 1790; traduite d'après l'original Italien, et ornée de son portrait. Paris, 1791," 8vo.

Mr. Carlyle, in his graphic sketch of this notorious charlatan, thus describes the impression made on him by his portrait: "One of the most authentic documents preserved of Joseph Balsamo is the picture of his visage. An effigy once universally diffused in oil-paints, aquatint, marble, stucco, and perhaps gingerbread, decorating millions of apartments. Fittest of visages, worthy to be worn by the quack of quacks! A most portentous face

of scoundrelism: a fat, snub, abominable face; dew-lapped, flat-nosed, greasy, full of greediness, sensuality, ox-like obstinacy; a forehead impudent, refusing to be ashamed; and then two eyes turned up seraphically languishing, as if in divine contemplation and adoration; a touch of quiz, too; on the whole, perhaps the most perfect quack-face produced by the eighteenth century."]

CHULKHURST: THE BIDDENDEN MAIDS.—I have a modern terra cotta model of a monument, or figures, in alto-relievo. The figures are those of two females side by side, very grotesque, and *très en bon point*. The head of each is surrounded by a halo, and from each ear pendants of huge size. Over the heads, in a double line, is this title—ELISANMARY CHULKHURST. On the body of the right-hand figure, and very legible, is ^A34 in the

left figure, IN. There is also an inscription at the ^y1100

foot, but much defaced. I can, however, decipher the middle figure as DDEN [Qy. Biddenden Maids.]

I should like to know something about the model and the Chulkhursts. GEORGE LLOYD. Thurstonland.

[The terra cotta would seem to be a copy of the Biddenden cake, of which there is a woodcut in Hone's *Every Day Book*, ii. 443. About a thousand of these cakes are given away on Easter Sunday afternoon after service. The figures are said to represent the Biddenden Maids, Elizabeth and Mary Chulkhurst, who were born at Biddenden, A.D. 1100, joined together by the hips and shoulders, and lived in that state thirty-four years. Hasted, in his *History of Kent* (ed. 1790), traces the bequest of "the bread and cheese land," the yearly rents of which are distributed in the manner we have described, to the gift of two maidens of the name of Preston; and states that the print on the cakes, which represents two widows, recipients of the charity, had been an addition made within the last fifty years.

We confess that this explanation does not seem to us to be satisfactory. Why the name of Elizabeth and Mary Chulkhurst should have been inscribed on cakes given by the Prestons is far from clear, and we think the subject well worth the attention of some of the Kentish antiquaries. Hasted refers to a suit relative to the lands in 1665. A careful examination of the records might throw fresh light upon what is certainly now very obscure and unsatisfactory.]

"THE PRIVATE THEATRE OF KILKENNY."—I have a copy of a privately-printed volume, entitled *The Private Theatre of Kilkenny*, &c., 4to, 1825. I understand that some portraits were subsequently engraved to illustrate the work, and that they are to be found in a few copies. Can you aid me in ascertaining how many portraits were issued, and of whom? and where may I find any

bibliographical particulars of this uncommon volume? I have examined *The Proceedings of the Archaeological Society*, but without success.

ABHBA.

[This volume contains portraits of Richard Power, Esq., Right Hon. H. Grattan, John Lyster, Esq., George Rothe, Esq., Humphrey Butler, Esq., Thomas Moore, Esq., James Corry, Esq., Miss Smith (now Mrs. Bartley), and Miss Walstein—all performers at that theatre. The portraits were all privately engraved for this work. In the *Edinburgh Review* (xlv. 368) is an interesting paper on private theatricals. "With the theatricals of Kilkenny expired the last faint remains of what may be called the social era in Ireland. In the list of the actors at Shane's Castle, in 1785, there occurs one name, which, in the hearts of all true Irishmen, awakens feelings which they can hardly trust their lips to utter—Lord Edward Fitzgerald." *Vide Martin's Catalogue of Privately-Printed Books*, edit. 1854, p. 333.]

SCOTCH LAW.—The discharge to executors concludes with these words, "Against all deadly as law will." What is the meaning, and what words are omitted? E. C. B.

[These words occur in the clause of warrandies, by which the granter secures the grantee against challenge. The Latin form is "contra omnes mortales." There are no words omitted.]

Replies.

CAMBODUNUM: "COH. IIII. BRE."

(3rd S. ix. 12, 87.)

The cohort (No. 4) on the tiles was that of the Bremecenses or Bremenenses, who are recorded in the *Notitia Imperii*, as also the station in which they were in garrison; foreign levies from what is now the Dutchy of Lower Saxony, situated between the Elbe and Weser, like the Tungri of Liege or the "Equitum Dalmatarum sub dispositione Ducis Britanniarum," &c., and a great number of other foreign auxiliaries from all parts of the empire—all recorded in the *Notitia I. Provinciarum* of the successors of Theodosius. Bretonacæ is supposed to have been Overborough or Ribchester, placed by others at Coccium, but has no reference to the tiles in question.

Cambodunum Ptolemæi, (*perperam*) Camolodunum, and also in Bede, *diviso vocabulo*, Campodunum, not far from the Calders' right bank, near Almondbury, sited on a tolerably lofty eminence, with a triple row of bulwarks, is supposed to be the Antoninian station of the name, judging by the distances given from Mancunium (Manchester) and Calcaria (Tadcaster). It is noticed in Camden's *Brit.* The *Itinerary of Antoninus* (Caracalla?) also records: Bremenium, a city of the Otadeni (Northumberland and Durham). Qy. Rutchester?

In that valuable, but sadly heterogeneous jumble of geographical names and denominations, the compilation or chorography of the anonymous Ravennas of the seventh century, whose work was evidently transcribed from a very defective Greek MS. and translated by a very second-rate Greek scholar, whoever he was (book v. s. 31), occurs, among a host of old stations in Britain (several of which are repeated over again, in a new guise sometimes), the garbled euphuism of "Bre-stenati Veteranorum," evidently meant for Brementenacum, preceded by "Olerica" if not Olicana, old Carlisle or Elenor' (Olenacum), or perhaps Ilkley; Derventione (station on Derwent) Ravonia, probably Ravenglass in Cumberland, on Esk, or some other place; and also by Pampocalia (also Calcaria), Tadcaster; succeeded by Valteris (evidently Verteris); Brough, Bereda (Voreda); Penrith, Lugubalum (Carlisle); all in a charming incoherent jumble. But what could be expected from a MS. which transforms Durobrivis into Durobisin (Rochester); Uriconium Cornavorum into Utriconion Cornoninorum (Wroxeter); Tripontium into Trimuntium (Rugby); Isca Damnoniorum into Scadum Namorum, and Scadomorum (Exeter); Petuaria on the Humber into Decuaria (Brough); which gives Medio Nemeton for Nemetotenacum (Launceston), and yet Credigone for Crediton?*

The British levies in the Roman armies were generally denominated Brittones; e. g. at Schlossau, in the Odenwald-Baden, on an altar (v. Knapp's *Römische Denkmäler des Odenwaldes*)—"Fortunæ sacrum Brittones Triputienses," &c., *sub curâ* Titi Manitii. So also at Amorbach, Nymphis, N. (numerus), Britton. Triputien., *sub curâ* M. Ulpi Malchi. (Malchius being in charge of the detachment or company in the absence of the officer in command, as Manilius of the other.) Triputium was meant for Tripontum, Rugby, Warwickshire.

Camden gives a similar one, and the *Notitia* notices a "Cohors Britonum in Egypto." *Bre* and *Bri* are not convertible, although in Greek *Βερδωνοι* occurs continually. Let us not forget the prowess of the British legions, recorded in Herodian's third book of *Hist. Rom. Imp.*, treating of the career of the Emperor Severus, wherein, speaking of the British levies, who fought under the standard of Albinus, he highly lauds their valour,

* Like the Peutingerian Table or map, although a mere map of *recondite olla podrida*, murdering the classic Latin, the compilation of the Ravenna monk affords a myriad of important glimpses into the past; and like the cosmography of Æthicus, the *Excerpta* of the orator Julius Honorius (of geographical names), Pomponius Mela *de Situ Orbis*, the voyages of Hanno, and of Arrian, is a valuable brand plucked out of the burning; baffles the Althæa of obscurity, and gives a new life to the new Meleager, demigod of research, and to the resuscitation of what has long been buried and lost.

and says that they were not at all inferior to the Illyrians in courage and bloodthirsty spirit; that they sung warlike chaunts and carols. And all we can regret is that Severus, receiving a reinforcement, gained the battle against his rival, who lost his head as well as his purple; and that Lugdunum (or Lyons), near which the action was fought, was sacked and burnt by the victors. Alas! for the birth-place of Augustus, and the reminiscences of M. Plancus! &c.

Apropos of Bremenium, turn we to the altar found at Lowther, Westmoreland, to the Deæ Matres long ago, which ought to be read "Deabus Matribus Bramæ Vex(illatio) Germa(norum) P. V. R. D. (pro voto reddito), Pro Salute, R. fûs. L. M." (lubens meritò).

Then the Bremeners are again recorded. Brama was properly their town; had been erroneously read Tramai by Schedius, also Tanarus; and the learned John Selden, a few pinches of whose sacred dust—of him who wrote of antiquities and laws, and was a supporter of the policy of Cromwell, distinguished for patriotism, for Hebraic and oriental literature—were lately dug up in the Temple Cemetery, found the subject of their altar so knotty that he dismisses it with—"Quid sibi vellet Tramai, ne hariolari quidem ausus sim."

Probably the Bremen auxiliary troops founded our Bremenium actually, and assigned their own appellation to the new colony among the conquered Ottadani of Britain, at Rutchester.

BREVIS.

Heidelberg.

LEGEND OF ST. NICHOLAS.

(3rd S. ix. 30.)

Several years ago I met with this ballad in the French journal, *L'Illustration*, where it appeared with spirited embellishments, set to music by M. J. J. Debillemont. Being pleased both with the verse and the music, I made a translation, which I think is, at least, as literal as that which has appeared at the above reference, and may be worth preserving in "N. & Q.:"—

Once upon a time, long past, I ween,
Three little boys went out to glean.

At night a butcher's shop they see:
"Good butcher, can you lodge us three?"
"Come in, come in, my little men;
Here's room and plenty for you then."
No sooner were they in, but he,
The cruel butcher, killed all three:
He cut them up in pieces small,
And in a tub he salted all.

Saint Nicholas, seven years after, came,
And to the butcher said the same:
"Good butcher, have you room for me?"
"O yes, come in, and you shall see.
There's room, and plenty of good cheer;
Come in, good Bishop, welcome here."

The stairs he quickly mounted up,
And sat him down, prepared to sup.
"Here's ham, pray would you like a slice?"
"No ham for me, it is not nice."
"Then will you have a piece of veal?"
"Oh no! it is not meat genteel.
I want," said he, "some salted child,
Seven years in pickle, sweet and mild."
No sooner this the butcher heard,
Than off he started at the word.
"Good butcher, stay, and do not fly;
Repent, and God will hear your cry."
Then near the tub St. Nicholas drew,
He tapped the lid, and off it flew.
"I have slept well," was one boy's cry;
Another answered, "So have I."
The third called after in a trice,
"I thought I was in Paradise."

I think there can be no doubt that the intention of the author was to represent the ease with which the saint wrought the miracle of resuscitating the three boys;—that he merely laid three fingers upon the edge of the tub, when the lid was raised, and the children rose to life, and began to speak.

I have introduced the cover of the tub, as it was not likely that the butcher would have left a tub with such contents open; and the illustration in the French journal shows the cover as just fallen off. In the translation from Florence, the children are made to speak in the present tense, "I sweetly rest," and so on; but the original speeches are all in the past tense, "J'ai bien dormi," &c.; and surely when the boys were alive and wide awake, they would speak of having rested, and dreamt that they were in Paradise.

F. C. H.

THE "DECAMERON" AND THE "BAHAR-DANUSH."

(3rd S. viii. 518.)

The *Bahar-Danush* was not translated before the *Decameron* was composed.

The stories in the *Decameron*, which resemble those in the *Bahar-Danush*, were taken from the *Kalilah and Dimnah* of the Rabbi Joel, A.D. 1250, which was translated into Latin by John of Capua, or from that of Symeon Seth, A.D. 1080. These are translations of the Arabic and Persian *Kalilah and Dimnah*, which in turn was a translation of the *Pantschatantra*, made about 540. The date of the composition of the Sanskrit *Pantschatantra* is unknown. Many of the stories contained in it are also found in the *Mahābhārata*, *Hitopadesa*, *Somadeva*, &c.

Thus: Boccaccio's tale, *Decam.*, iii. 2, occurs in John of Capua's version of the *Pantschatantra*; also in *Bahar-Danush*, ii. 293, in *Anvár-i-Suhaili*, 219; in the *Livre des Lumières*, 167; *Cabinet des Fées*, xvii. 376; Loiseleur-Deslongchamps, *Essai*, p. 44, note 1; Le Grand d'Aussy, Méon, &c.

Boccaccio's *Decam.*, iii. 10, is in *Pant.*, iii. 16; in *Çukasaptati*, 20; in the *Siddi-Kür*, xi.; a Mongol version of the *Vetālapancaviṅcati*; *Somadeva*, xv. 30; also in the *Thousand and One Days*; and in Europe in Méon, Le Grand d'Aussy, Dyocletian, &c.

Boccaccio's *Decam.*, iv. 2, is the same as *Pant.*, i. 5, and resembles *Bahar-Danush*, ii. 288, "the Wooden Bird," and iii. 68, "the Flying Throne." To this is akin also the enchanted horse of the *Thousand and One Nights*, and a tale in the *Thousand and One Days* (*Cabinet des Fées*, xv. 37); *Somadeva*, xii. 152; *Siddi-Kür* (Bergmann, i. 257). It is found in numerous mediæval romances, amongst others it has crept into the popular tale of Doctor Faustus, but much corrupted.

Boccaccio's *Decam.*, vii. 8, is in *Hitopadesa* (Max Müller, p. 60); *Çukasaptati*, 26; *Tūtīnāmeḥ* of Nachsebi; and found its way into Europe through Symeon Seth's *Kalilah and Dimnah*, cap. vi.; but it is not in the extant Sanskrit editions. It is also in *Sindibad-Nāmeḥ* (*Asiatic Journal*, 1841, xxxvii. 5). In Europe the story appears in the *Gesta Romanorum*, in Peter Alfons' *Disciplina Clericalis*, in Le Grand d'Aussy, and in the *Cent Nouvelles Nouvelles*, &c.

Boccaccio's *Decam.*, vii. 8, is in *Pant.*, i. 4. It occurs also in the *Vetālapancaviṅcati*, from whence it passed into the Mongol *Siddi-Kür* (Bergmann, *Nomadische Streifereien*, i. 328); in *Somadeva*, and in the Tamul *Vedāl Cadai*, 6; in the Hindi *Bytal Puchisi* (Calcutta, 1834, p. 47); in the *Bahar-Danush*, ii. 48. In Europe we find it in Le Grand d'Aussy, in Barbazan-Méon, in the *Gesamt Abenteuer*, &c.

Boccaccio's *Decam.*, vii. 9. John of Capua gives this story, but it seems to be taken from *Sendabar*, and not from the original *Pantschatantra*. It is found also in the *Thousand and One Nights*, in the *Sindibad Nāmeḥ*, and in *Tūtīnāmeḥ*.

S. BARING-GOULD, M.A.

Horbury, Wakefield.

EMENDATION IN SHAKESPEARE'S "JULIUS CÆSAR."

(3rd S. vii. 315, 360.)

"For if thou *path*, thy native semblance on."

Act II. Sc. 1.

As two or three new readings of this line have been proposed and defended in your columns, permit me to give my reasons for the change of *path* into *parle*, a change lately communicated to the Cambridge editors. The conspirators would persuade Brutus to join them, and have been announced as awaiting admission. This intent, this business of theirs with him,—the business of the conspirators with non-conspirators; namely, to talk them over to their faction,—and they are

compelled to do so in the dead of night, and muffled. These considerations occupy his mind during the few moments left for self-communing, and are suggestive of thought to him. The walking abroad of the conspirators only presents itself as incidental to their efforts to persuade, and hence is not expressed in words, not even in "when evils are most free."

The first impulse of his more honest mind is to recoil from the idea of conspiracy, and its hidden falseness. Accordingly his first expressed thought is that Conspiracy is ashamed to show its face even at night, and to those whom it would gain over. As evidencing also how Shakespeare would impress this characteristic fearfulness of detection on his audience, it may be noted that he afterwards brings in the conspirators still muffled, so that Brutus is obliged to ask—"Know I these men?"

This natural and unbidden fear of discovery mingles also with Brutus' dislike, and with his knowledge that the foulest conspiracy will endeavour to cloak itself in a robe of righteousness; and hence he uses the word *dangerous*, and then adds, "If it be so at night, how canst thou, Conspiracy, go securely about thy business by day; how persuade some, and escape detection from others, when all could see and watch thee; so abhorrent a form would win none, but betray its true nature even if masked in the darkest obscurity of a cavern. Following on this, and as his foregone conclusions and the supposed good of the result overcome his first instinctive repugnance, is the bolder answer to his fear. If I must do evil that evil may be destroyed and good ensue, be it so; but, O Conspiracy, since not even the blackness of hell could shroud thee from detection wert thou in thy naked deformity (thy native semblance only being on), to parley and try to gain over adherents seek no hiding-place, but mask thyself boldly in smiles and affability."

These considerations seem to arise so naturally out of the circumstances, that it is almost a weakening of the argument to add, that the mask of smiles and affability is exactly that which Brutus afterwards recommends to his co-conspirators, and which he, the friend of Cæsar, must perforce wear. As at other times, the honestest man becomes the best and most unscrupulous plotter when he has once adopted as his political creed, that the end sanctifies the means.

B. NICHOLSON.

CHEVY CHASE BALLAD AND THE BLACK DOUGLASES.

(3rd S. ix. 61.)

It is quite surprising at this time of day to see the errors committed, even in publications of such note as the *Saturday Review*, respecting Scottish

genealogical history. I do not trespass on your space to discuss the connection between Otterbourne and Chevy Chase, which has occupied the attention of such men as Bishop Percy and Sir Walter Scott, and, as you remark, been ably treated in the *Book of Days*; but to correct the mistake in the *Saturday* of Dec. 2 (whether due to the reviewer, or to the author of *The Agnews of Lochnaw*, does not appear), in asserting that "the Black Douglas, *natural son* of the Douglas who fell at Chevy Chase, seized his father's earldom."

It is quite true that the successor to the earl killed at Otterbourne was a *natural son*, but most certainly not of this earl, but of his grand-uncle, the "good" Sir James, the friend of Bruce, who fell in Spain on his famous mission with his master's heart to the Holy Sepulchre. And so far from "seizing" the earldom, the personage in question, Archibald Douglas, Lord of Galloway, "succeeded" to it under the (now) well-known entail of the earldom of Douglas made in 1342 (long before Otterbourne), and confirmed by David Bruce by charter, dated 29th May of that year.

This Archibald, known by the sobriquets of "Archibald the Grim" and "Black Archibald," was a most distinguished and historical character. He had a charter from David Bruce, in 1369, of the crown lands in Galloway; was also Warden of the West Marches, lived to a great age, and lies buried in the choir of the Collegiate Church of Bothwell, Lanarkshire, founded by himself on October 10, 1398. He is often mentioned in the pages of Froissart, who was a contemporary, and knew him well; and Bowmaker, the continuator of Fordun, depicts him (lib. xv. c. 11) in a description evidently drawn from life, as "the first Scotsman of his time," adding, "that he held churchmen in great estimation"—a fact evidently highly appreciated by the historian.

It is equally true that the Douglas of Otterbourne had a natural son; in fact, he had at least *two*; one of whom, William Douglas of Drumlanrig, was ancestor of the Queensberry family; the other, Archibald Douglas, who is said to have borne his father's banner at Otterbourne, founded the highly respectable family of Douglas of Cavers, in Teviotdale, long hereditary sheriffs of that district; but neither of them ever dreamed of seizing the earldom of Douglas, already settled on the potent Lord of Galloway.

As all the above information is to be found in Hailes's *Annals*, and in the various works of our distinguished Scottish antiquary John Riddell, it is unpardonable in the *Saturday* reviewer, if the error is his, and much more so in the author of *The Agnews of Lochnaw*, if he be the responsible person, to have made the above blunder, which the slightest perusal of the above works would have enabled him to avoid. ANGLO-SCOTUS.

THE CROSS (3rd S. ix. 59.)—The exact proportions of the Latin cross, otherwise called the Calvary, or Passion Cross, are that the stem should be four times the length of one of the arms, or of the top part rising above them. Those of a Greek cross are, that the four projecting parts should be of equal length.

Not possessing a very extensive series of the *Gentleman's Magazine*, I am unable to indicate any volume or number containing an article on the pre-Christian cross. But I can confidently refer the inquirer to the very curious and valuable treatise of Justus Lipsius *De Cruce*, where he will find described and illustrated every kind of cross, whether *pre* or *post*-Christian. F. C. H.

HUMAN FOOT-PRINTS, ETC., ON ROCKS (3rd S. ix. 39.)—I have heard it said (though I cannot vouch for the correctness of the assertion) that there is a foot-print on a rock by the sea side in the island of Malta. Tradition declares that this mark was made by St. Paul, when he stepped on shore.

I have seen it mentioned (but I forget where now) that the rock on which William III. placed his foot, when he stepped out of the boat and landed at Torbay, bears a similar mark. The idea appears to be an ancient and a wide-spread one. I mention these two instances from hearsay. I can, however, point to another which I have myself seen, and in which I placed my own foot. The visitor who explores St. Michael's Mount, Normandy, is sometimes led by the guide all round the Mount on the sands, if the tide is low enough, in order to examine the features of that singular place all round. Having arrived there, June 9, 1852, I slept at the little hotel, and the next morning explored. Towards the north-west side of the Mount, there is a rock rising a little out of the sand, on which there is a foot-print. I think it is nearly under what are called Montgomerie's door and steps. I omitted to make a note of the story connected with this foot-print. I cleared the sand out of it washed in by the tide. The print is small; smaller than a full-grown person's foot (to the best of my remembrance), after trying my own in it, and not very well-shaped. Whether it is merely a natural, or accidental hollow in the stone, or was originally cut there, I could not say. No tool marks would be visible now, for the action of the tides has smoothed the surface of the stone. The hollow may be about an inch deep. The rock is of primary formation; in short, granite. It would be interesting to collect instances of such foot-prints on rocks, with the legends attached to them.

P. HUTCHINSON.

PET NAMES (3rd S. ix. 13.)—There is nothing simpler than the reason why pet names (especially of women and children) are commonly dissyllabic. It is because they are used in the

diminutive form, which compels the use of another syllable. Thus, a man named Francis is rightly called *Frank*, for brevity's sake; but *Punch*, also rightly, makes a bathing-woman say coaxingly to a boy: "Master *Franky* would not cry, no, not he! he'll come to his Martha, and bathe like a man!" There is certainly a "philosophy in this;" for diminutives, in most languages, express *endearment*: and we no more "copy a Semitic use" in this respect, than we "copy" a Dutch one. I add a very apposite quotation from the *Manse of Manseland*, translated from the Dutch by T. Keightley, 1860, Preface, p. viii. :—

"Like the Lowland Scotch, it (the Dutch language) loves *diminutives*. The Dutch *je* (ye), after vowels *tje*, answers to the Scottish *ie*, as *wijffe*, *wifie*."

For a fuller account of the use of diminutives, see *English Cyclopædia*, article LANGUAGE; where much may be learnt about *puella*, *heroína*, &c.

The instance of the word *woman* has nothing to do with the subject: it is a *compound* word, not a *diminutive*, as may be learnt by consulting any English dictionary—such as the *Imperial Dictionary*, for instance. Formerly *men* and *women* were called, in old English, *weapon-men* and *weaving-men* (*wapman*, *wifman*), as *e. g.* in the old "Anglo-Saxon" version of the Gospels, St. Matthew xix. 4; see Dr. Bosworth's new edition.

WALTER W. SKEAT.

22, Regent Street, Cambridge.

THE ITALIAN ST. SWITHIN (3rd S. viii. 453, 508.)—F. C. H. is perfectly correct in his statement, that these weather prognostics refer rather to the seasons than the festivals; or, as I should put it, refer to the almanac and not the *Acta Sanctorum*.

I must, however, entirely dissent from his idea of their being *superstitions*. They are nothing more nor less than maxims of folk lore, which embody the experience of centuries.

The days to which these prognostics attach vary in different countries, according to their climates.

In Scotland, they are the festivals of the Translation of St. Martin and of the Holy Cross. As the former falls on the 3rd of July, and the weather for the forty days thereafter has a great deal to do with the young brood of grouse, I have often watched it, and can from many years' experience testify to the truth of the adage; although there were, of course, occasional exceptions.

Our Scotch shepherds, who are wonderful judges of the coming weather, owing to their being so much in the open air, always despair of a favourable change till the next new moon.

GEORGE VERE IRVING.

HUMAN SKIN TANNED (3rd S. ix. 89.)—I rather think H. C.'s allusion should be to the Capuchin

Convent at Palermo. At this convent, amongst a vast concourse of these erect mummies, reclines, in a large trunk, the mummy of a nobleman, dressed in his marriage clothes (which is noticed by Addison in the *Spectator*), as told to us by the attendant. I speak of about sixty years ago.

J. S.

Stratford, Essex.

A TAILOR BY TRADE (3rd S. vi. 26, 76, 484; vii. 25.)—Some time since inquiry was made as to the proper meaning of "a tailor by trade." At length I have discovered it by practical experience in the Potteries: the place from which I transmit this reply has itself a population of nearly fifteen thousand, and yet there is not a tailor in it; nevertheless there are several tailors by trade. The word tailor is of French extraction, as are nearly all our words characteristic of higher civilization; *tailleur*, to cut, and in German, *schneider*, a cutter. I have been told, for example, by a Manchester warehouseman in town, that he would give a *cut*, meaning a quantity of cloth sufficient for a coat or suit, as I might have occasion; *trading* or dealing with me as if I were a tailor by trade, to the prejudice of such capitalists. My coat recently showed evidence of wear and tear, insomuch that, being far from home, I went to a tailor by trade and bought another. I then left my old one to be mended, when the *tailor-by-trade* said, with an air of dignity, that there was no *tailor* in the place, but that, perhaps, he could get it done at Burslem; certainly, however, failing that place, at Stoke. A more wretched botch of mending [tailoring *proper*] I consider impossible, and I returned my non-amended coat to be sent to some higher branch of the sartorial art. At length it was returned as a perfect gem, in the view of the tailor-by-trade, but which I have never worn since, and have not the courage to appear in at the west end. In a recent life of the truly great President of the United States, it is said that when Johnson was jeered at in one of the American parliaments (why cannot we have parliaments in every county?) on the ground of his original calling, he said that "Adam was a tailor-by-trade." I deny that Adam was either a tailor *simpliciter* or a tailor by trade. He and his wife only tacked or held fig-leaves together (not *sewed*); *non constat* that Adam was even an amateur tailor, still less that he was a tailor *simpliciter* = a working needle-man under a small capitalist; and it is certain that he was *not* a *tailor by trade*, since he did not go to a dealer for cloth, shears, thimble, &c., and sell to the public as a tailor by trade. One sort of tailor goes out to work in the country as a woman's dressmaker does in town; the tailor by trade, *ex vi termini trado*, delivers his suit for a consideration, as any other distinguished merchant of the Merchant Tailors' Company, in the city of London.

T. J. BUCKTON.

SOLON AND CHILO (3rd S. ix. 13.)—In Plutarch's *Symposium* the seven wise men deliver their opinions, *seriatim*, as to the best state in which a democracy can be. Solon begins:—

Δοκεῖ μοι πόλις ἄριστα πρᾶττειν καὶ μέλιστα σέξαι δημοκρατίαν, ἐν ᾗ τὸν ἀδικήσαντα τοῦ ἀδικηθέντος οὐδὲν ἦγρον οἱ μὴ ἀδικηθέντος προβάλλονται καὶ καλᾶζουσιν.

Chilo, who comes last, says,—

Τὴν μέλιστα νόμον, ἥκιστα δὲ ῥητόρων ἀκούουσαν πολίτειαν ἄριστον εἶναι.—*Septem Sapientium Convivium*, c. xi. t. i. p. 608, ed. Oxon, 1795.

For "Chilo" see Smith's *Classical Dictionary*, or any other. H. B. C.

U. U. Club.

NOTES ON FLY-LEAVES: PETER BELL (3rd S. ix. 66.)—

"Reynolds, too, was 'the wicked varlet' who, in 1819, anticipated the genuine *Peter Bell* of Wordsworth by a spurious *Peter Bell*, in which were exhibited and exaggerated the characteristics of Wordsworth's earlier *simplicitas*."—*N. & Q.*, 2nd S. ii. 274.

I knew Reynolds, and often talked to him about *Peter Bell*. Wordsworth's poem had been advertised, but its publication was from time to time put off. Some literary men were guessing at the cause of this delay, and one said, "Wordsworth is keeping it back to elaborate." "Elaborate!" said Reynolds, "I'll see if I can't get one out before him." He set to work that afternoon, and sent his poem to the printer the next evening. I think it was out about a fortnight before Wordsworth's. Reynolds was a great admirer of Wordsworth, and though rather averse to continuous exertion, had read through *The Excursion*. Up to the publication of *Peter Bell*, they were literary friends, and occasionally exchanged letters. The joke annoyed Wordsworth, who gave up the acquaintance. FITZHOPE KINGS.

Garriek Club.

Did not the parody referred to by X. Y. Z. appear (I think first) in *Blackwood's Magazine*? The Blackwood wits were always girding on the Lake poets, and Byron was most dishonest in his ridicule, for he borrowed much from both Coleridge, Wordsworth, and Southey. SILAX.

ALM OF WINE (3rd S. ix. 34.)—This word, of which your correspondent J. DYKES C. asks the meaning, is undoubtedly an *aum*, or *aume*, a well-known Dutch measure of wine. The Latin *ama* is a word not unknown to ecclesiastics (see Du Cange). I have a MS. "Evangelium" of the fourteenth century, formerly belonging to the collegiate church of St. Peter, at Liege, in Belgium, which appears to have been the book used for swearing in all the members of the chapter, as it contains the oaths taken by the dean, prebendaries, and canons, upon their admission. In the oath to be taken by the *dean* I find the following clause:—

"Item juro quod—solvam capitulo unam Amam boni vini."

Thurles.

H. COTTON.

EMIGRATION TO SOUTH AMERICA (3rd S. ix. 35.)—The best recent book on South America, that I know of is the late Charles Mansfield's *Letters from Paraguay*, published ten or twelve years ago. Mansfield, whose scientific skill and natural ardour are well remembered, writes enthusiastically as to what the regions of the Paraná might become, if they were colonised by Englishmen.

Mr. T. W. Hinchcliff's recent book on the same countries is also, I believe, a good one.

As to Chili and Peru, there are, for instance, Mr. S. S. Hill's *Travels*, and those of Mr. C. R. Markham, the botanist.

A. J. M.

THERE IS NOTHING NEW (3rd S. ix. 33.)—The original woodcut, from which the engraving in Sir John Mandeville's *Voyages and Travels* is exactly copied, is to be found in the *Nuremberg Chronicle*, 1493, fol. xii. It is the last print but one on the left-hand side of the page. There is nothing in the text about the monster using his foot as a sun-shade, though he is clearly doing so.

The words are: "In Ethiopia occidentali sunt unipedes, uno pede latissimo tam veloces ut bestias insequantur."

Since writing the above note, I have ascertained that a German translation of Mandeville, by Otto von Demeringen, appeared in 1483. The *Nuremberg Chronicle* was completed in 1493, but the first part of it was published eight years previously: so that the 12th page must have been printed in 1485, just two years after the German edition of Mandeville. I do not know whether this was an illustrated work. If it was, the print of the one-legged man may, after all, have originally appeared in Mandeville. Query, Was this so?

The first edition of Mandeville, I fancy, was an Italian one; printed in Milan, in 1480. A glance at these two editions would settle the question as to the original woodcut.

H. C.

Workington.

Under the heading "There is Nothing New," it is remarked by MR. GEORGE C. BOASE that in the *Fun Almanack* for 1866 "there is a woodcut of a gentleman lying on the ground, who has so large a foot that, when he holds it up, it completely shades his face from the sun." Sir John Maundeville is then quoted by MR. BOASE as writing to the same effect about certain men "in Ethiopie." This fable is very much older than Sir John Maundeville's *Voyage and Travayle*. It appears in *The Birds* of Aristophanes, a comedy brought out in the year B.C. 414 (πρὸς δὲ τοῖς Σκιάποσιν ἄμνη τις ἐστ', vv. 1553-1554). It appeared again in the

Voyage round Asia (Περὶ πλοῦς Ἀσίας) of Ctesias the historian (who, according to Diodorus Siculus, *Hist.*, ii. 32, was, on account of his knowledge of medicine, kept in honourable captivity at the Persian court, B.C. 401-384), as quoted in the *Lexicon* of Harpocration (who flourished about A.D. 350), under the word Σκιάποδες. It appears again in Pliny the Elder's *Natural History* (which was completed in A.D. 79). I give the dates, as perhaps some readers of "N. & Q." may like to have them supplied.

Grotesque woodcuts, representing specimens of the shade-footed men, of

"men whose heads

Do grow beneath their shoulders,"

and of other such-like fabulous monstrosities, may be found in *Le Magasin Pittoresque* (published at Paris, and edited by M. Edouard Chardon) for 1843, tome xi. pp. 139, 140, under the heading "Erreurs et Préjugés, Sauvages, Imaginaires, Cosmographie du Moyen Age et de la Renaissance."

JOHN HOSKYNs-ABRAHAM.

THE COTSWOLD SPORTS (3rd S. ix. 100.)—The contribution of Ben. Jonson is terse and characteristic. It appears to have escaped the notice of his editors, and has fair claims to repetition. The first line may be held to require emendation, a point which shall be left to the decision of critical readers.

"An epigram to my jovial good friend Mr. Robert Dover, on his great instauration of his hunting and dancing at Cotswold."

"I cannot bring my muse to drop vies
Twixt Cotswold and the Olympic exercise,
But I can tell thee, DOVER, how thy games
Renew the glories of our blessed JAMES:
How they do keep alive his memory
With the glad country and posterity;
How they advance true love and neighbourhood,
And do both church and commonwealth the good
In spite of hypocrites, who are the worst
Of subjects. Let such envy till they burst."

BEN. JONSON.

BOLTON CORNEY.

Rudder, in *History of Gloucestershire*, published in 1779, mentions Mr. Robert Dover. He says that the diversions—

"Were annually exhibited about Willersley and Campden. Even now" (1779), "there is something to be seen of them every Thursday in Whitsun Week, at a place about half a mile from Campden, called Dover's Hill."

Then he quotes from the *Annalia Dubrensis*. This is at p. 24. Under "CAMPDEN," p. 319, he repeats his statement—

"And there is still a meeting of young people upon Dover's hill about a mile from Campden every Thursday in Whitsun-Week."

In the *History of Cheltenham and its Environs*, printed at Cheltenham in 1803, and attributed to

Dibdin, a few particulars are added, but no authority is given for them:—

"Endimion Porter, to encourage Dover, gave him some of the king's old cloaths, with a hat, feather, and ruff, and he was constantly there, well mounted and accoutred, and the chief director of the games, which were frequented by the nobility and gentry all round till the rebellion put an end to them."

This no doubt was the case. But Rudder, a Gloucestershire man himself, and a careful writer, is a sufficient witness to the fact that to some extent they had been revived, and were continued in 1779.

D. P.

Stuarts Lodge, Malvern Wells.

Miscellaneous.

NOTES ON BOOKS, ETC.

Chronica Monasterii S. Albani. Willelmi Rishanger, quondam Monachi S. Albani, et quorundam Anonymorum Chronica et Annales, regnantibus Henrico Tertio et Edwardo Primo, A.D. 1259-1307. Edited by Thomas Riley, M.A. (Longman.)

Historia et Cartularium Monasterii Sancti Petri Gloucestris. Vol. II. Edited by William H. Hart, F.S.A. (Longman.)

Le Livre de Reis de Britannie et Le Livre de Reis de Engleterre. Edited by John Glover, M.A. (Longman.)

If the History of England should remain for another quarter of a century, like that of Cambuscan, "left half told," it will not be the fault of the late Sir George C. Lewis, of the present Master of the Rolls, or of the zealous and able body of literary gentlemen who, under Lord Romilly's direction, are endeavouring to place in the hands of students a handsome, uniform, and well-edited series of our early Chronicles, and a well-digested series of the Calendars of our State Papers. We have now to bring under the notice of our readers, in as few words as may be, three new volumes belonging to the former series. The first is *Rishanger's Chronicle*, which forms a part of the *Chronica Monasterii S. Albani*, edited by Mr. Riley, to the merits of whose two former volumes, the *Chronicle of Thomas of Walsingham*, we have already borne willing testimony. Like its predecessors, the volume has an able introduction, and is completed by a good Glossary and Index. Mr. Hart's new volume of the *Chartulary of Gloucester* contains, as nearly as possible, five hundred charters, and we find that he is already at press with the third volume. The last work on our list is *Le Livre de Reis de Britannie*, printed from a MS. in the Library of Trinity College, Cambridge, which was formerly in the possession of worthy old Stow. It is followed by certain continuations, the whole being accompanied by a very literal, but by no means bald translation, and made complete by a copious Index and useful Glossary.

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seven hundred and sixty periodicals. This magnificent collection, formed by Mr. J. T. Hope, and bequeathed by his son, the Rev. F. W. Hope, to the University of Oxford, now rests in the Bodleian; and in issuing this Catalogue, which has been formed with great care by Mr. J. H. Burn, whose Catalogue of the Beaufoy Collection of London Tokens is so well and favourably known, the Librarian of the Bodleian invites the well-wishers to the history of Periodical Literature, if they find (as frequently happens in the libraries of private families) any odd numbers of publications of this nature, more especially of those belonging to the seventeenth century, to contribute their aid towards perfecting the collection. Copious indices add to the value and utility of the Book.

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Notices to Correspondents.

H. C. M. Neither the *Peerage Cases before the House of Lords*, nor the evidence in support of them, are sold at the Parliament Office. They can only be purchased of the second-hand booksellers.

L. H. GRAYDON. (Manchester.) The *Poem on Melancholy* is by Robert Burton, and is prefixed to his *Anatomy of Melancholy*. It is reprinted in Hazlitt's *Select Poets of Great Britain*, ed. 1825, p. 358.

F. T. B. (Gloucester.) The couplet occurs in Moore's *Irish Melodies*: see his *Works*, ed. 1850, p. 175.

W. H. S. (Yaxley.) The figures in pencil found at the bottom of pages in modern books are the private marks of the bookbinder, by which he is enabled to identify the individual who folded and collated the sheets.

H. FRANKEN. The Latin and English Dictionary is by Francis Gouldman, and is the first edition, 1684. The second edition is that of Camb., 1674, 4to, and the third, with additions by Dr. Scattergood, Camb., 1676, fol. See "N. & Q." 2d S. iii. 86, for some account of the author.

J. A. HARCRAFT. (Writtle.) The line, "My wound is great, because it is so small," has been attributed to Dryden: see "N. & Q." 2d S. iv. 311.

WM. DAVIS. The origin of the Jews' Harp, or as Mr. Douce called it, the *Jaw's Harp*, has been discussed in "N. & Q." 1st S. i. 977, 982.

T. T. Some account of Mr. Renter—that ubiquitous Mercury to whom electricity is daily food—will be found in "N. & Q." 2d S. x. 346, 515; xl. 194, and in No. 67 of *Once a Week*, Feb. 23, 1861.

H. W. T. The *Injunctions of Edward VI.*, 1547, are printed in Cordwell's *Documentary Annals of the Reformed Church of England*, vol. I. 8vo, 1839.

G. W. (Croydon.) "The Literary, Scientific, and Artistic Reference Office," does not appear to be now in existence, as no entry of it is to be found in the *London Post Office Directory* of 1865.

EMERSON. The article on the Turkish Tombstones in the Temple, in our last No. (p. 109), was from the pen of our valued Correspondent, Mr. W. J. BERNARD SMITH, though by some accident it was erroneously printed with the signature of T. T.

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LONDON, SATURDAY, FEBRUARY 17, 1866.

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Notes.

A FRENCH VIEW OF CELTIC GRIEVANCES.

The Fenian agitation, which is now creating so much uneasiness on this and on the other side of the Atlantic, has suggested to a French Celt, M. Charles de Gaulle (or, according to his Breton sobriquet "Barz Bro-C'hall"), a small pamphlet entitled *Les Celtes au dix-neuvième Siècle*.* The author, backed by statistical documents, enters into gloomy details with the view of describing the grievances of the Irish; and he starts from the questionable proposition, that the existence of the Celts as a distinct and independent nationality is a desideratum. "La mort dont on nous menace," says he, as if the fusion of all races into one great family was not the end towards which the Gospel itself directs us.

M. Charles de Gaulle gives a succinct and interesting account of Celtic laws, customs, and institutions; he shows the genius of poetry casting a halo around the race, and the spirit of religion and of loyalty moulding its inmost character: at the same time we should like to know whether he would be prepared to maintain that the fusion of the Celts with other nations must necessarily destroy for ever the three great qualities he ascribes to his *compatriotes*?

* *Les Celtes au dix-neuvième Siècle; Appel aux Représentants actuels de la race Celtique*, par Charles de Gaulle. Paris, Aubry; London, Barthes & Lowell.

A feeling of uneasiness, the pamphlet goes on to say, pervades the whole Celtic family, and is the origin of that wild melancholy which stamps the productions of so many of its literary representatives. Châteaubriand and Lamennais may be named as instances: the majority, however, will ever cling to the hope that the palmy days of King Arthur are again destined to be seen, and M. de Gaulle by no means accepts the idea expressed in the following lines by M. S. Ferguson, whose poem, "Adieu to Brittany," was published in the *Revue de Bretagne et de Vendée* for January 1864:—

"Leave to him, to the vehement man
Of the Loire, of the Seine, of the Rhône,
In Idea's high pathways to march in the van."

There are two principal methods, if we believe our author, of preserving the nationality of the Celts, and of maintaining it in possession of its distinct character, viz. books and colonisation. Under the former head, M. de Gaulle quotes many singular details on the gradual decay of Celtic studies, and their revival in France through the energy and learning of the late M. Legonidec. He suggests various plans for publications of every kind, including a review, newspapers, &c. He wants to make the use of the Gaelic idioms compulsory. Finally, he aims at nothing less than a sort of Pan-Celtic union; forgetting that, even if such a scheme were otherwise feasible, the Minister of the Interior, who will not allow twenty inoffensive *hommes de lettres* to meet together in Lomardelay's saloons, could scarcely be expected to sanction a gigantic guild of several millions of people.

One last resource remains, at all events, namely, that of colonisation. M. de Gaulle wisely remarks, that it would be imprudent to reckon upon the prospects of the Fenian society ever being realised, and therefore he looks in another direction:—

"If, instead of dispersing themselves at random—like a river whose branches, too divided, are dried up by the sun—the Gaelic, or merely the Irish emigrants, had, for the last thirty years, met on the same point of the globe, they would already form a nation of about three millions of men, capable of commanding respect for its independence, and of freely developing itself according to its special genius. If they had occupied one of the desert or thinly populated territories of the United States, they would now be constituting there one or more provinces, governed by their own laws, and connected with Washington by a mere federal tie. It is too late now . . ."

M. de Gaulle then points out to Patagonia. He thinks that the Celts, if they moved in that direction, would only be following in the track of their ancestors; and from the facts collected by several *savants*, he comes to the conclusion that, before the expedition of Christopher Columbus, relations existed between Western Europe and America.

The brochure I have just noticed rests upon

what I deem an erroneous basis; but it is well written, full of interesting particulars, and deserves to be mentioned in connection with present events. I may perhaps add, that it appeared originally in the *Revue de Bretagne et de Vendée* for October and November 1864; namely, at a time when Fenian societies were thought to be harmless institutions. GUSTAVE MASSON.
Harrow-on-the-Hill.

QUEEN MARY: IAN DE BEAUGUË: MARSHAL GUEBRIANT.

Bibliomaniacs are acquainted with a very valuable and scarce little volume entitled *L'Histoire de la Guerre d'Écosse*, bearing to be written "par Ian de Beauguë, Gentilhomme François," printed at Paris, 1556. A copy has recently fallen under my notice, unfortunately mutilated, but which is, nevertheless, interesting on the following account.

On a fly-leaf is written, in pale ink, "Marie R." This looks like a genuine autograph, although smaller than the queen's usual signature; this may be explained by the circumstance that, in 1556, her majesty was about fourteen years of age; and it is but natural that, upon the publication in Paris of a book which must have been intensely interesting to her, it would be placed in her hands.

The volume did not apparently come to Scotland with the queen, but remained for many years in France; for there is written, on a leaf at the end, the following "chanson," as it is termed:—

"La Roynie elle mems me console,
Et Monseigneur le duc d'Orléans.
Tout le prince est les princes me
Visitant jour est nuit.
Grand Dieu, que mon cœur
Suspire pour la mort du Guebriant."

"Cela est une chanson que estoit faict pour un general qui estoit tue en guere contre les espanyole quand ie estoit a Paris."

This is written in a well-formed female hand; but there is nothing to indicate the writer, who must evidently have been a person of high position.

Some subsequent possessor of the book has written, in darker ink, on the margin of the leaf:

"Marshal Guebriant was killed at the siege of Roswell in Dec. 1643."

This is, according to President Henault,* not quite correct: for he says, Marshal Guebriant "took Rothwell November the 19th, where he was mortally wounded." The handwriting of the *chanson* and *notandum* could, no doubt, be identified in Paris.

Above the *chanson* occurs "L. Walteri Forbes." On the other side will be found a series of verses,

in Old English, against the Puritans, which have no particular merit; wherein, referring to the giving-up of Charles by the Scots, these worthies are put under the especial guidance of "Judas false Iscariot."

On the title we have, first, "Ex libris Rob. Fran. Strachane." This individual, we suspect, evidently became proprietor after Walter Forbes; and secondly, occurs the autograph of "Wm. Lockhart," the friend of Cromwell, and brother of President Lockhart, who was murdered by Chiesly of Dalry.

The last proprietor was the late Sir John Sinclair, of Ulbster, Baronet. A part of his library was sold by the late Mr. John Carfrae, an Edinburgh auctioneer and bookseller, in that city, not long after the demise of the baronet; and we suspect that, whilst in his possession, some of the initial letters were cut out by children, as not unfrequently happens when ignorant nursery-maids are allowed access to libraries.

It may not be out of place to mention, that the attention paid by the queen and the royal family to the fair admirer of Marshal Guebriant corroborates Henault when he says that—

"The Queen caused him to be interred in the church of Notre Dame at Paris, and would have all the supreme courts of justice assist at the ceremony."

J. M.

SIR THOMAS RUMBOLD.

As the memory of Sir Thomas Rumbold, who formerly held a high post in India, has been traduced by the reproduction of much scurrilous gossip, and also by more serious aspersions on his personal character in many very recent publications, may I beg that you will grant me the favour of allowing the following brief outline of his life to appear in "N. & Q."?

Sir Thomas Rumbold was born in January 1736, at Leytonstone, in Essex, and was descended from a family anciently of that county, and in later times settled at Fulham.

From the year 1709, it is recorded in the India House that several of the family were in the civil service of the East India Company. His elder brother, Lieutenant William Rumbold, is distinguished by Mr. Orme, in his *History of India*, as having, on more than one occasion during his short career, rendered military and political service to the company.

At the age of sixteen Thomas Rumbold was appointed a writer to Fort St. George. There are now in the India House the regular certificates of studies qualifying him for the post. He soon changed the civil for the military line, and was allowed to retain his rank in the former service. He was at the siege of Trichinopoly, and at the retaking of Calcutta in 1756, where an act of

* See Nugent's *Translation*, vol. ii. p. 96.

extraordinary intrepidity caused him to be promoted to the rank of captain by Lord Clive, to whom he acted as aide-de-camp at the memorable battle of Plassey. It is mentioned in Orme's *History* that he was among the number of those who voted for the attack. Seriously wounded on that occasion, the fatigues of active service and a weak state of health obliged him to resume the civil department. He was called from Madras by Lord Clive to the council of Bengal, where he remained five years. He was also chief of Patna. He was destined to be the successor of Mr. Hastings as governor-general in 1773. He was chosen temporary governor of Madras at a moment of peculiar difficulty. He received for the second time the general thanks of the company, voted to him for the capture of Pondicherry.

Ruined health obliged Sir Thomas Rumbold to leave India. He finally relinquished the service, and returned to England in 1780, when he became the object of much political animosity. Among the prominent causes which led to this may be mentioned some reforms he had carried out at Madras, which struck at the emolument and the consequence of the local boards, and by reducing the value of patronage, sensibly affected the interests of the patrons at home. But more especially, Sir Thomas Rumbold had very early remonstrated against the aggressive policy pursued by the council of Bengal, favoured to a certain extent by the directors, and he had warned them both, before the event, that if persisted in, it would indubitably lead to the misfortune of the Carnatic. Later, when evils were gathering around the company, he urged, that "Peace with the Mahrattas, on any moderate terms, would be their only safeguard against the active and restless spirit of Hyder Ali—he hoped it was yet time." But in the last letter he ever addressed to the directors he owned to them he had no security, and looked upon the sword as hanging by a thread over them until the war were closed.*

From the moment of the arrival of the last despatches, measures hitherto approved were held forth to the public as self-evident crimes. The letter in which Sir Thomas Rumbold sent his resignation had been received three months, and was formally acknowledged by the directors, when, a few days before he was expected to arrive in London, and without engaging a general court, with the first censure they had ever addressed to him they went through the mockery of passing a sentence of dismission.

A powerful body of prejudice was then formed. Accounts immensely exaggerated of his wealth

were circulated, and the indignation that had long been gathering in the public mind on the subject of Indian delinquency was directed against him. A parliamentary Committee report upon his conduct. A Bill of pains and penalties is instituted, and the whole weight of the Ministry armed against him. Mr. Dundas, Mr. Fox, and Mr. Burke principally led the prosecution.

The progress of the Bill was slow, in general from the non-attendance of members. In the beginning of the Session of 1783, the counsel were heard in favour of the Bill; the evidence for the defence was closed on the last day of May, the last subject being the money which Sir Thos. Rumbold had remitted to England, when every sixpence was accounted for. Up to that day the zeal for the prosecution had not abated. On the 2nd of June, the House met again, when the proceedings were arrested. Mr. Fox said—

"As so few Members had heard the whole of the evidence, it was necessary it should be printed, which he feared could not be done in that Session. He then began to speak of treating the honourable Baronet with reason, candour, and justice.

"The Solicitor-General declared he had always considered the proceedings against Sir Thos. Rumbold as illegal; and from the evidence he had heard, he was convinced that he would be honourably acquitted."

"Other Members—'That as it was now seen Sir Thos. Rumbold had not been guilty, the restraining Bill should not be continued.'

"Mr. Burke said—'That the evidence being on record, it was the same to those who read it as to those who heard it.' He then acknowledged that 'The honourable Member had thrown himself as fairly upon the candour of the House as any man could have done.'"

On the following day the excessive bail was taken off, and Mr. Dundas declared in the House that Sir Thos. Rumbold was free to leave the country.

On the 19th of December the Bill was dropped by a vote of the House of "adjournment for six months."

The malice of defeated enemies had recourse to various modes of accounting for the disappointment, but the evidence remains, and is accessible to every person.

There are also the "Reports of the Committee of Secrecy." A careful examination will show that there was a determination to devote Sir Thos. Rumbold; since, in no case have the charges been faithfully rendered from the materials which are in the Appendices. It was not therefore "because of the non-attendance of members," or from "the influence of party," or because "Mr. Dundas was bribed," that the Bill was dropped, but simply because the charges were disproved. Sir Thos. Rumbold continued in parliament until his death.

* See letter of the 3rd April, paragraphs 14, 15; Appendix 1st Report of the Committee of Secrecy, No. 40; also letter to Gen. Goddard, urging a speedy peace with the Mahrattas, and that the Madras troops should return to the coast, 6th Jan., 1780. (1st Report, p. 25.)

* *Hansard's Parliamentary Hist.*, vol. xxiii. p. 984—986.

In 1785 a subject connected with the same part of India was brought forward by Mr. Fox, when Mr. Dundas and Mr. Burke took part. Mr. Dundas expressed satisfaction to see Sir Thos. Rumbold present that night, and he was applied to.

Sir Thos. Rumbold spoke upon the subject. Mr. Burke then took occasion to repeat his sense of the manner in which he, who had last spoken, had, when himself concerned, on a former occasion, courted inquiry from first to last, and laid open everything freely to the inspection of the House; and also to pay this tribute to his abilities, that—

“Should the hon. Member engage in a recriminatory Bill of pains and penalties on the subject then before the House, he would find no difficulty in conducting it with a degree of skill and vigour, at least equal to all that had been exerted against him.”*

A Memoir will shortly appear, in which every assertion that has been here made will be fully substantiated. MELIUS SERO QUAM NON.

MARRIAGE OF THE OLD PRETENDER: THE YOUNG PRETENDER IN LONDON.

These interesting particulars relative to the family of Sobieski occur in a letter dated Hague, Oct. 14, 1718:—

“Since the Publick News Papers here, as well as in other Countries, are so full of the Report of the Marriage of the Chevalier de S. George and the Princess Sobieski, I thought it might not be amiss to send you some Account of that Lady, her Family and Relations, which being penn'd by the Minister of one of those relations, may in great probability be rely'd upon. It is this:—She is the 3rd Daughter of Prince James Sobieski, the eldest son of John Sobieski, the famous and heroick K. of Poland, who so gloriously beat the Turks, raised the Siege of Vienna, and rescued the Emperor and his Family from impending Ruin, as is well known to all the world. He was the Head of one of the Greatest and Richest Families of Poland, and having served in Foreign Wars for his Improvement, he was first made Crown General, and afterwards, upon the Vacancy of that Elective Throne, was chosen King of Poland. He was married to a French Lady of great Quality and Relations. Her Father was a Brother to the Duke de Bethune, a Man of Wit and Bravery, who afterwards renounced the World, turn'd Religious, and was made a Cardinal, by the Name of the Cardinal d'Arquin, and dy'd at Rome.

“By that Lady, King John Sobieski left 3 Sons, Prince James, Prince Alexander, and Prince Constantine, to all of whom he left great estates; and one Daughter, who is the present Dutchess of Bavaria, Mother of the young Electoral Princes.

“Prince James Sobieski had for his first Wife a beautiful Polonian Lady, by whom he had 2 Daughters, who are now alive. But it having been a Marriage of Love and Fancy, and the Lady having brought him no Estate, her Daughters have no Provision by any Contract of Marriage, but only by the Good Will of the Father; who soon after the Death of that Lady, was married to a Daughter of the Duke of Newbourg, which was then the eldest Male Branch of the Palatine Family, and they

have since succeeded to that Electorate, which they now enjoy, the present Elector being Brother to the Princess Sobieski, the Mother. The said Daughter of Newbourg brought Prince James Sobieski a great Estate of her own Inheritance; and this young Lady, who is to be married to the Pretender, is her only Daughter, to whom her Grand-Mother, the Queen of Poland, left all her Jewels, and Plate, and Money, &c., to a great Value.

“There were several other Daughters of the Family of Newbourg-Palatine, all nobly marry'd. One is the Mother of the present Emperor. Another is the present Queen Dowager of Spain, who lives at Bayonne. Another was Queen of Portugal, and Mother of these present Princes.”

J. M.

As everything connected with the visits of Charles Stuart to London is of interest at present, I venture to send to “N. & Q.” the following facts.

There is in the possession of an elderly relative, now residing with me, an oval plaster of Paris medallion, some seven inches long, of which she gives this history. That it is a portrait of the Young Pretender, and was given to her by her mother; that her mother received it from an uncle, in whose house in Red Lion Square it was taken while the Pretender was staying in it; after which the said uncle assisted him in getting back to France, and accompanied him thither. That her mother told her that this medallion, together with a bust of the same personage, taken at the same time, was in her possession at the time of the Gordon riots; that her husband, hearing the rioters approaching, broke the bust to pieces, and began breaking the medallion, which, however, she rescued, and hid under a bed. A piece broken out of the side corroborates this. The name of my informant's mother was Sandys; the name of the uncle was, she thinks, Moore or Osgood.

This tradition agrees with Dr. King's account of the busts sold in the same locality, as he says, Red Lion Street. Perhaps some of the readers of “N. & Q.” may be able to throw further light on this history of a medallion.

G. FIELDING BLANDFORD.

THE GERMAN CATTLE-PLAGUE.

I have a curious volume of burlesque and satirical poems, published periodically in London, by “John Morphew, near Stationers' Hall,” between 1712-17. Under the last date is given:—

“British Wonders; or, a Poetical Description of the Several Prodigies and most Remarkable Accidents that have happen'd in Britain since the Death of Queen Anne.”

The writer asserts that, with the German dynasty that ascended in the person of George I. in 1714, there came in the German cattle-plague, of which the poet thus singeth. Some of the broader

* *Parliamentary Hist.* vol. xxv. p. 182.

passages, though in accordance with the "Augustan Age," I have omitted as being rather too broad for modern fastidiousness:—

"As soon as Britain had sustain'd
That fatal Loss which Heaven has gain'd,
And Parties squabbl'd to a Madness,
About their Sorrows and their Gladness,
A Plague unprophecy'd succeeded,
That only reach'd the Horniheaded,
And like a fatal Rot or Murrain,
Turn'd all our Bulls and Cows to Carrion.

The Farriers now their skill imploy'd,
But still the Cows in Number dy'd,
And with their Horns and Hides together,
Were burnt, without reserve of Leather,
To shew their Owners were almost
As frantick as the Beasts they lost.
Some cunning Huxters, who had Cows
Old, Dry and Lean, not worth a Souse,
Tho' sound in Health, but scarce deserving
Of Pasture, to prevent their starving,
These wisely knock'd 'em on the Head
By Night, when Neighbours were in Bed,
Next Day assign'd their expiration
To this new fatal Visitation:
So bore 'em to some distant Pit,
Or Ditch, for such a Purpose fit;
There, to the Terror of our Isle,
Consum'd 'em in their Fun'ral Pile,
Then, like true Hypocrites, put on
A mournful Look, as if undone,
And claim'd the Sum of Forty Shilling
For e'ery Cow of Heaven's killing.
A gen'rous Bounty! that destroy'd
More Cattle than the Plague annoy'd;
For not a worthless Runt past Thriving,
Wh' in Lanes and Commons sought her Living,
But dy'd, if not of Pest, by Slaughter,
Because o'th' Money that came a'ter:
For Hay was dear, and Grass but scarce,
Which made Lean Cattle fare the worse,
And caus'd their Owners to dispatch 'em,
For fear the Plague should not attack 'em.

"In all the filthy Skirts around
The Town, where nasty Scents abound,
O'er-roasted Beef was now the Stink
Predominant o'er Ditch or Sink;
And Sirloins broiling in their Flames,
The Foh of Hogmen and their Dames;
Burnt Horns and Hoofs, and hairy Hides,
Offended e'ery Nose besides,
And out-stunk all the Bulls and Bears,
Old Dungbills, Night-men, Slaughterers,
Jayls, Butchers' Dogs and Hogs that dwell
In sweet St. James's Clerkenwell;
Or all the Stinks that rise together,
From Hockley-Hole, in sultry Weather.

"Thus English Beef, that glorious Food,
Once held so preferably good,
The most substantial of our meats,
And noblest of our Friendly Treats;
That Flesh which makes the Briton bolder
Than any Foreign Country Soldier,
And gives him Strength, in time of War,
To cleave a Sultan or a Czar;
Yet was it now despis'd by Porters,
And hungry Red-Coats in their Quarters.

"Nor was the flesh alone refused,
But Milky Diets much disused:

Pudding, that universal Dish,
The Swain's Delight, the Plowman's Wish,
The Housewife's Pride, the Husband's Choice,
The darling Food of Girls and Boys,
Now dwindl'd to such low esteem,
'Twould scarce go down, tho' made of Cream;
For the Horn'd Cattle running Mad,
Had brought on Milk a Name so bad,
That even Pudding lost its vogue,
And for a Season prov'd a Drug.
Pudding! the Idol of the Priest,
The Farmer's constant Sunday's Feast,
The ornament of each Man's Table,
Down from the Noble to the Rabble,
The sole Characteristick Food
Of true-born Englishmen abroad:
From whence, to good old England's Fame,
Jack Pudding takes his ancient Name.
As the French Fool is titl'd John-
Pottage, from Soops he feeds upon,
And the Dutch Zany for preferring
His Fish, is nick-named Pickl'd-Herring.
Thus e'ery Fool is call'd, in Jest,
By what his Country loves the best,
That those who crowd to see the Pranks
On Stages play'd by Mountebanks,
May know what Country Fool attends
The Doctor, to engage his Friends,
For his assum'd or given Name,
Discovers whence the Zany came.

"Butter, that old Balsamick Sauce,
Was also now made scandalous,
That even 'Prentice-Boys would flout it,
And eat their very roots without it,
For fear the Cream should prove contagious,
And make 'em, like the Cows, outrageous;
For no Distemper, Plague, or Sadness,
Infects the English like to Madness.

"Fish now were forc'd to swim, alas!
In Oil, to th' Table of His Grace,
Or naked in the Dish appear,
Till Butter had a time to clear
Its present odious Reputation,
That it might come once more in fashion;
And, like some Lords turn'd out of Post,
Regain the Credit it had lost.

"Custard, that noble cooling Food,
So toothsome, wholesome, and so good,
That Dainty so approv'd of old,
Whose yellow surface shines like Gold;
That Idol of our City Halls,
Which crowns our solemn Festivals,
And adds unto my Lord-May'r's Board,
A Grace more pleasing than his Sword.
That crusty Fort, whose Walls of Wheat,
Contain such tender, luscious Meat,
And us'd so often to be storm'd
By hungry Gownmen sharply arm'd,
Was now, alas, despis'd as nought,
And alighted wheresoe'er 'twas brought;
Whilst Lumber-Pies came more in play,
And bore, at Feasts, the Bell away.

"So in wet Seasons, when our Mutton
Is every where cry'd down as rotten,
Cow-heel became a Dish of State,
And climbs the Tables of the Great.

"O wretched Times, when People fear'd
Their Chops with Custard should be smear'd,
Lest the Cow-plague should seize their Skulls,
And make 'em all as mad as bulls!

"So the wise Whigs, to Int'rest hearty,
Abjure the Disaffected Party,
Lest Tory-Breath should taint their Wits,
And make 'em all turn Jacobites."

G. H. OF S.

MYSTERIOUS LADY.—The following singular story occurs in the *Scots Courant*, March 23 to March 25. It was transcribed many years since, when by some oversight the year of our Lord was omitted.

The individual to whom the letter was to be delivered was the notorious John Ward, M.P., who was prosecuted for forgery, convicted, expelled the House of Commons, and put in the pillory, March 17, 1727. He and the celebrated Colonel Charteris are introduced in Pope's *Moral Essays*, iii. line 20. Ward was reputed to be worth 200,000*l.* at the very moment he was standing in the pillory.

"The 9th instant (March), died a Lady unknown, at her Lodgings in James Street, Covent Garden. In her Trunk was found a Memorandum, viz.:

"That she had left with her Woman a Letter directed to John Ward, of Hackney, Esq., which is directed to be opened in her Maid's presence.

"The Lady sent to Mr. Ward some Hours before her Death; but he had no other Satisfaction from her, but that her Woman would deliver him a Letter, if she died.

"Some short Time ago, it is said this Lady carry'd out of her Lodgings a small Box, the Key whereof is now in Mr. Ward's possession; a repeating Gold Watch, a Pearl Necklace, a diamond Ring of great value, a Gold Snuff-box, with a Picture in it; a Silver Spoon, with a Coronet upon it, in a Shagreen Case, lin'd with Green, wherein she carry'd a silver handled Knife and Silver Fork; with a Silver Clasp Knife, two silver Saucepans, &c., which she had been heard to say, cost one hundred and ten Pounds.

"She has been heard to say she had been lately at a Masquerade in a Dominy, where she had much conversation with a very great Man. She said in the latter Part of Queen Anne's Reign she frequently visited the Court.

"She has said she was the Daughter of a Nobleman deceased, and that the Title was extinct by the Death of her Brother unmarried; that her Uncle is now a Nobleman of great Virtue.

"She had and wore at several Times a large Pearl Necklace, a Diamond Necklace, Diamond Cross, two large Diamonds to button on her Gown; two Pair of Diamond Ear-rings; a Pair of Diamond Buckles for her Shoes; a Diamond Buckle for her Girdle; several Diamond Rings; several Diamonds for her Hair, and others she wore on her Breast; a Gold Watch, the Hook set with Diamonds; a Gold Tweezer-case, with a gold Chain set with Diamonds; a Pair of small Buckles to her Clogs of Gold, and in each Button was a small Diamond; a small flat Gold Watch with a Coronet thereon."

J. M.

NOTES FROM BOOKS.—The following entry, which I consider worthy of preservation, occurs in my copy of Berry's *Introduction to Heraldry*:—

"I purchased this useless book to give in evidence at the trial for libel of the Editors of the *Gentleman's Magazine* that the Plaintiff, who was the author of this book, had

here described himself as 'Clerk to the Register'—for which very words he had brought his action of libel.

"S. GRIMALDI.

"Nov. 1830."

GEORGE W. MARSHALL.

MILDNESS OF THE SEASON.—The following letter should be put on record:—

"TO THE EDITOR OF THE 'STAR.'

"SIR,—Having observed notices lately by your correspondents of the exceeding mildness of the season, manifested in the flowering of fruit trees, &c., allow me to say that I have now in flower, in the open air, anemones, daisies, pansies, fuchsias, wallflowers, stock gilliflowers, helichrysums, chrysanthemums, and roses, both of the China and Souvenir de Malmaison varieties. On Christmas day, also, I gathered a dish of ripe raspberries, grown without shelter, and have now both red and white ripe raspberries growing on the new canes of the present year, and large strawberries nearly ripe of the Reeve's eclipse variety.—I am, yours, &c.

"HENRY BOOTHBY.

"Holme Cottage, Louth, Lincolnshire, Dec. 28."

T. B.

NOTE FOR SPANISH SCHOLARS.—In the late Mr. Ford's interesting and amusing *Gatherings from Spain*, p. 184, occurs the following philological blunder, which I have never seen pointed out:—

"The *ventorillo* is a lower class of *venta*;—at which water, bad wine, and brandy, 'aguardiente,' tooth-water, are to be sold."

Here the author has implied that the composition of this word for spirit is *agua*, water, and *diente*, tooth. In that case, what becomes of the letter *r*, which ought to have given him the key to the derivation of the word? The true account of this familiar expression for all spirit is, that it is compounded of *agua*, water, and *ardiente*, burning; equivalent to the term employed by the aboriginal Indians to denote the destructive and demoralizing spirit with which the white man was in the habit of tempting the coloured races, viz. "fire-water." The Italians employ a phrase identical in meaning and derivation, viz. *acqua ardente*, to denote brandy, which is sometimes varied with *acquarzente* and *acquavite*. The Portuguese equivalent is *agoo ardente*.

H. W. T.

MADAME TALLEYRAND.—I have met with the following among a large mass of undated newspaper-cuttings. Have the statements it contains any foundation in truth?—

"The following very singular story has been circulated at Aberdeen:—In the year 1786, Adjutant Symes, of the 7th regiment of foot, then quartered at Aberdeen, died in consequence of a fall received in skating, leaving a handsome young widow then about her twentieth year, but whose second husband he had been. In the spring of 1787, Mrs. Symes left Aberdeen, and a few years afterwards was at Martinique, living with a Frenchman of the name of Le Grand, who died about twelve years ago. Another, however, soon succeeded, and the *quondam* Mrs. Symes became the *chère amie* of a Frenchman, who had found it convenient for a time to leave Europe. It would

appear, however, that her good behaviour recommended her so strongly to her protector, that he married her; having first renounced the character of a Catholic priest, which is irreconcilable with matrimony. She now shares his honours and immense fortune, for the Frenchman was Talleyrand Perigord, and Mrs. Symes is now Princess of Benevento."

A. O. V. P.

STEAM NAVIGATION.—In the *British Magazine and Review* of 1783, under the date of the 26th October, I find the following; which I think you should embalm in your amber, as a useful note, to all future writers on the invention of steam navigation:—

"An experiment was tried in the river on a coal barge, to work it against the tide by means of an apparatus fixed to the sides; so contrived, that when put in motion (which was done by a fire-engine), it rowed three pair of oars, and required only the assistance of one man to steer. It seems rather too complex a business in its present state, but the plan appears very practicable; and should it succeed, by some judicious alterations, it must prove of immense advantage to the trade."

I presume the writer means to the coal trade. It nevertheless seems to be a curious note, and worth preserving: particularly as Miller's experiments did not take place at Dalswinton, in Dumfriesshire, till 1788. Fire-engine, it may be said, was a very common term for a steam-engine even in my youthful days.

WILLIAM PINKERTON.

VALENTINE'S DAY IN PERSIA.—Anciently a festival called the Merd-giran was celebrated in Persia in February in honour of the presiding angel Isfendarmuz, considered the guardian of the fair sex, who, on this occasion, enjoyed very singular privileges. They were vested with almost absolute power. The husbands complied to the utmost of their ability with all the commands of their wives, and the virgins, without offence to delicacy, might pay their addresses to whom they pleased, and they seldom sued in vain. Numberless marriages were in consequence solemnized, and many engagements made, the angel being supposed to show remarkable favour, not only to the nuptials then celebrated, but to all the contracts entered into during his gay festival. This institution seems to bear some resemblance to the ancient gallantry of Valentine's Day in Europe. H. C.

Queries.

STANDARD DIAPASON OF ANCIENT EGYPTIAN MUSIC, SUPPOSED TO BE PRESERVED IN THE PYRAMIDS.

It will be in the recollection of your readers that the late John Taylor, followed by Professor Piazzi Smyth, attempted to prove that the Pyramids were intended (among other possible reasons for their erection) to hand down to latest posterity

standards for the measures of length and capacity, and also, generally, to form a permanent record of the acquirements in science and art of their constructors. The conclusions of these writers have not, as yet, been universally acquiesced in; but the learning and ingenuity displayed by them in support of their belief are admitted on all hands. Although not yet *de fide*, their doctrines may be considered a *pious opinion*.

The following quotation from Burney's *History of (Ancient) Music*, vol. i. p. 278, tends to confirm, so far as it goes, this proposed solution of the mystery of the Pyramids:—

"Captain Norden says, the sepulchral urn on the first pyramid near Memphis, though it rests entirely on its base, sounds like a bell; and Dr. Shaw believes the sound emitted to be *E la mi*. Now, if it be true that the Greeks had their first musical knowledge from Egypt, we may suppose this sound to be the standard pitch, and fundamental note of the Mercurian lyre, and first tetrachord E F G A."

Of course the supposition in the last clause of the last sentence is intended to refer only to the words "the standard pitch." That *E la mi*; that is, E, our third space in the bass, the *hypate meson* of the ancients, was the fundamental note of the Mercurian lyre, and first tetrachord is quite beyond either supposition or doubt.

It is almost universally admitted that the Greeks *did* derive their music from the Egyptians. Pythagoras, we know, lived for some years in Egypt, and while there studied the Egyptian music, and afterwards taught what he had learned. But whether or not the Greeks derived from Egypt their whole musical system, it is quite certain that the three-stringed Mercurian lyre owed its invention to that country. Diodorus, writing of Egyptian music, expressly attributes the invention of this instrument to Hermes, the Egyptian Mercury.

That the Egyptians would be most careful to maintain a standard pitch, or diapason, we infer from our knowledge that they made it a point of religion to admit of no alteration whatever in either music or painting, which were looked upon as religious accessories. Music could not be preserved unaltered in character without such standard to which appeal might be made.

The weak point in the above extract from Burney is unquestionably the loose way in which Dr. Shaw's "belief" is spoken of. What were the grounds of his "belief" that the note emitted was *E la mi*? Has this urn been visited and described since the days of Captain Norden?

Glasgow.

R. B. S.

AFFIRMATIVE AND NEGATIVE SIGNS.—Could any of your readers explain why a nod means everywhere an affirmation, whilst a shake of the head from right to left is the sign of negation?

PROSPER TWISS.

ALMACK'S.—To what county or country does the name of *Almack* belong? Neither Mr. Grantley Berkeley, Lord W. Bentinck, nor Captain Gronow in their memoirs give any derivation of the name *Almack's* as applied to the famous assemblies, or some account of the original *Almack*, who, I suppose, first superintended them, might help me. Who was *Almack*?—a question for MR. TIMBS or MR. P. CUNNINGHAM.

B. C. L.

ANONYMOUS.—1. Who were the editors of *Autumn Leaves and Winter Gleanings*, 1st Series, 1832; printed by J. Grieve, Haddington; published by Tait, Haddington, and Miller, Dunbar? This miscellany contained prose and verse by J. M. Wilson, author of the *Border Tales*, the editors, Peter Prose, J. C. R., &c., &c.

2. Who is the author of *Lausus and Lydia*, a drama, 1806, by "A Daughter of Eve"? This play (although in print) is not noticed in the *Biog. Dramatica*.

3. Can any of your readers inform me who is author of *The Tercentenary of Corydon*, a bucolic drama, by "Novus Homo," 1864; published by Whittaker, London; Shrimpton, Oxford; Macmillan, Cambridge? This was, I believe, a humorous squib relating to the Shakspeare Tercentenary. Where was it printed? R. I.

BESIG.—Can any one inform me where I can find the rules for a French game at cards called *Besig* or *Besique*? C. A. JONES.

"CORDIALE."—This is the title of one of the most famous fifteeners; and I suppose the leaves of a Caxton copy would be nearly as valuable as five pound notes:—

Cordiale quatuor novissimorum FD. PR. (with a date), fol. Col. Agr., Petrus de Olpe, 1477. [From the Bodleian Catalogue.]

C. 21. d. Museum case or shelf mark. *Begin.* "Ce present traictie." French. W. Caxton, Col. 1470? fol. 71 leaves, 28 lines.

3886. b. [M]emorare novissima. 4° Spires, 1471?

1226. c. Ditto ditto Zel? Colon? 1472?

I find the paper-mark of this copy to be the P. of Philip, Duke of Burgundy, of Veldener's *Speculum*, 1483. See Sotheby's Plate, N. 4.

3885. b. 4°, Paris, 1473?

1228. d. *Begin.* "Hye hebtsich," fol. 1476, German [but I don't know of what form].

"The worke named *Cordiall*, or *Memorare novissima*, trans. by Antony, Earl Rivers, for W. Caxton (1480), and W. Worde," n. d.

704. d. G. L. 4° delf. impressu in hollandia, 1482.

697. d. 2. Another copy of the same for comparison.

847. m. 7. *Begin.* "Incipit Cordiale," 4°, Antwerp. Mathias Goes, 1488.

848. l. 1. Another copy of the same.

8905. e. 4°. Richard Paffroed. Dauantrie, 1489.

8905. cc. 4°. H. Quentell. In Sancta Colonia, 1492.

This gives the *locale* of a dozen copies in four languages; but now who was the author? Perhaps H. de Hassia or T. Ebendorffer de Haselbach, or Dionysius de Leuwis. Should any of your learned correspondents be able to suggest any other writer as likely to be the author or the reviser of this treatise, I should be glad if they would name them, or any trace of the early MS. history of this work. WM. DAVIS.

COVERED (? SEDAN) CHAIRS.—In a collection of letters patent and other documents in the Harleian Collection in the British Museum, No. 7344, art. 12, I find a Letter Patent, Sept. 27, 1634, granting to Sir Sanders Duncombe the sole right and privilege for fourteen years, to use and let for hire, within the cities of London and Westminster, *covered chairs*, to prevent the unnecessary use of coaches. Does this acquaint us with the date of the earliest use of the sedan chair in London?

H. E.

CULME FAMILY.—I met with an unsupported statement lately, that the very ancient family of Culme, of Devonshire, originally came from Scotland with Aymer de Valence, Earl of Pembroke, temp. Edw. I.

Can any genealogist refer me to any authority for this? B. C. L.

VICE-ADMIRAL GOODSON AND CAPTAIN MAGGER. Can any reader of "N. & Q." guide me to sources of information concerning these old seamen of England (1680-81)? They are named in an old Puritan's "Wil" (1680), whose memoir is being prepared by A. B. G. Liverpool.

LACUNZA'S "LA VENIDA DEL MESIAS."—Did Lacunza write *La Venida del Mesias en Gloria y Magestad* in Spanish or Latin?

The work of Lacunza, under the literary pseudonym of Juan Josaphat Ben Ezra, was first published in 1812 at Cadiz; the next edition was that of 1816, printed in London. In 1825 an edition appeared at Mexico, which is described as unfaithful and inaccurate. The fourth edition was that published by Ackermann (London, 3 vols. 8vo, 1826), which I have now before me, and which is the only one that I have seen.

All these are in Spanish; but in what language did Lacunza, alias Ben Ezra, himself write? In the "Análisis de esta obra" prefixed to the London edition of 1826, we are told:—

"La obra de Lacunza compuesta en Español, ha sido impresa en Londres en 1816, en cuarto' volúmenes en octavo mayor. Hay una traducción latina hecha á la vista del autor, solo conocida en Italia, en donde circula en manuscrito" (i. xxxi.).

This statement, although anonymous, might seem to be sufficient; but Don José Valdivieso

in his *Carta Apologetica*, says of this work, "la traduccion del latin al español era mia, y la habia hecho para mi uso privado" (iii. 319).

Who was José Valdivieso?

Does he mean that in Italy (he writes from Ravenna in 1795), the Latin only being known (as stated by the writer of the *Analisis*), he made a version into the same language as that in which it had been originally written?

Mr. Irving's English translation was from the Cadiz edition of 1812. Are there more Spanish editions than the four of 1812, 1816, 1825, 1826? Was the work ever published in Latin? Was the *Compendio*, mentioned by Valdivieso and others, ever printed? Who was the editor of the London edition, 1826? As to Lacunza himself, was he not really a Jew by blood and ancestry?

S. P. TREGELLES.

"LITURGICAL TRACTS."—Three parts of *Liturgical Tracts*, extracted from *The Surplice*, were issued in London in the year 1846. I am anxious to know whether any more appeared; and if so, how many?

ABHBA.

MR. LYONS.—

"The Infallibility of Human Judgment, its Dignity and Excellency, &c. &c. 3rd Edit., with a Supplement and Postscript. By Mr. Lyons. Printed for J. Peele, Locke's Head, Pat. Nos^t Row, 1723."

This author has not earned for himself a place in any biographical dictionary that I have seen, and is unmentioned in Lowndes. It is a free-thinking pamphlet, after the school of Toland and Collins, digested into consecutive propositions. What is known of this author? Did he write any other works?

Since noting this, I find in Bohn's Shilling Series (*Autobiographical Memoirs of Benj. Franklin*) the following passage:—

"My pamphlet,* by some means or other, falling into the hands of one Lyons, a surgeon, author of a book entitled (as above), it occasioned an acquaintance between us: he took great notice of me, called on me often to converse on those subjects, carried me to the Horns—a pale ale-house in — Lane, Cheapside—and introduced me to Dr. Mandeville, author of the *Fable of the Bees*, who had a club there, of which he was the soul; being a most facetious, entertaining companion. Lyons, too, introduced me to Dr. Pemberton at Batson's Coffee House, who promised me, some time or other, an opportunity of seeing Sir Isaac Newton, of which I was extremely desirous; but this never happened."

J. A. G.

MILITIA RECORDS.—Where can one have access to these records for the period 1750-1760 in connection with the county of Leicester? Application having been made to the clerk of the peace for the county, he referred the inquirers to the

* One he had just published, then in his nineteenth year (1725), under the title, *A Dissertation on Liberty and Necessity, Pleasure and Pain*.

War Office; but no information can be obtained from thence.

H. W. T.

OXFORD PEERAGE.—The title of Oxford was granted by Queen Anne to the minister Harley on his creation as an Earl; not from any special connection with that city, but as the preamble to his peerage (supposed to be written by Dean Swift) recites, from his learning, and patronage of learned men, his title should be appropriately derived from the University itself. Is the connection in this case of a title with personal qualification unique?

THOMAS E. WINNINGTON.

JOHN PIG.—Can any one explain the following allusion?—

"The religion of John Pig, which is written upon a high stone pillar by the wayside, near the borders of Scotland."—Amory's *Ladies of Great Britain*, ed. 1769, i. 57.

CYRIL.

RHINOCEROS.—In the *London Gazette* of October 12, 1684, there is an advertisement of a rhinoceros, "the first brought into England." Can any of your readers help me to any further account of this arrival?

H. E.

SAINT MICHAEL.—Is there a single symbol (other than a flaming sword), which is used to typify the Archangel Michael? I mean, without any personal representation, in the same way that a gridiron denotes St. Lawrence, a wheel St. Katherine, and a cross St. Andrew.

JOHN A. C. VINCENT.

MOTHER SHIPTON AT WESTMINSTER ABBEY.—As Mr. John Timbs, F.S.A., is now looked upon as an authority in matters connected with London and its antiquities, and is doubtless a reader of "N. & Q.," will you allow me to ask him his authority for the following extraordinary statement in his *Romance of London*, ii. 284?—

"To what may be styled the legitimate wax figures at Westminster, were added from time to time, those of other celebrities, as, for example, *Mother Shipton*."

Mother Shipton in Westminster Abbey certainly reads very like a romance!

M. R. S.

SYRIA.—What is the signification of this name? Does Syria mean, the country of the sun? The ancient name of Kathiawar, in Western India, was Saurashtra, from Surya, the sun; which was worshipped there in temples, still remaining. The name of the principal city of Saurashtra was Balabhipura, the city of the Great Baal, or the sun. In former times Hindoos, from the west of India, went on pilgrimage so far as Heliopolis or Baalbec, the city of the sun, in Syria. The Rajpoots of Western India, in early times, considered the sun-god their highest deity; sacrificed the horse to him, and dedicated to him the first day of the week. Arrian in the *Periplus* speaks of Surastrene: the same, I have no doubt, as Saurashtra.

H. C.

WESTON FAMILY.—Richard Weston, first Earl of Portland, bore as his arms—Or, an eagle displayed regardant sa. Was he the first of his family who had these arms, or to whom and when were they granted? What is the date of the birth of Benjamin, youngest son of the first Earl of Portland, and when and where did he die? Do any of the Weston families now in existence bear the above arms; and if so, do they do so as claiming descent from the same stock as the first earl?

ANON.

Queries with Answers.

NANCY DAWSON.—I picked up a curious old print of—

"Miss Nancy Dawson. London: printed for Robt. Sayer, Map and Printseller at the Golden Buck, near Serjeant's Inn, Fleet Street."

The print represents a young lady of saucy appearance, with her hair well brushed back from her forehead, and wearing a pearl necklace and eardrops. She has on a dress, figured with sprigs of some flower, and tucked up so as to show a pair of somewhat angular ankles, and a petticoat covered with fleurs-de-lys. She also has a muslin apron and a kerchief over her shoulders, and a round large hat on her head, and is in the act, apparently, of asking some one to walk in. I wish to know the date of the print, and also to have some information about Miss Nancy Dawson, having been unable to learn anything but that she has given her name to a tune, and that she is celebrated in some obscene lines, probably a parody on something else.

B. A. M.

[Some particulars of this famous hornpipe-dancer have already appeared in "N. & Q." (2nd S. x. 110, 126, 195.) In the Grenville library in the British Museum is a copy of a work, entitled *Authentic Memoirs of Nancy Dawson*. Lond. 8vo, no date. Lowndes notices another work, *Genuine Memoirs of the celebrated Miss Nancy Dawson*, 1769, 12mo. *The Dramatic History of Master Edward, Miss Ann, and Others*, published anonymously by the facetious George Alex. Stevens, in 1785, was a "Satire upon Edward Shuter, the comedian, and Nancy Dawson, the far-famed toast."

It has frequently been stated that Nancy Dawson, who died at Haverstock Hill, near Hampstead, on May 27, 1767, was buried in the cemetery of St. George the Martyr, behind the Foundling Hospital, and that on her tombstone was the laconic inscription, "Here lies Nancy Dawson." This statement is not quite correct. She was buried in the adjoining ground belonging to the parish of St. George, Bloomsbury; and the inscription on her tombstone, so far from being laconic, commenced with the words, "In memory of the celebrated Nancy Dawson," followed by eight lines of that disreputable ditty, which has immortalised her name, if not her history, commencing—

"Nancy Dawson was a w—e."

Now as this cemetery was frequently used as a promenade, a former rector of the parish wisely ordered the poetical portion to be obliterated. The headstone has for some years been lying flat on the ground with the inscription underneath. The portrait of this frail damsel possessed by our correspondent is rather scarce, and was published about the year 1750.]

CORNELIUS NEPOS.—Will any of your correspondents kindly explain the following clause from the *Prologus* of the lives of Cornelius Nepos? He is pointing out that the customs of the Greeks and Romans differed so much that many things which were esteemed dignified and honourable among the one nation, were reckoned disgraceful by the other. Among his examples of this, he says:—

"Nulla Lacedæmoni tam est nobilis vidua quæ non ad cœnam eat mercede conducta."

To what custom does this refer? I quote the Oxford pocket edition. I have no books of reference within reach, but an old edition (London), reads *scenam* instead of *cœnam*.
Rus.

[This passage has greatly tormented the commentators; and attempts have been made to overcome the difficulty by the old and always suspicious dodge—a various reading. Nay, in the present instance we have three; for while "ad scenam" appears to be the oldest reading, one mufti has proposed "ad cœnam," another "ad lenam," another "ad encaenia." Under these circumstances we abstain from attempting any fresh solution, and would present our correspondent instead with the translation of the Rev. J. S. Watson (Bohn's Classical Library, "Justin, Cornelius Nepos, and Eutropius," 1853), who professes to render it literally: "At Lacedæmon there is no widow so noble that will not go upon the stage, if engaged for a certain sum." In Mr. Watson's learned note on the passage there is a good summary of all the *pros* and *cons*. The note in Lemaire's and that in Valpy's edition might also be consulted with advantage.]

ST. KILIAN.—On the coins of Francis Louis, Bishop of Bamberg and Wirzburg, one generally finds the figure of St. Kilian, a bishop saint. Was he not an Irishman? I shall be much obliged for an account of him.

JOHN DAVIDSON.

[St. Kilian (whom the Germans call St. Kulhn) was born in Ireland, the true *Scotia* of the ancients. He received his education in one of the Irish Monasteries, of which for a short time he became Abbot. His holy zeal for propagating the Christian religion carried him into Germany, where he converted the people of Franconia, which is the same with *Francia Orientalis*, or *Teutonica*, and is deservedly on that account called the Apostle of that country. He was the first Bishop of Wurtzburg, the capital of that province, about the year 686. Duke Gosbert having married Geilana, his brother's wife, was admonished by St. Kilian, who promised to put her away. Geilana, in revenge, hired some assassins to despatch

the bishop whilst engaged in his midnight devotions, which took place in the year 689. The anniversary of the martyrdom of St. Kilian is kept on July 8. *Vide* Abp. Ussher's *Britannicarum Ecclesiarum Antiquitates*, cap. xvi.; Sir James Ware's first book, *De Scriptoris Hibernie*, cap. iii.; Alban Butler's *Lives of the Saints*, and *Britannia Sancta*, ii. 24, ed. 1745.]

ORESTES A. BROWNSON.—I shall be glad if any one will furnish me with a list of the published works of the American author, Mr. Orestes Brownson, the editor of Brownson's *Quarterly Review*. Is that periodical still in existence? For the last two years I have missed the numbers from their customary place among the periodicals on the tables of the Camera Radcliffiana at Oxford.

A. O. V. P.

[Brownson's *Quarterly Review* was continued till the end of the year 1864; but since that date we do not find it advertised among the American periodicals in Trubner's *American and Oriental Literary Record*. The following is a list of Mr. Brownson's separate works:—(1.) *New Views of Christianity, Society, and the Church*. Boston, 1836, 12mo. (2.) *Charles Elwood; or, the Infidel Converted*. Boston, 1840, 12mo. (3.) *An Oration on the Scholar's Mission*. Boston 1843, 8vo. (4.) *Essays and Reviews, chiefly on Theology, Politics, and Socialism*. New York, 1852, 12mo. (5.) *The Spirit-Rapper; an Autobiography*. Boston, 1854, 8vo. (6.) *Lizzie Maitland*. New York, 1857, 12mo. (7.) *The Convert; or, Leaves from my Experience*. New York, 1857, post 8vo. A well-written account of Mr. Orestes A. Brownson's literary character will be found in Griswold's *Prose Writers of America*, edit. 1851, pp. 422-424. Consult also Duyckinck's *Cyclopædia of American Literature*, ii. 335.]

Replies.

"SERVITUDE: A POEM."

(3rd S. ix. 60.)

Until the appearance of the article referred to above, I did not know that this scarce pamphlet—the full title-page of which is given by MR. RIGGALL—had been re-issued with a different title, as set forth by the Editor, who is right in stating that "there was only one edition, which has two different title-pages." Having a copy of the *former*, I have since compared it with the *latter* in the British Museum; and find the two tracts, in all other respects, identical.

I have now to open out a fragment of literary history, which I think will be interesting to the readers of "N. & Q."

In the *Country Journal; or, The Craftsman*, of Sept. 20, 1720, is an advertisement: "This day is published, *Servitude: a Poem*," &c. &c., reciting the former title in full. I have not found an

earlier notice of it; and believe the re-issue with the second title, claiming the work to be "By R. D. now a Footman," was, at least, a year and a half later.

MR. RIGGALL has correctly stated the collation of the pamphlet; and, in passing, I call attention to the fact that the poem itself nominally occupies twelve only of the thirty-two pages; while, in fact, it scarcely fills *eleven*, or *one-third*. The remainder is in prose.

I have carefully compared both prose and verse with that in *A Muse in Livery, or the Footman's Miscellany*, published in 1732, by subscription, for ROBERT DODSLEY, and find the poetical parts of the two books so similar in style, diction, rhythm, and manner of thought, that I coincide with the dictum of the Editor to the extent, that the poetical portion of *Servitude* was written by ROBERT DODSLEY, but I except a few lines in several places.*

There is no resemblance whatever between the prose of the two pamphlets. No critical acumen is requisite in the comparison. The most cursory reader would pronounce these portions the work of different authors.

That the solution of this apparent enigma has no reference to anything recent in "N. & Q." will be evident from the fact that my copy was purchased a year ago, and I then had it bound and lettered, "DEFOE. SERVITUDE, A POEM. 1729." I have now no more hesitation in affirming, from internal evidence, that Defoe wrote the title, preface, introduction, and postscript, comprising two-thirds of the pamphlet, and also that he revised the poem, than I should have in declaring him the author of *Robinson Crusoe*.

MR. RIGGALL, inquiring as to the author, very properly says, he "must have been a practised writer;" and continues, "It is not likely that a *footman* would commence with a Terentian motto." The Editor, after citing the altered title of the re-issue, with the words "By R. D. now a Footman," adds "The motto from Terence is omitted." I may state that Dodsley's *Muse in Livery*, consisting of 150 pages, does not contain a word of Latin. The subscription list prefixed to the latter work includes about 200 names; while *Servitude* came into the world three years earlier, depending either upon its own merits, or upon an unseen influence capable of insuring its success. On this part I shall only further say, that *Servitude* contains nothing about the avowed ignorance, and the craving desire of an awakened but uncultivated mind for education, so painfully exhibited afterwards by Dodsley in the frontispiece and dedication of his *Muse in Livery*. These considerations probably prevented Dodsley subsequently

* The exceptions are parts of pages 18, 22, and the four concluding lines of page 26.

claiming more fully, and reprinting, a tract so obviously not wholly his own.

Robert Dodsley was born at Mansfield, Notts, in the year 1703, and, it is stated, ran away from his apprenticeship to London, where he became a footman. The poem, *Servitude*, exhibits a consciousness of his mental superiority to the menials his associates; but the livery he wore was a barrier to the acquirement of any literary friend or confidant of superior station. Having written his poem it seems that, in his isolated depression, he ventured to show it to a person, probably a bookseller,* who, finding the subject to be the Behaviour of Servants, asked him if he had seen a pamphlet on the same subject (then passing through its seventh edition), entitled *Every Body's Business is Nobody's Business*, by Andrew Moreton, Esq., induced him to purchase it, and probably informed him that Mr. Defoe was its author.†

By whatever means, though probably by letter, it is certain that Dodsley must have sought and obtained access to Defoe.

At the time when *Servitude* was published, Defoe had entered upon his sixty-ninth year, and had written a letter ten days previously (Sept. 10, 1729), to the printer engaged upon his work, *The Compleat Gentleman*,‡ in which, apologizing for delay in forwarding copy, he said, "I have been exceeding ill." But he was not too ill to aid a friendless young man who now sought for help. Finding merit in the author and his work, Defoe not only revised the poem, but seeing it would not fill a sheet, amplified in prose a preface and introduction, increasing it to twenty-six pages; and then kindly added, as a postscript, six pages of quiet banter on his own popular tract, *Every Body's Business is Nobody's Business*, in order to give his humble protégé the reflex benefit of such popularity.

On March 8, 1729, Defoe was still writing the editorials, or Letters Introductory, for *Applebee's Journal*; but I have found no copies of later date until after his death, and cannot therefore state whether or not he was so engaged in September of the same year. His "labour under the sun" was almost ended; and it enhances the interest of his goodness to Robert Dodsley that I know nothing published from his pen after *Servitude*; a Poem. §

Defoe died about a year and a half afterwards

* See Postscript, p. 27.

† It was well known who Andrew Moreton, Esq., was. A book was published on Oct. 26, 1728, entitled "Villainy Exploded: or, the Mystery of Iniquity laid open; in a faithful Relation of all the Street Robberies committed by the Notorious Gang now in Newgate. With several Diverting Stories and Remarks on Squire Moreton's, alias D—l Def—e's Schemes," &c. Price 1s.

‡ This work was never finished so far as to be published. The manuscript and revised proofs of some sheets are, I believe, in the possession of James Crossley, Esq.

§ It is scarcely worth mentioning that Mr. Walter Wilson attributed to Defoe, upon hearsay, without having

(April 28, 1731), and it is but justice to Dodsley to believe that gratitude to his first literary benefactor would prevent an earlier alteration of the title. There can be no doubt, however, that when it was determined to publish by subscription his second work, *A Muse in Livery*, &c., in 1732, Lady Lowther, in whose service he lived, would find the distribution of the remaining unsold copies of his former pamphlet, with a new title, containing the words "By R. D. now a Footman," greatly aiding her efforts to obtain subscribers.

I do not forget that the columns of "N. & Q." are open to fact—not fancy. I shall but slightly use the latter in drawing aside the curtain, on whose folds hangs the dust of nearly a century and a half,—that we may view the study at Stoke Newington of the now aged and afflicted author of two hundred printed works in every department of literature. Above the mantlesheaf hangs the stately full-wigged portrait, by Taverner, of the True-Born Englishman. The windows look out on a pleasant lawn, but the room contains no luxurious furniture, beyond the cases of books that cover its walls.* Everything is plain, substantial, and homely,—like the genius of its owner.

This is the true birth-place of *Robinson Crusoe*—miscalled of York—mariner! And that care-worn old man, sitting at the massive old writing table, is he from whose fertile brain sprang "the Boy's Hero" of all future time. From this room, and its present occupant, came teeming forth to the world in rapid succession a long array of other works, which "the world will not willingly let die." ROBERT DODSLEY is announced; and the suffering invalid writer turns away from his manuscript of *The Compleat Gentleman* to greet with benevolent countenance, and to help, the timid young Footman who humbly beseeches his judgment and advice as to the crude manuscript of *Servitude: a Poem*.

Drop we the curtain of a scene which was soon to close for ever upon Daniel Defoe! Erewhile

been able to see a copy, *Dissectio Mentis Humana*, 1730; a poem having the well-known name of *Bezaleel Morrice* at the end of the dedication. Mr. Bohn has included it, without more authority, in his edition of Lowndes as a work of Defoe, but with a mark of doubt.

* Two years after this supposed interview with Dodsley, Defoe's library was sold. *The Daily Advertiser*, November 13, 1731, announced a catalogue to be had gratis, at various booksellers and coffee-houses, respectively named, of the library "of the late Ingenious Daniel De Foe, Gent., lately deceas'd. Containing a curious Collection of Books: relating to the History and Antiquities of divers Nations, particularly England, Scotland, and Ireland," &c. &c. "N.B. Manuscripts. Also several hundred curious, scarce Tracts on Parliamentary Affairs, Politicks, Husbandry, Trade, Voyages, Natural History, Mines, Minerals, &c."

The books were stated to be "in very good condition, mostly well bound, gilt, and lettered." They began to be sold "on Monday, the 15th of November, 1731, by *Olive Payne*, at the Bible in Round Court, in the Strand, and to continue daily until all are sold."

would his spirit doubtless hear the words, "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"

W. LEE.

ANONYMOUS BALLADS.

DRAGON OF WANTLEY," "ST. GEORGE AND THE DRAGON," "THE JEW'S DAUGHTER," AND "THE BABES IN THE WOOD."

(3rd S. ix. 29, 30.)

The authorship of all these is but mere conjecture. The writer of "Sheffield" in Mr. Knight's *Land we Live In*, adds only another to the old well-known ones; still, as it is a good one, it may be worth quotation here. Speaking of *The Dragon of Wantley*, he concludes thus:—

"It is wearisome to follow the conjecture upon conjecture of the origin of this ballad, or its precise date. Perhaps, after all, it was nothing more than a clever burlesque upon the old ballads of romance and chivalry; written in a good humour, over a social glass, at 'More Hall,' a comfortable old house on the opposite bank under Wharnclyffe. The whole thing looks to us wonderfully like a freak of clever Charles Cotton, come out of his sweet valley of the Dove to visit a brother angler of the Don. So there is another conjecture."

Certainly Mr. Cotton, who presumed to burlesque Virgil, would have no compunction at burlesquing old ballads or romances of chivalry, and the language, though rather rude, was the mode of speaking at the day.

From *The Dragon of Wantley* is but a step to *The Dragon of St. George*. In the chorus to the last verse of the old ballad, we read:—

"St. Patrick of Ireland, which was St. George's boy,
Seven years he kept his horse, and then stole him away,
For which knavish act as slaves they do remaine,
But St. George, St. George the Dragon he hath slaine.
St. George he was for England; St. Denis was for France.

Sing, *Honi soit qui mal y pense*."

The first printed edition of this ballad, according to Percy, is in 1612. At that time each cavalry soldier had his "horse-boy" to assist in cleaning his horse, arms, &c., and the phrase was well-known. These boys were like Marmion's squire's noted "horse-courers," and I need not further add, great scamps. In the *Christmas Rhymes*, which were spoken in the North of Ireland when I was a boy, perhaps even now, the charge was actually turned against St. George, but the theft omitted. After a single combat between St. George and a Turkey Champion, St. Patrick is called upon to "clear the way." Like a true son of the Church, he is armed with mitre and crozier, as well as sword and spear, and says as follows. I quote from the printed version:—

"St. Patrick. Here come I St. Patrick, in shining armour bright,
A famous champion and most worthy knight.

What was St. George? But St. Patrick's boy,
Who fed his horse, for seven years, on hay,
And afterwards he ran seven miles away.

"St. George. I say by George you lie, Sir,
Pull out your sword and try, Sir.

"St. Patrick. Pull out your purse and pay, Sir.
I'll run my rapier through your body,
And make you run away, sir,
And if you do not believe what I say,
Enter Oliver Cromwell, and clear the way."

Oliver immediately enters; and, assisted by Beelzebub and Devil Doubt, very soon, as may be supposed, clears the haughty knights and venerable saints away. For Doubt is a perfect devil at making havoc among saints. There is, however, a curious similarity between the ballad and the rhyme. One or other, perhaps neither, are true; but still it remains in print—*Litera scripta manet*. Though the very existence of such a person as St. Patrick has been strenuously denied—and he has had, granting his existence, more native places assigned to him than even Homer himself—yet the generality of opinion makes him out to have been the son of a tavern-keeper at Kilpatrick, on the Clyde. His conduct, as described in the rhyme, is very un-Irish like: when called a liar, and challenged to try conclusions with the sword, he merely cries—"Pull out your purse and pay, Sir;" savouring greatly of the Caledonian tavern, and the grandson of Potitus. Those of your correspondents, who seems to have a peculiar knowledge of saints, will please tell us if these histories are properly authenticated. There certainly is a curious connection between St. Patrick and tavern-keeping. A verse in a song, quoted by Mr. T. C. Croker, is as follows:—

"No wonder that the Saint himself
Should understand distilling,
Since his mother kept a shebeen shop,
In the town of Enniskillen."

Poteen, a favourite beverage in Ireland, is said to have been invented by St. Patrick. His day is generally devoted to drinking; and the lower Irish still relate, among his numerous miracles, how he cursed one Colman for being an unfair drinker, who immediately dropped down dead. The story of Colman *Íadhadh* (Anglicè, the Thirsty), was told me by an Irish peasant about three months ago. The original is in the *Tertia Vita*, chap. lxxvii. of *The Tripartite Life*.

With respect to Mr. Dixon's remarks on the ballad of *The Jew's Daughter*, I fancy that he is much mistaken. The monks were truly very ignorant, and have left us many false stories; but they had some little scriptural knowledge, and, consequently, they never believed that the Israelites attempted to tread in the footsteps of Herod. The story of the "Slaughter of the Innocents," is a Christian one; mentioned in the Gospels it is true, but not believed in by the Jews, nor, indeed, is it now by many who call

themselves Christians. The Jews were charged with stealing Christian children to sacrifice them as burnt-offerings to Jehovah, according to the Jewish law of Moses; which, if it did not actually enjoin, decidedly permitted human sacrifices. I consider that in this instance the monks were quite right. A few years past, there was a massacre of Jews at Damascus, caused by the very same crime. I was in the East at the time, and I have every reason to believe that the Jews were guilty.*

The Babes in the Wood is another of our many good, but alas! anonymous ballads. A few weeks ago it was noticed in the *Illustrated News*, and an attempt made to connect the ballad with a play written by Yarranton early in the seventeenth century. The writer being ignorant that Ritson found the entry of the ballad in the books of the Stationers' Company, under the date of the previous century.

There was a rather pleasing writer, the younger son and the brother of a Norfolk baronet, named Edward Jerningham, who passed for a poet in the last century. He wrote lines on the author of *The Babes in the Wood*, which show that his burial-place was traditionally known in Norfolk, down to rather a late period. I may be excused for quoting some of those little-known lines here; principally that some of your intelligent East-Anglian correspondents may recognise the place:—

"Where Walton's limpid streamlet flows,
On Norfolk's rich domain,
A gently rising hillock shows
The hamlet's straw-roofed fane.

"Hard by is seen a marble stone,
By many a winter worn;
Forgetfulness around has thrown,
The rude, o'er-mantling thorn.

"Within this low obscure abode,
Fame says the Bard is laid;
Oft have I left the beaten road,
To greet the poet's shade.

"Compassion's Priest, Oh! feeling Bard,
Who melts the heart away;
Enduring praise shall still reward,
Thy short and simple lay."

WILLIAM PINKERTON.

KING ARTHUR'S TOMBSTONE.

(3rd S. vi. 68.)

The following information on this subject is extracted from an article by the Rev. W. A. Jones entitled, "On the reputed Discovery of King Arthur's Remains at Glastonbury," in the *Proceedings of the Somersetshire Archaeological Society*, 1859:—

"There can be no ground whatever of doubt, I think, that a rude coffin with a stone slab (in fact, nothing more

* The impression upon our mind is quite the reverse.
—Ed. "N. & Q."]

than a block of oak hollowed out), purporting to be the coffin of King Arthur, was dug up in the reign of Henry II., and that in this flat stone there was found inserted a leaden cross, with an inscription relative to King Arthur. This we learn from the Abbey Records, and from the detailed account of Giraldus Cambrensis. The Abbey Records are, the *Parvus Liber* and the *Magna Tabula Glastoniensis*. These, according to Usher's *Primordia*, give substantially the same account of the exploration and discovery which is found in the works of Giraldus Cambrensis, namely, his *Liber Distinctionum* and his *Institutio Principis*. In the main facts all these are agreed, but the testimony of Giraldus Cambrensis is most deserving of attention, because he visited Glastonbury about fourteen years after the event, and professes to give the account of the occurrence which he had received from the lips of the then Abbot, who had also been an eye-witness of the search and the discovery. The date of this visit was about A.D. 1184, the coffin having been dug up in A.D. 1170."

Dugdale states that the relics of the ancient British king were afterwards removed into the Presbytery of the church and reinterred with the following inscription by Abbot Henry de Swansey:

"Hic jacet Arthurus, flos regum, gloria regni,
Quem mores, probitas commendant laude perenni."

"The next authority is Leland, who, in the *Collectanea* (v. p. 55), states on the authority of a monk of Glastonbury, that Edward I., with his queen, visited the Abbey in 1276, and removed the shrine from the place where it was first deposited, placing it before the high altar. The leaden cross had meanwhile been deposited in the Treasury of the Abbey, and in the reign of Henry VIII. it was seen by Leland, and treated with marked reverence and enthusiasm, so characteristic of the old antiquary. What became of the leaden cross with the inscription after the dissolution of the monastery is not known. There is no clue to its subsequent history, that I know of, if it may not be found among some of the treasures of the monks of Glastonbury, which were removed to Naworth Castle, the ancient seat of the Howards."

H. C.

WHITE USED FOR MOURNING.

(3rd S. vii. 458; viii. 506; ix. 87.)

At Combe, near Woodstock, Oxfordshire, the custom is as follows, when an unmarried person, under thirty (speaking in the rough), of either sex, is buried: If, as in the case of a child's funeral, the bearers are young women, they wear white dresses (commonly nothing better than petticoats), and white bonnets, with black cloaks or shawls; if, as in the case of an older person's funeral, they are young men, they are dressed in black, but wear white gloves and white neck-ties: the pall is white.

At Stonesfield, an adjoining parish on the north, I found the following additional custom, on recently officiating there at the funeral of a little boy. While I read "Man that is born of a woman," &c., the four girls held the white pall by its four corners, over the coffin; after the coffin had been lowered into the grave, they held the pall over it, in a similar manner, until the service

was concluded. I hear that the pall, whether black or white, is thus held at all Stonesfield funerals. I should like to know where the custom exists. I was reminded of it, when I saw last month, at some wedding in the Madeleine, the white canopy held over the bride and the bridegroom.

J. H.-A.

The following short paragraph from the *Dublin Intelligence*, 15th August, 1790, as quoted in *Blacker's Brief Sketches of the Parishes of Booters-town and Donnybrook*, p. 166, and referring to the death of the Rev. Robert Dougatt, nephew of Archbishop King, and sometime Archdeacon of Dublin, who was buried in the old churchyard of Donnybrook, near Dublin, may prove interesting:

"N.B. The scarfs and hat-bands that were used at the funeral were the manufacture of this kingdom, the scarfs being Irish holland, and the hat-bands Irish cambrick."

Linen scarfs were first used in the year 1729, at Colonel Groves' funeral, in Dublin, to encourage the linen manufacture of Ireland. ABHBA.

In *Galignani's Messenger* of last January 29, 30, is a description of a ball given at the Prussian Embassy at Paris, in which the following passage occurs:—

"The Emperor and Empress arrived at half-past ten, His Majesty wearing the Grand Cordon of the Black Eagle, and the Empress, as well as the other ladies, being in white, in consequence of the mourning for Prince Oddone."

S. T. W.

SAMUEL SALKELD (3rd S. ix. 80.)—Samuel Salkeld, the author of *Pleasures of Home and other Poems*, was a native of Kendal, Westmoreland: the son of a shoemaker, and himself brought up to the craft of St. Crispin. After attaining to manhood, he was employed for several years in the capacity of foreman to a well-to-do relative in the wholesale shoe-manufacturing trade (then a considerable business in the changeeful commercial industry of Kendal), by whose political interest with the supporters of government, about the time when George IV. became king, he succeeded in obtaining a situation in "the Excise." He was subsequently stationed in some part of Wales, where his poems were produced, and died of consumption, I think between the years 1830-35.

Isabella Lickbarrow was also a native of Kendal—one of the poorer members of the Society of Friends, by whom she was principally supported. Her poems were published by subscription, and perhaps as a subscriber it may be admitted that she was patronised by the poet-laureate Wordsworth,—I think not further, even if so far. She was unfortunately a prey to that "last infirmity

of noble minds," insanity; and was more than once an inmate of the Asylum for Lunatics, at Lancaster. She died in middle age, but I am not able to state the year of her demise.

If more be needful, a note addressed to K. K. Stricklandgate, Kendal, would be likely to elicit all the desirable data touching either or both of the Westmerians named herein.

JOHN BURTON,

Compiler of the Sale Catalogue (and conductor of the sale) of Wordsworth's Library, Rydal Mount, quoted by R. I.

Wrenham Lane, Preston.

THE SPANISH MAIN (3rd S. ix. 22.)—There is one point—the technical use of prepositions—which seems to me to throw a very clear light on the meaning of the term "Spanish Main." Having derived its origin from our early seamen, the technical way of speaking of it has been preserved very strictly; and probably no one—not the most determined landsman in the country—would ever dream of speaking of a ship as cruising *in* the "Spanish Main," or *off* the "Spanish Main," or of using any preposition but *on*. The use of *on* is perhaps peculiar, but it is unmistakeable.

A ship cruises *in* any particular ocean, sea, or part of the sea, that may be mentioned: *in* the Atlantic; *in* the Pacific; *in* the Mediterranean; *in* the Baltic; *in* the Black Sea, &c.

A ship cruises *off* any town or cape: e. g. *off* the Lizard; *off* the Start; *off* the Bill; *off* Ushant, &c.

But she cruises *on* a coast: *on* the coast of Africa; *on* the coast of Brazil; she cruises *in* the China Seas, but *on* the coast of China; she is perhaps *in* the Pacific, but she is *on* the coast of Peru, &c.

And thus a naval officer, asked as to the whereabouts of the Channel Fleet, would answer that during the summer it had been cruising *in* the Channel, and principally *off* the Bill, but that it was now somewhere *on* the coast of Ireland.

If there could be any doubt about the strict meaning of the term, I apprehend that the exclusive use of "*on*" in connection with it would be unanswerable. "Spanish Main" must be *coast*, not *sea*; and is, of course, that part of the *mainland* which belonged to Spain; but I fancy the name more particularly applied to central, and the northern part of South America.

"Main," as meaning sea, has been always more or less a poetical word; and has never, I believe, been in familiar use among our seafaring folk.

STUDIOSUS HISTORIÆ MARITIMÆ.

A SIMILE (3rd S. ix. 120.)—The comparison of a translation to the wrong side of a piece of tapestry is probably of early date, as our ancestors were familiar with both objects. The search

for proofs would be tedious work, and the particulars which I am about to introduce seem to relieve me from further inquiry.

In 1632 a manuscript translation of the *Donzella desterrada* of Giovanni Francesco Biondi, made by Mr. James Hayward of *Graies Inne*, was submitted by him to the critical eye of the ingenious James Howell. He found it *very exact and faithful*, and returned it with the complimentary verses which follow—and are prefixed to the translation as published by Humphrey Moseley in 1635, in a slim folio:—

"On his worthy friend Mr. James Haward [sic] his translation of the Banish'd virgin, out of the Italian.

"Some hold translations not unlike to be
The wrong-side of a Turkey tapestry,
Or wines drawn off the lees, which fill'd in flask,
Lose somewhat of the strength they had in cask.
'Tis true, each language hath an idiom,
Which in another couch'd, comes not so home:
Yet I ne'er saw a piece, from Venice come,
Had fewer thrums set on this country loom,
This wine is still one-ear'd and brisk, though put
Out of Italian cask in English butt.

IA: HOWELL *Arm.*"

Hayward dedicates the volume to Catharine duchess of Buckingham; and in his address to the public we read, "All translations (says one more *guessingly* perhaps than *knowingly*) are in respect of their originals like the knotty in-sides of Arras." Either he means to censure his eulogist—which is scarcely credible—or the simile is of earlier date.

The query, after all, may rather refer to some specific application of the simile than to the simile itself; and, if so, I must submit to be taxed with a misconception.

BOLTON CORNEY.

FIRST PRINCIPLES (3rd S. ix. 89, &c.)—"First Principles," "The Law of Nature," "Common Sense," and some other subjects which are often talked about, remain in a very unsettled state.

Ulpian says:—

"Jus naturale est quod natura omnia animalia docuit. Nam jus istud non humani generis proprium, sed omnium animalium, quæ in terra, quæ in mari nascuntur, avium quoque commune est. Hinc descendit maris atque foeminae conjunctio, quam nos matrimonium appellamus: hinc liberorum procreatio, hinc educatio. Videmus etiam cætera quoque animalia, feras etiam, istius juris peritia censerit."—D. i. i. 3.

Would Ulpian have held the Court of Probate and Divorce, and the University of London, part of, or corollaries from, the Law of Nature?

We may regret the loss of Martinus Scriblerus's great work:—

"A Complete Digest of the Laws of Nature, with a Review of those which are obsolete or repealed, and of those which are ready to be renewed and put in force."

Liddell and Scott give as the second signification of *Ἀρχή*, "A first principle, element: so used

by Thales." Fleming (*Vocabulary of Philosophy*, p. 396) defines various sorts of principles, but does not separate the "first." He refers to "common sense," which, according to M. Jacques, is—

"the unanimous sentiment of the whole human race upon facts and questions which all may know and resolve; or, more precisely, it is the *ensemble* (complement) of notions and opinions common to all men at all times and all places, learned or ignorant, barbarous or civilised. Spontaneity, impersonality, and universality, are the characteristics of the truths of common sense, and hence their truth and certainty. The moral law, human liberty, the existence of God, and the immortality of the soul, are truths of common sense."

I think all mankind have not always agreed, and, perhaps, do not yet agree, upon all the above points.

I should like a good definition of first and of second principles, and, much more, a few examples—say half-a-dozen—of first, second, and third. They will not occupy more than a column of "N. & Q.," and may tend to the settlement of a difficulty, which, in substance, has puzzled metaphysicians for some ages, though the term "first principles" may be recent. H. B. C.

U. U. Club.

CHURCHING-PEW (3rd S. viii. 500; ix. 49.)—An amusing instance of a misadventure in a churching-pew is told in *A Voice from a Mask*, by Domino (1861), pp. 126-8. The author states that the circumstance happened to "an unmarried sister of one of my friends." This lady, after the churching ceremony, is beating a retreat from the pew, when the clerk asks her, "Have you a child to be christened, ma'am?" Thereupon she rushes home to her friend in a very perturbed state. "My dear Charlotte! what has happened to you?" asks Mrs. M. "Have you been robbed or insulted?" "Worse, worse—much worse," hysterically sobbed the old maid, "I've been church'd!"

CUTHBERT BEDE.

BONE IN A PIG'S SKULL (3rd S. ix. 59.)—In some parts of Cornwall the little bone in a pig's skull is considered to possess peculiar virtues, and is carried about the person as a charm. It is not improbable that the quack doctor alluded to wished to purchase these bones in order to retail them to his patients as "the perfect cure."

H. FISHWICK.

BEDE ALE (3rd S. viii. 436.)—I have no doubt that this was the smallest of small-beer, brewed for the purpose of being given away in charity. A *bede house* is an almshouse; a *bedesman* a pensioner. The origin of these terms being the idea, that the recipient of charity should pray for the welfare here and hereafter of the donor. In Scotland, the persons who annually received the royal alms were called "The King's Bedesmen." On

the birth-day of the sovereign they were supplied, *inter alia*, with a loaf of bread and a bottle of ale. It is only since the establishment of rural police that the baking of a coarse bread, to be given to vagrants, has been discontinued in the rural districts of Scotland. The reason why bede ale was forbidden to be brewed in Newport, I should conjecture to be, that the custom had ceased or been forbidden in the neighbourhood, and that, in consequence, its continuance in the borough led to its being infested with an undue proportion of paupers.

RUSTICUS.

MATCHAM THE MURDERER (3rd S. ix. 62.)—The first "relation," in Glanvill *On Witches*, is "The Compleat Narrative of the Dæmon of Tedworth, &c., caused by Witchcraft, and the Villany of the Drummer."

It proceeds to say, that Mr. Mompesson, then of Tedworth, being at the neighbouring town of Ludgarshall, about March, 1681, hearing a drum beat, inquired what it meant, &c.; and relates the trouble the drummer gave for this interference; his eventual trial at Salisbury, and transportation for witchcraft.

As Tedworth is a village on the edge of Salisbury Plain, and Ludgarshall (adjoining) was then an important market town, may this not have been the town where the drummer (according to Scott) was recruiting?

Glanvill says, that it was reported that the drummer by his witchcraft escaped from his ship, but does not tell it as a fact.

After transportation he would be likely to visit the old place of his exploits, and would naturally enough be accompanied by a sailor chum. In fact, is not Scott's story (told from memory) founded on this drummer of Salisbury Plain, mixed a little by using the same names with the Huntingdon story?

This "Dæmon of Tedworth" evidently caused some speculation at the time, and witchcraft by tradition would easily give place to the better understood reality—murder.

Its "relation" was followed by "A Whip for the Droll Fiddler to the Atheist: being Reflections on Drollery and Atheism occasioned by the Dæmon of Tedworth. In a Letter to the Learned Dr. Henry More, and afterwards by Observations on some Passages in the foregoing Letter."

There is also "Dr. More's Letter to Mr. Glanvill minding him of the great Expedience and Usefulness of his new intended Edition of the Dæmon of Tedworth," &c. SEMPER VIRENS.

THE CHRISTMAS THORN (3rd S. ix. 33.)—It is as foolish as it is dangerous to seek for supernatural solutions to natural phenomena. In the *Gardener's Magazine* (1833) I find a common-sense account of the *Cratægus oxyacantha præcox*, or the winter-flowering Glastonbury thorn. It is

written by a well-educated botanist of Glastonbury. The tree blossoms in December and May. The country opinion is that plants grown from these haws turn out common hawthorns.

THRAX.

THE MAMMOTH CAVE (3rd S. ix. 61.)—The fullest, latest, and most accurate account of this extraordinary cave was given by W. Thornbury, in *All the Year Round*, about two years since.

SYPHAX.

LAIMBEER: FAMILY NAME (3rd S. ix. 79.)—Not knowing anything of the local history of Devonshire I cannot with certainty answer MR. GIBSON'S query. But the name is very striking to me, as in travelling some years ago in the extreme east of Prussia, I found many Hebrew families with the name of Laibbeer, the derivation of which was, that their ancestor, a wealthy Hebrew, had as supporters to his family arms the "lion and bear," or in corrupt German, Laibbeer. May not the above name have a similar origin?

BARON LOUIS BENAS.

EARLY MENTION OF SEGARS (3rd S. viii. 26.)—Professor Kingsley could, an he would, give A. A. some information as to whether there is an earlier mention of segars than that which dates a hundred and twenty-five years ago. I suspect there is, or in that carefully drawn picture of Elizabethan life and manners, *Westward, Ho!* Amyas Leigh would not be represented as listening patiently, "cigar in mouth," to the harangue of the Piache (vol. iii. c. iv. p. 65). The hero's first introduction to the weed is amusingly set forth in vol. i. c. vii. p. 271, when the old adventurer, Yeo,—

"in his solemn methodical way, pulled out of his bosom a brown leaf, and began rolling a piece of it up neatly to the size of his little finger, and then putting the one end into his mouth and the other end on the tinder, sucked at it till it was a-light, and drinking down the smoke, began puffing it out again at his nostrils, with a grunt of deepest satisfaction, and resumed his dog-trot by Amyas's side as if he had been a walking chimney."

The whole passage is too long for transcription, but I would recommend A. A. to refer to it, as Kingsley winds up his chapter by a quaint quotation from a writer in Queen Anne's time, which may at least afford a clue to the information which is required.

ST. SWITHIN.

LACK HERB (3rd S. ix. 59.)—It is no doubt an error of the transcriber, and should be "Black herb," the *Olus atrum*, a plant that was once much cultivated under the names of "Alexander" and "Stanmarch," until it was displaced by the introduction of celery. In systematic botany it is now known as *Smyrniolum olus atrum*, Linn. P.

DAVID HUME'S HOUSE (3rd S. ix. 79.)—I happen to possess an autograph deed of Mr. Hume's, dated a few months before his death, in which he designates himself "of Saint Andrew Square, Edinburgh."

This humbly seems to me to decide the question; for assuming that the house is the westmost on the south side of the square, the words "St. David Street" are necessarily descriptive of its western side, which, in fact, makes part of the eastern side of that street, while it could not be so were the house on the western side of St. David Street, no part of which western side touches St. Andrew Square, in which Mr. Hume himself places his residence. G.

Edinburgh.

WELSH DRAMA (3rd S. ix. 13.)—*The Traithodydd* is a Welsh quarterly, edited by the Rev. D. Rowlands, M.A., who is also the author of the translation of part of Shakspeare's *Julius Cæsar* referred to by R. I. There are other fragmentary translations of the English drama in Welsh, but at the present moment I can only call to memory one from *King Lear*, Act III., by Mr. John Jones (Talhaiarn), published in the first vol. of his works (1855.) J. H. MILLS.

FOLLOWERS OF THE STUARTS (3rd S. ix. 71.)—There would be no difficulty in the Registers of Deaths for St. Germain, Paris, to collect the Scotch and English names of persons connected with the court of the Pretender. Some person with leisure might make an interesting record of them. The registers exist—"Registre des Actes de Décès, Ville de St Germain-en-Laye. Etat Civil."

T. F.

MISS FRAZIER (3rd S. viii. 415.)—This lady was I believe Carey, daughter of Sir Alexander Frazier, of Durris, Bart., in the county of Kincardine. "She was a lady of singular wit and beauty" (*Peerage of England*, 1710). She married Charles, the celebrated Earl of Peterborough, and had by him two sons and one daughter, Henrietta, who became the wife of the Marquis of Huntly. The countess died May 13, 1700. Upon the extinction of the male descendants of the earl, the barony of Mordaunt, and the estate of Durris in the county of Kincardine, passed to the ducal family of Gordon.

Upon the demise of his first wife, the earl contracted a marriage (which was for some time kept private) with Anastasia Robinson, a celebrated singer and a most accomplished lady. His lordship was fortunate in both his matrimonial alliances. The father of the first countess was, though of an ancient Scotch family, only a physician: he was created a baronet of Nova Scotia by Charles II. in 1673. J. M.

PENDRELL FAMILY (3rd S. ix. 70.)—Miss Pendrell still survives at East Bourne (not East Haven, a misprint); still lives at Oak Cottage; still receives a pension. I think I made a communication to this effect to "N. & Q." on some former occasion. G. F. CHAMBERS.

Bydenham.

PISCINA: CREDESCENCE TABLE (3rd S. ix. 59.)—No authority can be found for the disuse of the Piscina, Credence Table, &c. On the contrary, the retention of these features, and, by consequence, their use, is expressly enjoined by the first rubric of the Book of Common Prayer:—"And the chancels shall remain as they have done in times past." Now as all ancient chancels, with scarcely an exception, contain not only a *construc-tional* Piscina and Credence, but also an Aumbry or Locker, for the custody of the sacred vessels, these details are still *legally required* in the chancels of churches of the Anglican communion. The Piscina and Credence are frequently found combined in ancient work, particularly in that of the fourteenth and fifteenth centuries, the Credence shelf being placed in the same arched recess or niche, and immediately above the bowl or drain of the Piscina. And there can be no doubt that their use was *universal* for many years subsequent to the Reformation; and their disuse, later on, only *partial*; arising from the laxity and lifelessness which unfortunately characterised not only our own but also the whole Christian church during the greater part of the past century. In many churches the Credence Table has *always* been used; *inter alia*, the cathedral, and St. John's church, Manchester; Chipping Warden, Northants; St. Michael's, Oxford, &c. The use of the Credence Table is implied in the rubric following the Offertory Sentences:—"And when there is a Communion, the priest shall *then* place upon the Table so much bread and wine as he shall think sufficient;" a direction which a single unassisted clergyman cannot conveniently, and with seemly reverence, follow, in the absence of this feature.

J. S. C.

A COUNTRY SUBSCRIBER may rest assured that there is no authority whatever for the disuse of a Credence Table (see *Ecclesiologist*, vols. vii. and viii.). It was pronounced a legal "ornament" by the Judicial Committee of Privy Council in *Westerton v. Liddell*. There is no "authority," except slovenly custom, for the disuse of a Piscina.

FILIUS ECCLESIE.

May I be allowed to express a hope that this query will not open your columns to a long disputation on "Ritualism," "Vests," "Utensils," such as some of our daily papers teem with; but your correspondent's query is rather ominous.

CHARLES GARTH.

Peristhall.

[Our correspondent need not be alarmed upon this point.—ED. "N. & Q."]

EPIGRAM, ETC. (3rd S. viii. 328.)—Wenham Lake is not in Pennsylvania, but nearly as far from it as Edinburgh is from London; nor has Pennsylvania ever repudiated her debt, although her de-

duction of a "tax" from its annual interest cannot be defended. (See "N. & Q." *ante*.) ST. TH.

THE CALEDONIA (3rd S. vii. 94.)—No answer has been sent to this query. I found the following, the other day, in a MS. journal kept by a great aunt of mine, on board the Pigou, from London to Philadelphia:—

"9mo. 24. 1791. On the banks of Newfoundland. Spoke with a small vessel, the Caledonia, from Liverpool, bound to New York, out 18 days."

Perhaps this is the same vessel asked after as running "about the middle of the last century." The Pigou herself must have been in service many years before the date of the above entry. She was, I think, the same ship which used to carry the letters and exchanges of natural curiosities, which so frequently passed between John Bartram and Peter Collinson. The latter gentleman died in 1768. I would be particularly obliged by some account of the American packets of the last century, or a reference to some accessible source of information. ST. TH.

LINCOLNSHIRE DUMMY (3rd S. ix. 59.)—The story is much more terrible than as narrated by GEO. WHITE. Four reprobates playing at whist, one of them was seized with apoplexy and died. The corpse subsequently arriving at the church too late for burial, the surviving companions of the deceased removed the body from the coffin during the night and placed it at the communion table to represent Dummy, whilst they finished their interrupted game. The affair occurred near Boston, and I have more than once heard the names of the players, but not having made a "note" of them, they have escaped my memory. M. L.

CHEVRONS (3rd S. ix. 59.)—In reply to ANCIENT, permit me to observe, that the chevron "Or, a chevron gules" is the badge of a younger line of my house, viz., that of Stafford. What is this chevron? It is a measure, as ANCIENT may see, if he asks his tailor to show him the half square by which his coats are cut. How came it to be one of our badges? It is so because it is one of the forms of the plummet of Zerubbabel; being a royal bearing it became, like the fess (another form of the measure), a mark of military rank, the fess being still remembered as the mark of a standard-bearer, in the sash of the ensign or ancient, this last being the badge of the house of Bouillon, Or, a fess gules, who like myself, were of the race of "LE CHEVALIER AU CIN."

SIR WALTER SCOTT (3rd S. vii. 156, 211, 230.)—Knowing that "N. & Q." takes infinite delight in "coming to the bottom" of everything, I am led to think that the following extract from a series of articles entitled "Mornings with Thomas Campbell," which appeared in *Chambers's Edinburgh Journal* in 1845 (vol. iii., New Series,

p. 100), may be acceptable to some of its readers:—

"I took occasion to ask Campbell if it was true that Sir Walter Scott had got the whole of the *Pleasures of Hope* by heart, after a few readings of the manuscript one evening. 'No,' said he, 'I had not met Scott when the *Pleasures of Hope* was in manuscript; but he got Lochiel's *Warning* by heart after reading it once, and hearing it read another time: it was a wonderful instance of memory.' He corrected me for pronouncing 'Lochiel' as a dissyllable. 'It is Loch-ee-il,' said he, 'such is the pronunciation of the country, and the verse requires it.' Rogers laughed heartily at the anecdote told by Moore, that Scott had never seen Melrose by moonlight, notwithstanding his poetical injunction:—

'If thou would'st view fair Melrose aright,
Go visit it by the pale moonlight,' &c.

"'He had seen other ruins by moonlight, and knew the picturesque effect, or he could very easily imagine it.' Major Burns said that Scott admitted the same to him on the only occasion he had ever met the great minstrel; and Jonny Bower, the sexton, confirmed the statement, adding, 'He never got the key from me at night, and if he had got in, he must have *speeled the we's*.' Campbell was greatly amused at this."

ST. SWITHIN.

MODERN LATIN PRONUNCIATION (3rd S. vii. 34; ix. 47.)—The practice of pronouncing the contracted genitives of *domus*, *fructus*, &c., like *domuse*, *fructuse*, &c., is not of very modern introduction. It was certainly in use more than half a century ago. JOSEPH RIX, M.D.

St. Neot's.

W. D. has given a satisfactory reason for the teaching of the Edinburgh Academy. The credit of its introduction is not, however, due to the rector of the academy. Dr. Russell introduced it at Charterhouse during my time there (1821—1823) as the pronunciation of the singular genitive, and plural nominative of nouns substantive of the fourth declension. GEO. E. FREERE.

YEX OF A CART OR WAGGON (3rd S. ix. 80.)—In Bailey's and Ash's dictionaries the word "to yex" signifies, to hiccough or sob. Perhaps the substantive *yex* is derived from the verb, to signify the creaking sound which is sometimes made by an axle-tree. W. J. TILL, F.S.A. Scot.

Croydon.

TOBACCO AND THE EYES (3rd S. ix. 80.)—J. F. will find a decided opinion on the hurtful effects of tobacco on the eyes, in—

"A Treatise on the Use and Abuse of Tobacco, tending to show why this Plant is hurtful to the Nervous System in particular, and of course to the whole Human Frame in general. The beneficial Use of Tobacco is also considered. By Edward Teare, Surgeon, Doncaster."

Printed at Doncaster about sixty-five years ago. C. F.

VIRGA ULNARIA (3rd S. viii. 69.)—The *virgas domini regis ulnarias*, mentioned in the charter of Edward I., appear to have been standard measures.

Vide Du Cange, *Virga terre*. The meaning of *pollicibus interpositis* is, that when the land was measured with the standard *virga*, the thumb of the measurer was placed at one end of the *virga*, so as to be interposed between the first and second *virga*, and so on, just as a draper of the present time, when measuring linen, interposes his thumb at the end of each yard, and gives the purchaser so many yards *cum pollicibus interpositis*. Z.

Taj MEHAL (3rd S. ix. 70).—Taj Mehal, a magnificent tomb, constructed at Agra at the instance of the Mogul Emperor, Shah Jehan, in commemoration of his beautiful queen, Noor Jehan, the Light of the World. It was designed by Austen de Bordeaux, a Frenchman. It cost 3,174,802*l.*, and occupied 20,000 labourers and architects for twenty years. The mausoleum itself, the terrace upon which it stands, and the minarets, are all formed of the finest white marble, inlaid with precious stones. The outside of the wall round it is formed with red sandstone, resembling uncovered bricks. The dazzling white marble was brought from the Jeypore territories (a distance of 300 miles) upon wheeled carriages. Noor Jehan, the Light of the World (or, as the inscription on her tomb calls her, Ranoo Begum, the Ornament of the Palace), died in 1631. For further particulars, see Stocqueler's *Handbook of British India*. IDA.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mary Stuart, her Guilt or Innocence. An Inquiry into the Secret History of her Times. By Alexander McNeel-Caird. (A. & C. Black.)

In his introductory chapter our author states that it is one of the great problems of history whether the terrible calamities with which Mary Stuart was visited were brought upon her by her own wickedness or by the contrivance of others. To the investigation of that problem his work professes to be devoted. But the reader who supposes from the title-page that he shall find in Mr. McNeel-Caird's inquiry, what doubtless that gentleman fully intended it should contain, the careful sifting of the evidence and the calm summing up of a judge, will soon find that, instead of the judge's charge, he is reading a vehement defence by the counsel for the accused. The author has clearly studied the question; but whether he started with a bias in favour of the unhappy queen, or whether the opinion at which he has arrived is the result of convictions forced upon him in the course of his inquiries, he now unhesitatingly avouches his belief in the innocence of the ill-fated Queen of Scots.

A PERPETUAL CALENDAR. (Bell & Daldy).—On a couple of cardboard tables ingeniously combined, a gentleman, who does not give his name (but is understood to belong to the Public Record Office), has compiled a *Perpetual Calendar, showing on what Day of the Week any Day in the Year falls*, which is as simple in its use as it is ingenious in its arrangement. The utility of such a Calendar to all engaged in historical researches is too obvious to require an additional word from us in favour of this compact and handy little Calendar.

SHAW'S ILLUMINATED DRAWINGS.—Mr. Henry Shaw, F.S.A., whose beautiful *Dresses and Decorations of the Middle Ages* must be familiar to all readers of "N. & Q.," has just opened an Exhibition of his Illuminated Drawings at 196, Piccadilly, two doors from St. James's Church, which every lover of art and admirer of the beautiful should immediately visit. The exhibition will instruct antiquaries, and all who admire the miniatures of the Middle Ages, by its illustration of the art of illumination, as well as incidentally of the history of manners, customs, costume, &c. It will delight artists by the exquisite beauty, the brilliancy, and withal the good taste of the specimens selected. While to the ladies it will give most valuable lessons: first, by showing to what perfection the art now so fashionable among them may be brought; and next, by the hints for their own work, which they may pick up from a careful examination of these master-pieces of the English and Continental Illuminators.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

A LETTER TO HERBERT, LORD BISHOP OF PETERBORO' ON THE INDEPENDENCE OF THE AUTHORIZED VERSION OF THE BIBLE. By Henry Walter, B.D. and F.R.S. London: Hatchard & Son. 8vo, 1823.

CHAMBER'S VERSIONS OF THE BIBLE.

FOX'S MARTYR. Edit. 1570.

QUEEN ELIZABETH'S PRIVATE PRAYERS, 8vo. Edit. 1604.

Any early Bibles or Testaments. The above perfect or imperfect.

Wanted by Francis Fry, Cotham, Bristol.

HOLY BIBLE, 1571.

COMMON PRAYER, 1571.

BARUM MISAL, 1515.

Good Specimens of Binding.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

WORKS OF THE ANASTATIC DRAWING SOCIETY.

Wanted by Mr. Edwin Bell, Chislehurst, Kent, S.E.

INDEX TO THE ROLLS OF PARLIAMENT, by Strachey, Pridgen, and Upham. Folio, 1833.

A LIST OF OFFICERS CLAIMING THE SIXTY THOUSAND POUNDS, &c., granted by His Sacred Majesty for the relief of his truly Loyal and Indigent Family. 4to. 1669.

ATHENÆUM, all before 1831.

ANTHROPOLOGICAL REVIEW. Nos. 1, 2, 3.

ARCHÆOLOGIA. Vol. XXXVI. Part II.

GARMANNI DE MIRACULIS MORTUORUM. Dresden, 1709, 4to.

FOLWELLS—OLD ENGLISH GENTLEMAN.

Wanted by Edward Peacock, Esq., Bottesford Manor, Brigg.

Notices to Correspondents.

H. W. D. Tennyson's allusion is to Margaret Roper, daughter of Sir Thomas More.

CWAW DA. The line—

"So mourned the Dame of Ephesus her love,"

is from Cibber's adaptation of Shakespeare's Richard III., Act II. For the curious history of this line see our last volume, p. 314.

T. D. (Aylesford). The delightful story of Rip Van Winkle is told by Washington Irving in his Sketch Book. He probably derived it from a German legend of Peter Klaus, the goatherd, printed by Buching in his Volksmärchen, and translated in Thoms' Lays and Legends of Germany, p. 7.

T. V. S. There is no doubt that George II. died on Oct. 25, 1760.

R. The line—

"Most women have no characters at all."

is the second of Pope's Essay on the Characters of Women.

F. G. W. The earliest edition of *Laus Adri* by D. Heinsius that we can trace is that of 1623, which is rare.

T. T. For the origin of the expression "Hard Lines," see "N. & Q." 1st S. xii. 287.

S. S. S. The Spanish Mandeville of Miracles, by Antonio de Torquemada, 4to 1600, 1618, is a book full of lies, hearsays, and hypotheses. See the Retrospective Review, viii. 371—385. It frequently turns up at sales; Dr. Bliss's copy sold for 7*s.*

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, FEBRUARY 24, 1866.

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Notes.

CONTRIBUTIONS FROM FOREIGN BALLAD LITERATURE.

BY JAMES HENRY DIXON.

The Ballad of Anneli, or the "Anneli Lied." Translated from the German Patois of the Canton of Argovie, Switzerland.

This very ancient ballad is popular in the Canton of Argovie, and sung by the peasantry and the professional musicians. It looks like a Swiss version of "Hero and Leander," but tradition (the only guide in such cases) tells that the catastrophe recorded took place at Aesch, a village on the lake of Halwyl. Several ballads of the same kind exist in Switzerland, and similar adventures are said to have actually occurred on some of the lakes. The original is in a very corrupt German dialect, spoken by the peasantry of Argovie. The "Anneli Lied" may be found in *Sweizer Sagen aus dem Aargau, gesammelt und erläutert von ERNST LUDWIG ROCKHOLZ, Sauerlaender, Aargau, 1856*. The book is compiled by a distinguished scholar and archæologist, and the notes and introductions are exceedingly valuable and curious. It is out of print, but copies may be found in the public libraries of Berne, Basle, Aargau, Lausanne, &c. I fear it would be labour lost to search our Museum Library, the trustees not paying much attention to such foreign treasures.

The ballad is in the same metre as our "Chevy Chase" (modern version), the rhymes falling on the second and fourth lines. It is the common

metre of English psalmody. In the following translation I have not deemed it necessary to adopt the original stanza, it being a measure for which I have no particular affection. "Anneli" is a pet term for Anna, and answers to our "Nanny:"—

A lover stood by the Halwyl Lake,

And to Anneli fair he cried—

"Though dark is the night, with a guiding light,
I would swim to the other side."

"I would give thee a light, this mirksome night,
The better to come to me;

But the mist sweeps along, and the spray drifts
And where would my candle be? [strong,

"The hill is bare, and it would not do there,
For the breeze sweeps all about;

I could place it below, but should I do so,
The children would puff it out.

"And the wicked old hag, that dwells by the crag,

And conneth her grammaree,
Would soon quit her cot, and be on the spot,

For her evil eye would the flame espy,
And where would my candle be?

"Hadst better delay till the break o' the day,

When the lake hath a golden gleam."—

There was a dash; and she knew by the splash
Her lover was in the stream.

"A boat, mother! a boat, mother!

My heart is a-sick with pain.

If a sail on the lake I did but take,
It might ease my feverish brain."

"You must take your little sister, Anneli!

For you cannot go out alone."

"She would rather stay in the house and play
With her flow'rets scarcely blown."*

"You must take your little brother, Anneli!"

"He is but a simple child,
He would run from me to the greenwood tree
A-chasing the wood-birds wild!"

"Then you shall take the old fisherman,

For a careful rower is he,
And he'll cheer with a song, as he steereth along,
Or some legend of Argovie."

"Fisherman! fisherman! briskly steer

The other bank to win;
And if we should meet with my own true love,
Be sure that we take him in."

But the fisherman put his net aside,

And steer'd to a furrow blue,
And soon in his boat was a drowned lad,
Fair Anneli's sweetheart true.

And the maiden took the youth on her lap,

And press'd him close to her breast—

"I pray that the Lord may pardon him,
And his soul may be at rest."†

* This seems to be an allusion to a common amusement of Swiss children, who make necklaces by stringing together the young buds of flowers.

† Literally—

"May God in heaven bless him.

So that he may be at liberty"—

meaning perhaps that he may be released from purgatory.

And she kiss'd his mouth, and he seem'd to smile.

"O no! I will not repine,
For God in heaven hath granted him
A happier home than mine."

And she chaf'd in hers his clammy hands—

Ah! what does the maiden see?
There was a bridal ring for one
Was never a bride to be.

She drew from his finger that posied ring,

"Fisherman—lo! thy fee!"
And clasping him round and round, she plunged,
And screamed with a maniac glee—
"No other young man in Argovie
Shall drown for the love of me!"

SUTHERLAND PEERAGE.

Believing that the following letter, from the compiler of the *Additional Case of Elizabeth, claiming the Title and Dignity of Countess of Sutherland*, 1770, to the celebrated Rev. Hugh Blair, D.D., has never been printed, perhaps you will be disposed to allow it to appear in "N. & Q."; as it is both interesting and curious in a bibliographical sense, and therefore worthy of preservation:—

"Newhailes, 10th Apl, 1789.

"Reverend Sir,
"I am glad that it happens to lie in my power to satisfy Pr. D. Stewart's curiosity. I send a copy of the *Sutherland Case*, of which I beg his acceptance.

"That tract has become rare through a singular accident: a great number of copies for the use of the Lords of Parl^t was transmitted to London by sea, and was lost on the passage—this required a fresh supply from Scotland. Not long ago I saw a copy in a sale Catalogue of Books, but so high priced that I had not the courage to come up to the price of a tract of my own.

"Prof. Stewart will observe, that having little time allowed me, I began with the *fifth* chapter, which contains the *proof* of my propositions; and *that* fifth chapter was printed before the rest of the tract was written. Should Pr. S. think it worth his labour, I am willing to trust him with my own copy, which contains some marginal Notes; but this must be under conditions that he transcribe them, and communicate them to no one else.

"I have incidentally met with many illustrations of my hypothesis serving to confirm it, and I have never met with any thing to confute it: yet I am apt to believe that, on the whole, I have gained few proselytes. The Court, which gave Judgement in favour of the Countess of Sutherland, went upon *little collateral circumstances*.

"I ever am, with great esteem,

"To Dr Blair.
"Dr Sir, yours, &c.,
DAV. DALRYMPLE."

John Pinkerton remarked that "this case, by Lord Hailes, abounds with important matter connected with the history and antiquities of Scotland, and some of the first families of that kingdom." It is drawn up with singular learning and ability.

Edinburgh.

THOS. G. STEVENSON.

NATIONAL PORTRAIT EXHIBITION.

PORTRAITS AT OXFORD.—Horace Walpole, in a letter to George Montagu, relates a visit he made to Oxford on July 15, 1760. He says:—

"I found nothing worth seeing except the colleges themselves, painted glass, and a couple of crosiers. Oh, yes, in an old buttery at Christ Church I discovered two of the most glorious portraits by Holbein in the world. They call them Dutch heads. I took them down, washed them myself, and fetched out a thousand beauties."

He refers to these portraits again in his *Anecdotes of Painting*, 1762, vol. i. p. 59, where he says in a note:—

"In an old chapter-house at Christ Church, Oxford, I discovered two portraits admirably painted, and in the most perfect preservation, which certainly belonged to Henry VIII. The one an elderly the other a young man, both in black bonnets, as large as life. On the back of one is this mark, No. 22, HR; on the other, No. 25, HR. In a Catalogue of King Henry's Pictures in the Augmentation Office, No. 25 is Frederic, Duke of Saxony; No. 26 is Philip, Archduke of Austria, in all probability these very pictures. They have a great deal of the manner of Holbein; certainly not inferior, but rather more bold and free. Frederic the Wise, Duke of Saxony, died in 1525, about a year before Holbein came to England; but the Archduke Philip died when Holbein was not above eight years of age, &c.

"Whoever painted the portraits at Oxford, they are two capital pictures."

Christ Church was founded by Wolsey, and endowed by Henry VIII. Were these pictures by Holbein, or by some of those Italian painters invited to England by Henry VIII.? There can be no difficulty in identifying these pictures so minutely described. If Walpole's opinions as to the painter and subjects are correct, they are sufficiently interesting to be exhibited at South Kensington. But it is only in a similar *locale* that some of the earlier portraits sought by the committee are to be found.

ALBERT BUTTERY.

Court of Chancery.

PORTRAIT OF BISHOP PRIDEAUX.—I desire through you to inform the National Portrait Exhibition Committee that an original portrait of John Prideaux, Bishop of Worcester, Rector of Exeter College, and chaplain to Prince Henry, King James I., and King Charles I., is still to be seen in some part of Exeter College, Oxford. There are also miniatures in existence of John Prideaux, Serjeant-at-Law, and his son, but they are not known which is which, unless the dress of the period would decide the point. Of the celebrated Dean Prideaux of Norwich many portraits are extant; the most valuable is probably that now at Prideaux Place, Padstow.

DEVONIENSIS.

THE GREAT BRIGHT AND BREECHES QUESTION.

The paradise of Quakers in the North of England is the town of Darlington, called by Friends "*Dawlington*," in the county of Durham; Mr. Joseph Pease (the first Quaker that ever sat in Parliament), being returned with Mr. John Bowes for South Durham, in the election that followed the passing of the great Reform Bill. I saw both those gentlemen appear on the hustings in Darlington market-place when the official declaration of the poll was made. Mr. Pease was arrayed in a dark handsome dress—cutaway collarless coat, waistcoat, and buckled knee-breeches; silk stockings, and low buckled shoes. He was furthermore, as a knight of the shire, girt with a dress-sword in a superb cut steel scabbard; and, even then, he seemed much less fighty than I have seen the pugnacious tribune from Birmingham look. I recollect also that when Mr. Pease sat in a crowded House, a friend of mine who was present told me that the Hon. Quaker, in his deep claret or mulberry suit was admitted to be the best dressed man in St. Stephen's, looking for all the world as if he had just come away from a court levee. I may add that if Friend Bright continues to boggle at breeches, his spirit will be much moved to wrath if he go to "Meeting" in any of our retired northern dales where Quakers congregate: for there he will find that the patriarchal Friends tenaciously hold by their breeches, as a testimony against the modern vanity of trowsers. I often heard my father—who could not endure the idea of "trowsers sluttering about his legs"—say that, when he was a boy, all the male population from three years old and upwards, except sailors, wore cocked hats and knee-breeches; and that, if a man was seen in trowsers, he was at once set down as a mariner. *Apropos* of hats: my father used to say, that round hats were imported from France by the "Bucks" about 1780; and that when the innovation began to spread among all classes, John Wesley, who wore wig and cocked hat to the last, said, in one of his "Conferences," "I don't like my preachers to wear round hats; they look too buckish." But to return to the breeches: a venerable Quaker, who died in this town a few years ago, always induced his nether man in shorts: and not long since, a resident younger member of the Society appeared in knee-breeches and lace-up ankle-boots; and very well all the women said he looked—his leg being shapely, and the cut of his clothes irreproachable. G. H. OF S.

SINGING BREAD.—On page 237 of the *Gentleman's Magazine* for February 1866, under this head is given the explanation, "Wafers of meal, so called because a pealm was appointed to be sung whilst they were making." Sometimes it is called

"Singing Cake" and "Singing Loaf." When consecrated, this bread became the "host" of the Roman Church. In the North of England, especially in districts where "the ancient faith" still retains its hold, small rich currant cakes, fried in a pan over the fire, are called "Singing Hinnies." Henny, for Honey, is a common term of endearment in the north country. G. H. OF S.

A SHROPSHIRE PROVERB.—

"A spaniel, a wife, and a walnut-tree,
The more they are beaten, the better they be."

A PEMBROKESHIRE PROVERB.—

"Eat an apple on going to bed,
And you'll keep the doctor from earning his bread."

JOHN PAVIN PHILLIPS.

THE FROZEN HORN OF MUNCHAUSEN.—In your early volumes there is much interesting matter anent this pleasantry of the Baron; showing that it was borrowed from our "old bokes." In further illustration thereof, here is another example from *The Enemy of Idleness*, 12mo: London, E. All-de for Jno. Tap, 1621. (Originally published in 1568.)

Fullwood, the author, teaches in this book "a perfect platform how to Endite Epistles and Letters of all Sortes":—

"An Epistle of Mirth," says he, "must bee indited with pleasant language, as to say thus: For newes in these quarters you shall vnderstand, that one of our neighbours is lately returned from Turkey, and hath tolde mee for a certaintie that the great Turke doth altogether wallow in worldly pleasures, wherein he setteth his whole felicity. And amongst other his pastimes, he delighteth in singing and musitions, whome, at the beginning of Winter, he sendeth into a certaine country; so colde, that their voyces and tunes, as soone as they are out of their mouthes, doe continually remaine altogether frozen, vntill such time that the Winter be past: And when the Spring time approacheth, then this Great Turke, accompanied with the Ladyes and Damsels of the country, causeth sundry great feasts and banquets to be made, remaining there till the Sunne waxe warm. And then begin the voyces and tunes of the yeare past to *unfreeze* and *thawe*, resounding very melodiously in the ayre throughout the whole country," &c.

A. G.

CAMPBELL OF SCHAWFIELD: LORD LYON.—The following extract from the *Caledonian Mercury*, relative to the powers of the Lord Lyon, is curious:—

"Edin. Jan^y 1, 1780.

"Yesterday David Campbell, of Schawfield, Esq., was fined by the Honourable the Lyon-King-at-Arms in 100 pounds, Scots, and had his chariot confiscate, for assuming a coat of arms he had no title to."

It is a pity that the arms were not described. Mr. Campbell figures in that clever poem, entitled "*Argyle's Levee*." He was the right-hand man of his Grace, and had great influence consequently in Scotland. He it was that bought the large territory of Islay from the ancestors of the present Earl of Cawdor. J. M.

Queries.

CHURCH LIKE A DRAWING ROOM.—Where is that church which was built in the last century, the builder avowing his intention to make it as like a drawing-room as possible? I have seen an engraving of it, but cannot remember in what book.

CYRIL.

CLOSWORK.—In the Ordinances granted to the Founders' Company in the year 1365, appears the following:—

"Also, that all the work in the said mystery called *Closwork* shall be made of good fine metal and no other."

As the term "*Closwork*" does not appear to be known to the trade at the present day, I shall be obliged by any information respecting it.

WILLIAM WILLIAMS.

EARL OF DERWENTWATER.—On Wednesday night last (Feb. 7) I was watching for some time a peculiarly beautiful appearance of the Aurora Borealis. On the ensuing morning, in the course of my parochial visits, I mentioned the phenomenon to an old woman eighty-seven years of age. She said, "My grandmother used always to tell us children that the Northern Lights were seen for the first time on the night before the execution of the Earl of Derwentwater. They continued all night, and the day itself of the execution was one of terrible thunder and lightning. He was innocent of the crime for which he died."

Is there any record of a remarkable appearance of the Aurora, or of the thunder storm on the evening and day mentioned above?

The special connection in the minds of the common people of the Aurora with the death of the earl shows the strong general feeling there must have been in his favour.

JOHNSON BAILY.

Bishop Middleham.

GAMING.—It is remarkable that, this odious vice is never directly reprobated in the Holy Scriptures, although of course its sinfulness may be inferred. Was such a vice prevalent among the ancients? Was there betting at the Corinthian races, or the Roman games?

C. P. T.

HOLLAND HOUSE: GUN-FIRE.—There is a practice at Holland House, stated to be of very long standing, of firing a gun every night at eleven o'clock. What is the origin of this custom, which is stated to be so much in favour with the inhabitants of Kensington, that when Lord Holland some years since ordered it to be discontinued, he was requested to revoke such order?

B. M.

MARK ON CHINA.—Is the letter A surmounted by a spread eagle a known mark on China? It occurs on a piece of rather early porcelain, painted with flowers, and well gilt; the paste being something of the Dresden quality.

J. C. J.

PARISH REGISTERS AND PROBATE COURTS.—Is there no Member in the Parliament just assem-

bled who is willing to give a little of his timeto finding means for the preservation of the old parish registers, now gradually mouldering away, or being used for waste paper, as the case may be, in our various county parishes; and also for the indexing and arranging of the wills in the numerous old Probate Courts? That these can be kept in their present disgraceful state is, to say the least of it, surprising. The subject is no new one; but has been often before brought forward, but without result. Parish registers and Courts of Probate have not show and glitter enough about them to catch the eye of a reformer. What this matter requires, is an M.P. who is not altogether devoted to Fenianism and the Cattle Plague—one who is Liberal enough to disturb the dust which covers these relics of the past, and Conservative enough to preserve and render useful the treasures thus concealed.

K. R. C.

PROFESSIONAL NIGHTMARE.—In a party consisting of four clergymen, the subject of clerical nightmare was broached, when all were found to have experienced the annoyance. Under the influence of this dreadful visitant a clergyman imagines himself, for instance, in the desk making a vain search for the prayers or lessons; or in the pulpit without a sermon; or at questionable places of amusement, which he has renounced; or too late upon important occasions when babies, brides, mourners, and congregations demand his attendance. As dogs, cats, poultry, and human beings have their peculiar flea, no doubt other professions undergo an appropriate torment. Can any remarkable cases be brought forward? Why, by-the-way, is it called *nightmare*, as this disturber of the peace probably never assumes such a form? It is said to be occasioned by pressure on a nerve from indigestion or lying on the back.

C. P. T.

QUOTATIONS AND REFERENCES WANTED.

1. Xerxes, who crowned his steersman in the morning, and beheaded him in the evening. Authority?
2. After the Trojans had been wandering long in the Mediterranean Sea, espying land, they cried "Italy! Italy!" Reference in Homer?
3. Augustus in his feasts had trifles for some, gold for others. Reference?
4. John Protiborski, Baron of Scharrow, laid on the rack, cut out his own tongue lest he should retract. Can any authority be given for this?
5. As they said of the Grecians in the Epigram, "Whom they thought invulnerable, we shoot at," &c. Where is this epigram to be found?
6. Munster, lying sick, pointed to his sores, and said "These are God's gems for his beloved." Who and where?
7. The two laurels in Rome, one flourishes as the other withers. Allusion?
8. Can any one guide to the meaning of this reference, "Hell. Mic. p. 376"?

RESEARCH.

ROUND TOWERS.—Neither in Dr. Petrie's work on *Ecclesiastical Architecture in Ireland*, nor in

other works, can I find any account of how communication was effected between the various stages of the round towers. Can any of your correspondents give me such information?

J. B. WARING.

SCOTCH WILLS.—Is there any means of examining Scotch wills, as in our inquiry office at the Court of Probate? Have they ever been arranged and indexed at Edinburgh or elsewhere?

B. C. L.

POEMS BY THE EARL OF SURREY, ETC.—In the *Bibliotheca Anglo-Poetica*, art. 690, the following work was offered for sale:—

“Earl of Surrey. A Collection of Manuscript Poems in the hand-writing of Queen Elizabeth’s reign, including many by Henry Howard, Earl of Surrey, and Sir Thomas Wyatt. Folio, pp. 210, 84l.

Who is the present possessor of this poetical manuscript volume?
J. Y.
Barnsbury.

Queries with Answers.

SLANG PHRASES.—Perhaps some of your readers will be good enough to explain the origin of the phrases “to box Harry” and “whip the cat,” which mean the same thing, and that of being “up at Harwich.”

A. D.

[If we may believe Master Jon Bee (*Sportsman’s Slang*), “To box Harry is to go without victuals. Confined truants (he adds), without fire, fought or boxed an old figure, nicknamed Harry, which hung up in their prison, to keep heat.” Among commercial travellers, the term implies dinner and tea at one meal.

According to Hotten’s *Slang Dictionary*, the phrase, “Whip the Cat, alludes to an operative who works at a private house by the day, and is used by tailors and carpenters.” Jon Bee, however, informs us, that “Whipping the Cat has reference to mechanics idling their time: derived from the practice of bricklayers’ men, who, when repairing the pantiles, sneak into the adjacent gutters, pretending to be in pursuit of and whipping the Tom cats and their moll rows!” The saying occurs in the Works of John Taylor, the Water poet, where it is used as a jocular phrase for sickness from intoxication:—

“And when his wits are in the wetting shrunke,
You may not say hee’s drunke though he be drunke,
For though he be as drunke as any rat,
He hath but catcht a fox, or whipt the cat.”

Again:—

“To beare an envy, base and secretly,
’Tis counted wisdom, and great policy.
To be a drunkard, and the cat to whip,
Is called the king of all good fellowship.”

The other saying, “Being up at Harwich,” must remain a query.]

SHAKESPEARE AND LORD BACON.—I shall be obliged if any correspondent of “N. & Q.” will kindly lend me, or, by favouring me with title

and name of publisher, enable me to obtain, a book published some years since (by, I think, an American lady), promulgating the notion that Lord Bacon may have been the author of Shakespeare’s plays. I have not appended my usual initial to a query which might expose me, if suspected of heresy in the direction of its bearing, to the risk, if not the certainty, of “extradition” from orthodox literary society! Q.

[The volume designed to rob Shakespeare of his literary glories was written in America, and published in England. It is entitled *The Philosophy of the Plays of Shakespeare Unfolded*. By Delia Bacon. With a Preface by Nathaniel Hawthorne. Lond., Groombridge, 1857, 8vo. For a critical notice of this work, see *The Athenaeum* of April 11, 1857, p. 461.

Lord Palmerston (says a writer in *Fraser’s Magazine* for Nov. 1865) “was tolerably well up in the chief Latin and English classics; but he entertained one of the most extraordinary paradoxes touching the greatest of them that was ever broached by a man of his intellectual calibre. He maintained that the plays of Shakespeare were really written by Bacon, who passed them off under the name of an actor for fear of compromising his professional prospects and philosophic gravity. Only last year, when this subject was discussed at Broadlands, Lord Palmerston suddenly left the room, and speedily returned with a small volume of dramatic criticisms, in which the same theory (originally started by an American lady) was supported by supposed analogies of thought and expression. ‘There,’ said he, ‘read that, and you will come over to my opinion.’ When the positive testimony of Ben Jonson, in the verses prefixed to the edition of 1623, was adduced, he remarked: ‘Oh, those fellows always stand up for one another; or he may have been deceived like the rest.’ The argument had struck Lord Palmerston by its ingenuity, and he wanted leisure for a searching exposure of its groundlessness.”]

ELIZABETH BARRETT BROWNING.—Can you inform me when was the first appearance of any poetical work by the late Mrs. Barrett Browning? A prose work, *Essay on Mind*, appeared in 1823 (I believe), but I have seen it stated that some verses of hers appeared at a still earlier period, and I should be glad to know when this was.

Could any of your correspondents kindly contribute any information they may possess relative to this most interesting lady and true poetess?

J. S. D.

[Elizabeth Barrett Browning commenced her literary career, while still in her teens, by several contributions to the leading periodicals of the day. Her earliest separate works were, *An Essay on Mind*, 12mo, 1826, and a translation of the *Prometheus of Æschylus*, 12mo, 1833. Most biographical dictionaries published since 1861 contain some account of this gifted lady. Consult also the *Gent. Mag.* for August, 1861, p. 215; the *Athenaeum* of July 6, 1861, p. 19, and the *Guardian* newspaper of

July 10, 1861, pp. 646, 659. For a graphic notice of Mrs. Browning, see Miss Mitford's *Recollections of a Literary Life*, and Chambers's *Edinburgh Journal* of Dec. 8, 1853, p. 361.]

ANONYMOUS WORKS.—I possess a quarto pamphlet called:—

(1.) "A Brief Conceit of English Policy;" or, as the title-page expresses it, "A Compendium or Brief Examination of certain Ordinary Complaints," &c. Printed by Thos. Marshe, 1581.

The dedication to Queen Elizabeth is signed "W. S." It is in the form of dialogue between a Doctor and a Knight, and in black-letter. Who is "W. S.," and is anything known of this publication, or of the following works?—

(2.) "The Contre-Guise; or pretended Title and ambitious Proceedings of the Guises. Printed for T. Woolfe, 1589."

(3.) "Albion's England. A Poem."

In black-letter: my copy contains four books, but the title-page is lost, and possibly some sheets at the end.

(4.) "The History of Titana and Theseus." 1636. Black-letter.

THOMAS E. WINNINGTON.

[1. *A Briefe Concepte of English Policy*, is by William Strafford, regarding whom nothing is known. This tract was reprinted in 1751, accompanied by a Preface to prove that it was written by William Shakespeare, Gent. This fancy was exposed in Dr. Farmer's *Essay on the Learning of Shakespeare*, pp. 81—84, ed. 1821. Strafford's pamphlet is reprinted in the *Harleian Miscellany*, vol. i. Vide Wood's *Fasti* (by Bliss), i. 378; Collier's *Bibling. Account of Early English Literature*, ii. 378; and Bohn's *Lowndes*, p. 2488.

2. The only notice of *The Contre-Guise* we have met with is in Herbert's *Ames*, ii. 1176. It seems extremely rare, and is unnoticed by Lowndes.

3. *Albion's England* is by William Warner. The first edition (1586) as well as the second (1589), and the third (1596), were all in black-letter. We suspect that our correspondent has only a fragment of this amusing and important work. For some account of the author, see Wood's *Athena Oxon.*, i. 765—773 (Bliss); Percy's *Reliques*, ii. 261, ed. 1812; and Craik's *History of the English Language and Literature*, i. 521, ed. 1861.

4. *The Historie of Titana and Theseus* is by William Bettie. A notice of this curious work will be found in *The British Bibliographer*, ii. 436.]

SIRIS=TAR WATER.—Will you be kind enough to assist me and some friends of mine to the origin and derivation of the word "Siris"—a name given by Bishop Berkeley to his work on the Virtues of Tar Water, published 1744? I have used the remedy for some years as an antizymotic against scarlet and typhus fevers with great success; and lately have tried it and recommended it to my country friends to arrest the progress of the

cattle plague. I believe, if fairly tried, it would prove successful, acting as a preventive or prophylactic; but there is the same Naamanic spirit abroad as in days of yore, and through carelessness and want of faith in this simple remedy, it has never yet had a fair chance. I have lately placed it in the hands of two medical men both keeping cows, and they speak favourably of its effects. JNO. WETHERFIELD.

1, Henrietta Street, Covent Garden.

P.S. The tar is given in a concentrated form to the bovine patients, either in gruel or in the form of a ball, mixed with charcoal, another powerful antiseptic.

[The origin of the name may probably be found in the following passage in Bishop Berkeley's *Farther Thoughts on Tar Water; a Second Letter to T—P—, Esq.* Works, ed. 1820, iii. p. 440—

"The virtue of tar-water, flowing like the Nile from a secret and occult cause, brancheth into innumerable channels, conveying health and relief wherever it is applied; nor is it more easy and various in its use, than copious in quantity."

—taken in connection with the following note on the word Nile:—

"The Nile was by the ancient Egyptians called Siris, which word also signifies in Greek a chain, though not so commonly used as Sira."]

VALENTINES.—Pray, Sir, give us the best meaning of Valentine's Day? Who was he? How is he connected with "Brandons," or "Jour des Brandons," when the young girl was called "Valentine" in old France? OMICRON.

[In spite of the labours of Brand, Douce, and other antiquaries, the origin of valentines, and of the observance of Valentine's Day, is involved in great obscurity. Our correspondent will find, in the *Popular Antiquities of Brand*, a great deal of curious information upon the subject, pointing to the connection which exists between our Valentine's Day custom and the *Lupercalia* of the Romans on the 15th February. Douce, in his *Illustrations of Shakespeare* (ii. 252-8), furnishes additional information upon the same point, and quotes some old French songs to show that, when Ash Wednesday happened to fall on St. Valentine's Day, the knights and their ladies assembled in the afternoon, the morning being necessarily devoted to pious purposes. Our correspondent may also be referred to our 1st S. v. 55, 128, 148; vii. 281; x. 5; and to our 3rd S. iii. 169; but more particularly p. 128, where OMICRON will find some explanation of *Valantin* in the sense of sweetheart, as it is still used in Normandy.]

"THE GARDEN OF PLEASURE."—I have in my possession a book, printed in black-letter in the reign of Queen Elizabeth: the running title of which is "The Garden of Pleasure," and the title, after a Dedication and an Epistle to the Reader, *Sayings and Deedes notable, as well Grave as Pleasant*. The title-page and the commencement of

"the Epistle Dedicatorie," are missing; my copy commencing with a leaf marked Aiiiij (for it is not paged), the first line of which is "clareth hir sharpness of wit, learning, and me—". Can any of the readers of "N. & Q." give me any information respecting it? If it is accessible to any one who will have the kindness to send me a written copy of the title-page, and the beginning of the "Epistle Dedicatorie," it would lay me under an obligation for which I should endeavour to make some suitable return.

WILLIAM DUANE.

Philadelphia.

[This work is extremely rare, and is not to be found in the Catalogues of the British Museum. The name of the author is James Sandford, or Sanford, and the reading of the title-page is given in Bohn's Lowndes's *Bibliographer's Manual*, p. 2188.]

SIR JOSHUA'S MRS. BALDWIN.—Can any of your readers tell me whether the picture of Mrs. Baldwin, by Sir Joshua Reynolds (No. 74, in the published collection of his works), is in Lord Lansdowne's Collection? And to what family the lady belonged?

FRANCES C. CHILDE.

[This picture which, in Leslie and Tom Taylor's *Life and Times of Sir Joshua Reynolds* (ii. 363), is described as a charming composition—"lovely in colour and in perfect preservation"—is now at Bowood. The lady, who as one of the "lions" of her day was known as "The Fair Greek," was the wife of the English Consul at Smyrna. In the authority we have just quoted, it is said (p. 350):—"This lady was probably no true Greek, but one of the old English colony, long established at Smyrna, and semi-orientalised by habits and intermixture of races."]

CLERESTORY.—Be so good as to give me the meaning and true pronunciation of "clerestory"? Should the first syllable be pronounced as if it were clear story, or is there a connection between clerc, or clerk, and story?

OMICRON.

[Parker, in his *Glossary of Gothic Architecture*, spells it *clear-story*, and explains it as "any window, row of windows, or openings in the upper part of a building; or of a wall or screen." It is usually applied to the upper part of the central aisle of a church in which windows are formed above the roofs of the side aisles, &c.]

ST. BENNET FINK, THREADNEEDLE STREET.—Where can reference be made to the registers of this church, which was demolished in 1846, at the time of the rebuilding the Royal Exchange after its destruction by fire?

E. M.

[We think it very probable that the registers, as well as the sepulchral tablets of this church, were removed to that of St. Peter le Poer, Old Broad Street, which is in union with St. Bennet Fink.]

Replies.

WIGTON PEERAGE.

(3rd S. viii. 291.)

I observe no reply has yet been made to this query, unless it has been sent direct to the querist. In case it has not been done, and although your correspondent J. M. would have been by far the best person to treat the matter, I can so far supply the omission with the following facts, as I happen to have a personal knowledge of the districts where the possessions of this ancient family are situated.

There were *two* creations of the earldom; the oldest in 1342, by King David Bruce in the person of Malcolm Fleming, the faithful follower of his renowned father, and not less devoted to the cause of David, for whom he fought at the disastrous battles of Halidon and Durham, and likewise (as the accurate Lord Hailes informs us), shared the long and dreary captivity of his royal master in the Tower of London.

The principal "Comitatus," or earldom, consisted of the shire of Wigton in the south-west of Scotland, but Malcolm Fleming likewise held large possessions carved out of the forfeited estates of the Comyns on the borders of Dunbarton and Stirlingshires, by grant from King Robert Bruce, part of which (Cumbernauld) still remains in the family. By his marriage with one of the co-heiresses of the de Bygris, hereditary sheriffs of Lanarkshire, from the days of Malcolm the Maiden, he likewise acquired the once wide domain of Biggar, now reduced to a mere "superiority," as Scotch lawyers call it, except that the family still hold the patronage of the collegiate kirk of Biggar, founded in 1545 by Malcolm Lord Fleming.

With this earl, or his immediate descendants, the title seems to have become extinct, as we find on record the following writs:—1. A Charter by Robert II. (Reg. Mag. Sig. 102, 39), confirming a grant by "Thomas Fleming, *Nepos*" (i. e. either grandson or nephew, for the Latin word was convertible then in Scottish deeds), "and heir of Malcolm, Earl of Wigton, to Gilbert Kennedy, Knight, of the town of Kirkintilloch," and (2), a Charter in 1390, by Robert III. confirming a charter of "David Fleming, Lord of Bygar and of Lenye" (i. e. Kirkintilloch), granting Lands to "the Chapel of the Virgin in the Burgh of Kirkintilloch." From this time during the next two centuries we find frequent mention in Scottish history of the "Lords Fleming of Biggar," but no more mention of the earldom.

Towards the end of the sixteenth century, James VI. created the second earldom in the person of the then Lord Fleming, and it fell into abeyance in 1747, on the death of John, the sixth earl, whose only child Lady Clementina, by her marriage with Charles, tenth Lord Elphinstone,

carried the estates into that family. Her only son John, the eleventh lord, held them during his life, but on his death, the title of Elphinstone devolved on his elder son John, while the Wigton estates passed under an entail to his second son, the Hon. Charles Elphinstone, afterwards the well known Admiral *Fleeming* of Biggar and Cumbernauld, M.P. for Stirlingshire, and Governor of Greenwich Hospital, who died in 1840. I am not certain whether the admiral's only son, John Elphinstone-Fleeming succeeded his cousin John, thirteenth Lord Elphinstone, the Governor of Bombay, or if he predeceased him. Be this as it may, they both died without issue, and the title of Elphinstone, with a portion of the Fleeming estates, has passed to a collateral branch.

I do not know to whom F. J. J. alludes under the title of "the last recognised earl," two generations back, being pretty certain that there has been no "recognition" of the earldom of Wigton at the various elections of the Scottish representative peers at Holyrood since 1747.

A good many months ago, however, I happened, in looking through Burke's *Landed Gentry* (ed. 1846-8), to light upon the pedigree of a family, "Gyll of Wyrardisbury," where I found a statement that on 13th October, 1794, the then representative —

"William Gyll, Esquire, Captain 2nd Regiment Life Guards, and Equerry to H. R. H. the Duke of Sussex," espoused "Lady Harriet Flemyng *only child* of the Rt. Hon. Hamilton Flemyng, *last Earl of Wigtoun*," and had issue, &c.

And in a foot-note, that this *soi-disant* earl was

"Son of Charles Ross, eighth earl, and grandson of James Flemyng of Castlane, Ireland, who was son of James Flemyng of Ray, and grandson of Alexander Fleming, fourth son of John, first Earl of Wigtoun."

Strange to say, the "Capt. in the 2nd Life Guards" does not appear in the Army Lists of the day, either in the *Horse* or *Foot* Guards.

Knowing as I did that Ireland has been the fruitful soil whence our manufacturers of pedigrees and claimants of dormant Scottish peerages, have for the last half century drawn their materials, I dismissed these assertions as to the Wigton peerage with a mere passing notice, until reminded of their bearing on the subject, by seeing your correspondent's query.

There is certainly some similarity in the names of the persons in the pedigree and those mentioned by F. J. J.; but if Burke is right in his assertion that the Lady Harriett was only child of the last earl, I fear that the gallant colonel can only make out a *female descent*, which will not serve his purpose, the real peerage having failed for this very want—*heirs male*.

ANGLO-SCOTUS.

THE DRAGON OF WANTLEY.

(3rd S. ix. 29.)

I have no doubt that FITZHOPKINS is right in taking this legend in its literal sense, as recording a *bona fide* act of some ancestor of the Mores of More Hall in destroying, as suggested by Ellis, a wolf or some other wild beast that had been the terror of the neighbourhood. The correctness of this explanation is supported by the fact, that similar tales of corresponding feats of deliverance from the ravages of noxious animals are extant in other parts of the country, some of which are proved to be founded on fact by extant records confirmatory of the tradition. The most remarkable of these is the story of the *worme*, or serpent, of Linton in Roxburghshire, slain by Sir John Somerville, the founder of that noble family in Scotland, about the year 1174. He was the second son of Roger de Somerville, fifth baron of Whichenour and Bartane in Staffordshire, and entered the service of Malcolm IV., King of Scotland, by whose brother, William the Lion, he was promoted to the post of Grand Falconer, and received a grant of the lands and barony of Linton for the above-mentioned exploit, of which a curious narrative is given in a family history, entitled a *Memorie of the Somervills*, written by James, the eleventh lord, A.D. 1679:—

"In the parochene of Lintoune," he writes, "within the sheriffdome of Roxburghe, ther happened to breed ane hydeous monster in the forme of a worme, soe called and esteemed by the country people (but in effect has been a serpente or some suche other creature), in length three Scots yards, and somewhat bigger than an ordinary man's leg, &c. . . . This creature being a terror to the country people, had its den in a hollow piece of ground, on the syde of a hill, south-east from Lintoune Church, some more than a myle, which unto this day is knoune by the name of the Worme's glen, where it used to rest and shelter itself; but when it sought after prey, then it would wander a myle or two from its residence and make prey of all sort of bestiall that came in its way, which it easily did because of its lownesse, creeping amongst the peat, heather or grasse, wherein that place abounded much, by reasone of the meadow-ground and a large flow-moss, fit for the pasturage of many cattell. . . . Soe that the whole countrymen thereabout wer forced to remove ther bestiall and transport them 3 or 4 myles from the place, leaving the country desolate, neither durst any person goe to the church or mercat, upon that rod for fear of this beast."

Somerville happening to come to Jedburgh, on the king's business, found the inhabitants full of stories about the wonderful beast.

"The people who had fled ther for shelter, told soe many lies, as first that it increased every day. and was beginning to get wings; others pretended to have seen it in the night, and asserted it was full of fyre, and in tyme would throw it out, &c., with a thousand other ridiculous stories."

Somerville determined to see the monster, and accordingly rode to the glen about sunrise, when he was told it generally came forth. He had not

to wait long till he perceived it crawl out of its den. When it observed him, it raised itself up and stared at him for some time without venturing to approach, whereupon he drew nearer to observe it more closely, on which it turned round and slunk into its lair.

Satisfied that the beast was not so dangerous as reported, he resolved to destroy it, but as every one declared that neither sword nor dagger had any effect on it, and that its venom would destroy any one that came within its reach, he prepared a spear double the ordinary length, plated with iron, four feet from the point, on which he placed a slender iron wheel, turning on its centre. On this he fastened a lighted peat, and exercised his horse with it for several days until it showed no fear or dislike to the fire and smoke. He then repaired to the den, and on the *worme* appearing, his servant set fire to the peat, and putting spurs to his horse, he rode full at the beast. The speed at which he advanced caused the wheel to spin round and fanned the peat into a blaze. He drove the lance down the monster's throat full a third part of its length, when it broke, and he left the animal writhing in the agonies of death. A representation of the gallant deed was carved in relief on a slab of stone and placed above the door of Linton Church, where it may still be seen, but it is now so greatly defaced and worn by time that the form of the animal cannot be distinctly traced. A drawing made many years ago has, however, been engraved and inserted in the edition of the *Memorie* published by Ballantyne at Edinburgh in two vols. 8vo, 1815; where the animal looks very like a wolf, and has no resemblance whatever to a serpent.

The above is stated by the old lord to be the true version, but he adds that many of the country people attribute the exploit to Sir William Somerville, the son of Sir John, quoting the following lines, which they assert were engraved above the effigy on Linton Church:—

“Wud Willie Somervill
Slew the worme of Wormandaill,
For whike he got a' the landes o' Lintoun,
And sax myles them about.”

But this he maintains to be a popular error, the royal charter conferring Linton being dated 1174, and William his son, the second baron, not having succeeded till 1230.

In memory of this feat, and of the means employed, the family of Somerville still bear for their crest a wyvern or dragon, *vert* on a wheel, *or*.

The editor of the *Memorie of the Somervills* gives, in a note, another popular rhyme, which he erroneously identifies with the Linton adventure. As printed it runs:—

“The wode Laird of Laristone
Slew the worm of Worms glen,
And wan all Linton Parochene.”

But Laristone is in Liddisdale, and was the ancient seat of the chief of the clan or sept of the Elliots, and the lines, I have little doubt, have reference to a distinct deed of valor performed by some chieftain of that house; for hard by Laristone there is a small stream or burn running into the Leddell, very near its source, through a ravine, which still bears the name of the Worme's cleugh or glen, and is now included in the lands of the Duke of Buccleugh.

The family of Elliot of Laristone was of some distinction on the Scottish Border, but is now extinct. If any reader of “N. & Q.” can contribute particulars of its genealogy and history, he will confer a benefit on lovers of local antiquities, and perchance throw some light on its connection with the story of this other *worme*.

Sir Walter Scott, in the preface to the ballad of Kempion (*Minstrelsy of the Scottish Borders*, vol. ii. p. 84), refers to several legends of the slaughter of *wormes*, or noxious beasts, as being still current on the Borders, such as the Laidley Worm of Bamfborough; “the monstrous worm or serpent” slain by Sir John Conyers of Sockburn, co. Durham, now represented by Sir Edward Blackett (Blount's *Ancient Tenures*, Beckworth's edition, p. 200); and the worm killed by Pollard of Pollard's Lands near Bishop Auckland. (*Ibid*, 201.) Then we have the traditional history of the dragon of Mordiford, in Herefordshire, killed by a condemned malefactor, who, however, perished himself in the encounter (“N. & Q.” 3rd S. vii. 210), and other tales of a similar character on the Continent, referred to at p. 158 of the same volume.

So many concurrent stories of deliverance from the ravages of wild beasts, magnified by rustic wonder into fire-breathing serpents and winged dragons, go far to prove that the exploit of More of More Hall refers to a *bond fide* action of the same character. It may well be supposed that six or seven centuries ago, when much of the country was covered with forest and swamp, tenanted by wolves, wild boars, and wild cattle, against which the rude weapons of a country people afforded but poor protection, the destruction of a beast of extraordinary ferocity would be esteemed an act of devotion for the public good, similar to the destruction of the Lernean Hydra, the Erymanthean Boar, or the Nemæan lion by Hercules.

How prone men of undoubted courage were, in former days, to exaggerate the danger of such encounters, may be gathered from the narrative of some of the early Crusaders*, who, falling in with a large monitor lizard (*Varanus arenarius*, Dum. and Bibron, on the coast of Syria), attacked and slew it, with as much laudation of their prowess

* The story is told in one of the early volumes of Hakluyt Society, which is not at hand to refer to.

as if it had been the dragon of Wantley itself, although every oriental traveller knows that it is easily killed by a few slight blows with a cane or riding whip.

W. E.

THE OTELLE.

(3rd S. ix. 77.)

The shield of arms which "is introduced on either side" of the fine brass in Topcliffe church, Yorkshire, is engraved from the original in my *Heraldry* (edition 3rd, p. 461); and in the admirable etching of the brass itself by the Messrs. Waller, which appears in their most valuable volume, the same shield is represented with the customary exact accuracy of those able artists. Whether the bearing upon this shield was intended to be a peg-top, or a whipping-top, I do not pretend to determine; but I must consider it to represent one or the other, and I confess that I see no reason for rejecting the blazon—"a chevron between three peg-tops."

D. P. holds this bearing to be "the Otelle"; but he admits that he does "not know any English work except this of Topcliffe in which the Otelle occurs,"—while he also states that he has "met with it on the Continent," but once only. The Topcliffe shield, accordingly, can be compared with no known and admitted example of the Otelle in England; and the solitary foreign example I have not seen. The words of Menestrier, quoted by D. P., and his figure of an almond-shaped device having its pointed extremity upwards, do not affect the charge upon the Topcliffe shield, nor do we thus obtain any very clear authoritative definition what the "Otelle" of continental heraldry may be like: much less can any inference be drawn from Menestrier that, in English heraldry, any such device as the "Otelle" was ever known.

On the other hand, the three tops ("peg" or "whipping") borne by De Topclyffe of Topcliffe, are in such exact accordance with the heraldic taste and feeling of the time (A.D. 1301), that the circumstance of there being (so far as I am aware) no parallel example to corroborate such a bearing is altogether a matter of indifference. I enclose an impression of my outline of the Topcliffe shield, which I must continue to regard as a most characteristic example of the group in which the Trumpington brass (a century older) has a place of honour.

CHARLES BOUTELL.

ST. JAMES'S LUTHERAN CHAPEL.

(3rd S. viii. 539; ix. 69.)

I possess a small folio pamphlet (printed in small type in double columns) of twenty-one

pages in addition to the title-page, and two pages occupied by "The Author's Apology," and entitled:—

"A Full Answer to the Depositions; And to all other the Pretences and Arguments whatsoever, concerning the Birth of the Prince of Wales. The Intreague thereof detected. The whole design being set forth, with the way and manner of doing it. Whereunto is annexed, a Map or Survey Engraven of St James's Palace, and the Convent there: Describing the place wherein it is supposed the true Mother was delivered: With the particular Doors and Passages through which the Child was convey'd to the Queen's Bed-Chamber. London: Printed for Simon Burgis, 1689."

On the "Map or Survey" mentioned in this title is shown the "Convent" (occupying the site now the fore-court of Marlborough House), the "Chappell" (now the German chapel), with the "Closset above" (the "royal pew" referred to by MR. BOHN), and the other parts of St. James's Palace. The course by which it was asserted that the alleged supposititious child "was convey'd to the Queen's Bed-Chamber" is indicated on the plan by dotted lines. A portion of this course was through the "closset" of the chapel, to which access was gained by a staircase then existing on the northern side. The plan of the chapel closet and adjoining house (now the organist's residence) on this "Map" correspond exactly to the existing building.

There can be no doubt of the present Lutheran chapel having been "the Queene's chapel," so often mentioned by Pepys in his *Diary*, as used for Roman Catholic worship for the accommodation of Catherine of Braganza and her suite; and that it continued to be applied to the same use during the reign of James II. It was subsequently, I conjecture, appropriated as a place of worship for such of the followers or domestics of the reigning king as professed different forms of faith from those of the Anglican Church; since, as lately as 1834, a "Dutch chapel" (in which a French service was also performed at another hour of the day) was maintained in the middle court of St. James's Palace, to which it had probably been removed on the dedication of the present German chapel to the Lutheran worship, soon after the arrival of George I. In conclusion, may I ask MR. BOHN to be kind enough to inform us on what authority he makes the statement that "several of the Royal Family have been christened there"—i. e. in the Lutheran chapel? I am aware of the chapel having been occasionally used for Anglican worship at such times as the chapel, next the colour court, was under repair. It was so used eight years ago, when I was present at every Anglican service performed in it; but unless it took place at such a time, it seems very unlikely that any member of the Royal Family was baptized there.

W. H. HUSK.

The *German Chapel*, formerly called the *Queen's Chapel*, was erected for the use of Henrietta Maria, after her marriage to Charles I., in the court now called the *Friery*. The imprudent erection of this chapel in a puritanical age is intimately connected with the domestic dissensions of Charles, and gave great offence to his subjects. The number of priests congregated here under the direction of Cardinal Howard, her majesty's almoner, and their interference in the private concerns of the state, were a constant source of annoyance to his majesty. When, on one occasion, they sent to complain to him that the chapel at St. James's was progressing but slowly towards completion: "Tell them," he said, petulantly, "that if the queen's closet" (where they then said mass) "is not large enough, they may use the great chamber; and if the great chamber is not wide enough, they may make use of the garden; and if the garden will not suit their purpose, they may go to the park, which is the fittest place of all." Brayley, in his *Londiniana* (ii. 304), tells us that the chapel was erected for Catherine of Braganza. He says "the first stone was laid by Don Carlos Colonna; and the Queen first heard mass there on Sunday, the 21st September, 1662; when Lady Castlemaine, though a protestant, attended her as one of the maids of honour." From this statement it would appear, that the chapel was *rebuilt* for Charles II.'s queen, which seems hardly likely. It is more probable that it was only refitted for Roman Catholic use: the interregnum had no doubt swept away its altar and its ornaments. It was in this chapel that James II., two days after the death of his brother Charles, openly insulted the prejudices of his people and infringed the sanctity of the laws, by publicly attending mass; surrounded by all the insignia of royalty, and the splendid paraphernalia of the Romish Church. He was attended, both to and from the chapel, by the band of gentlemen pensioners, his life guards, several of the nobility, as well as by the knights of the garter in the collars of their order.

The German Chapel was originally situated in the interior of the palace of St. James's. It was founded by Queen Anne and her consort, Prince George of Denmark, about the year 1700; when two chaplains, a reader, and the necessary officers, were appointed to it. The German congregation first took possession of the present chapel in 1781; which up to that time, and since it had ceased to be a Roman Catholic chapel, had been the Dutch and French Protestant chapel. A "List of the Chaplains of the German Royal Chapel since its first establishment" may be seen in Mr. J. S. Burn's *History of the French, Walloon, Dutch, and other Foreign Protestant Refugees settled in England*, 8vo, 1846, p. 236.

EDWARD F. RIMBAULT.

Your correspondents are referred to my *History of the Foreign Protestant Refugees* (pp. 156, 235) for particulars of this chapel, founded about 1700 by Queen Anne and her consort. Much of the information I obtained from the venerable Dr. Kuper, the last and sole chaplain. It will be there seen that, in 1781, the German congregation exchanged chapels with the French Chapel Royal. When the French Chapel Royal was burnt down in 1809, the congregation used the German chapel; commencing service at 10 o'clock, and making room for the Germans at half-past 11. The registers, comprised in two quarto books, intitled *Kirchenbuch der Koniglichen deutschen Hof Capelle in St. James's*, are now with the Registrar-General in Somerset House. JOHN S. BURN.

The Grove, Henley.

THE PALLIUM.

(3rd S. viii. 454; ix. 63.)

In my former communication, I rejected as unfounded an opinion founded upon certain expressions of Du Cange, that the Pallium is an emblem of the Blessed Trinity. I can see, indeed, no intelligible ground for such an idea. Originally the Pallium was a broad ample garment, wrapped loosely about the shoulders, and descending to the feet both before and behind. Certainly it then could not have the faintest claim to be symbolical of the Holy Trinity. It became gradually narrowed and shortened till it reached its present form, which it has had for many centuries. But there is assuredly nothing in its present shape to connect it, as a symbol, with the sacred mystery of the Trinity. The Pallium, spread out, forms a circle, with two ends projecting from it; something like the Greek letter Φ , omitting the stroke within the circle. Nothing here could suggest the supposed symbolism. As it appears when worn, we see a semicircle in front and a straight pendant from it in the centre, which in no way can be brought in to symbolise the Blessed Trinity. If it be alleged that the two sides and central pendant may in some way remind us of the ineffable Three in One, I say no: because the two sides are not straight, but taken together semicircular; and what is decidedly fatal to the theory, and seems to have been strangely overlooked by its advocates, is, that the Pallium was always *doubled* over the left shoulder, and is even made so still; and when the archbishop is invested with it, the *Ceremoniale Episcoporum* expressly directs it to be so placed:—

"Quando autem Pallium imponitur Archiepiscopo, semper imponitur super planeta, ita ut pars duplex Pallii ponatur super sinistram humerum."

It is obvious, that one of the sides being double

puts an end to all symbolism of the three equal Persons of the adorable Trinity.

What then is the true mystical signification of the Pallium? We are not limited to one only; for the *Ceremoniale*, just quoted, calls the Pallium—"venerabile ipsius Archiepiscopi insigne, mysticis sensibus plenum." These various significations are beautifully enunciated in the passage I before quoted from the form of blessing the Pallium, in the Roman Pontifical: but it is evident that the leading symbolism is that of the lost sheep brought home upon the shoulders of the Good Shepherd, as expressed by Pope Benedict XIV. in his allocution already quoted in my former article.

It has been attempted, however, to set aside this as too modern; and even to oppose to it the explanation of a far more ancient Pontiff, St. Gregory the Great. I have never seen the passage verified; but St. Gregory is said, on the very poor authority of Polydore Vergil, to have explained the signification of the Pallium to be "mercy and justice." When the original passage shall be produced, it will be important to examine the context; but if it be correct, and limited as above, it will still amount to no more than the ordinary summary of power and jurisdiction in bishops as well as kings, symbolised at our own coronations by the sharp-pointed and the blunt swords. But such an objector must be reminded of the authority of a learned and eminent Father, who lived a century and a half before St. Gregory the Great. I mean St. Isidore of Pelusium, who died about the year 449. This holy Father gives the symbolism, received in the fifth century, precisely as Pope Benedict XIV. gave it in the eighteenth. These are his words:—

"Id autem amiculum, quod sacerdos humeris gestat, atque ex lana, non ex lino contextum est, ovis illius, quam Dominus aberrantem quæsit, inventamque humeris suis sustulit, pellem designat."—*Lib. I. Epist.* 136, ed. Venet., 1745.

If it be alleged that the present Roman Pontifical, having been revised in the sixteenth century, may not correspond in this respect with earlier Pontificals, let the following extract be attended to, from the old Anglo-Saxon Pontifical, which belonged to St. Dunstan, and is now in Paris. In the prayer said by the consecrating bishop when giving the Pallium to the Archbishop of Canterbury, or York, occurs the following passage decisive of the received symbolism:—

"Sicut exterius ovine vestis jugum præ cæteris sacerdotibus in summo indumentorum deportare videtur: ita interius mitia coram Christo præcordia gestat," etc.—Cited from Martene, in Dr. Rock's *Church of our Fathers*, vol. ii. p. 141.

But in truth it is not probable that, in revising the Pontifical, any departure would have been made from the acknowledged symbolism of past

ages on a matter so little likely to call for any novel interpretation. I may add, that the *Homophorion* of the Greek bishops is very broad, white, ornamented with six jewelled crosses, and embroidered with flowers. It is folded over the shoulders, thrown back, and one end brought forward in front, so as to hang down below the knees. That of the Armenians is red, narrower than that of the Greeks, but similarly adorned with flowers and jewelled crosses. F. C. H.

THE COURT OF PIEPOUDRE.

(3rd S. ix. 32.)

If AN INNER TEMPLAR will refer to Wilkinson's *Londina Illustrata* (vol. ii.), he will find an engraving, "published Feb. 11, 1811," showing the exterior of the publichouse in which the court was then held during the time of Bartholomew Fair, and also the interior of the room occupied as the court. The latter contains a representation (obviously imaginary) of the hearing of a cause between two theatrical performers; both plaintiff and defendant, as well as three other persons (most likely the witnesses), being attired in their stage costumes. The accompanying letter-press, which comprises an historical sketch of the court, more particularly in connection with Bartholomew Fair, informs us that—

"The Court of Pie-powder for Bartholomew Fair has, for many years past, been held at a public-house called the Hand and Shears, the corner of Middle Street, Cloth Fair."

A copy of the proclamation annually made by the Lord Mayor on old St. Bartholomew's Eve (3rd September) is afterwards given: the last clause of which "charges and commands"—

"That what persons soever find themselves grieved, injured, or wronged, by any manner of person in this fair, that they come with their complaints before the stewards in this fair, assigned to hear and determine pleas; and they will minister to all parties justice according to the laws of the land, and the customs of this city."

Hone, in his *Every-Day Book*, vol. i., has printed a copy of the proclamation as used in 1825, which agrees with that given by Wilkinson.

From these premises, I think it may be inferred that the Court of Piepoudre did sit in Richardson's time; and that disputes between him and his company, arising during the time of the fair, may have been settled there. Wilkinson gives other particulars which AN INNER TEMPLAR might advantageously consult, as they may possibly put him upon the right track for getting accurate information on the subject. Mr. Nelson Lee (now, I believe, the manager of the City of London Theatre, in Norton Folgate), who succeeded Richardson in the proprietorship of the "Show," may be able to speak as to the fact of disputes

between the manager and his company having, or not, been settled by the Court of Piepoudre in his time. The *right* of the court to determine such disputes is, of course, another question.

W. H. HUSK.

THE LOVING CUP AND DRINKING HEALTH.

(3rd S. ix. 98.)

The year 1400, A.D., is certainly not the first instance of this observance. In the remotest ages the pouring out and spilling wine on the ground was in honour of the supposed god-giver. In ancient Greece, three craters (or, as we should now say, three glasses—very large ones, it is true, as compared with our thimble-craters) were usually drank to the gods, each one to a particular god: as *κρατήρ Ἑρμού*, to Mercury; *κρατήρ Διός*, to Jupiter, the preserver (=Saviour).

It was customary for the master of the feast (=the chairman or president) to drink to his guests in the order of their rank, as is still done; drinking himself a part of the cup, and sending the remainder to the person named. So it is with our loving cup, except that this is drunk "to our noble selves," and is interchangeable across the table to all the guests. When each one has his own glass before him, the transmission of the cup is a work of supererogation. The drinking a part, and sending the remainder, was termed *σπονδίζειν*. The act of the drinker (to coin a legal term) was called *ἐνσπονδίζειν* (Athenæus, x. 9, 10; Ælian, *Var. Hist.* ii. 41; Anacr. lxii.; Pind. *Olyn.* vii. 5; Xen. *Cyr.* viii. 3, 35.)

Amongst the Romans, the chairman ("rex convivii, magister convivii, arbiter bibendi") appears to have been chosen by lot (throw of the dice, *Hor. Od.* ii. vii. 25). "It was customary," say Eschenburg and Fiske, "to drink healths, the memory of the gods and heroes being usually honoured in the first place."

The drinking of healths is in the nature of a challenge, and reciprocation was in classical times, as now, always implied, even if not understood. It has always been deemed rude to refuse to drink a health, and equally so to propose one not generally acceptable to the rest of the company. To prevent this the ancients drank so many toasts to the gods that the company was pretty well *liquored up* (to use an Americanism) before "healths" to individuals commenced. Panyasis, the Epic poet (quoted by Athenæus, ii. 3), says, as Yonge translates:—

"O'er the first glass the Graces three preside,
And with the smiling Hours the palm divide;
Next Bacchus, parent of the sacred vine,
And Venus, loveliest daughter of the trine,
Smile on the second cup, which cheers the heart,
And bids the drinker home in peace depart.
But the third cup is waste and sad excess,
Parent of wrongs, denier of redress;

Oh, who can tell what evils may befall
When Strife and Insult rage throughout the hall?
Content thee, then, my friend, with glasses twain;
Then to your home and tender wife again;
While your companions, with unaching heads,
By your example taught, will seek their beds.
But riot will be bred by too much wine,
A mournful ending for a feast divine;
While, then, you live, your thirst in bounds confine."

T. J. BUCKTON.

"THE TOWN" (3rd S. ix. 101.)—I believe *tun*, now *town*, to be in the North of England and in South Scotland, in the majority of instances, essentially Scandinavian. Any one who carefully goes over the names ending in *tun*, *tune*, *ton*, in Domesday in such a district as Langeberge, Wapentac, Nort-Reding, where the great preponderance of local names is evidently Danish, will have good reason for concluding that in a multitude of instances—I believe a considerable majority—the termination in question must be referred to a Scandinavian origin in contradistinction to an Anglo-Saxon one.

In *Scenes and Sagas of Iceland*, the present meaning of *tun* in Iceland is abundantly explained and illustrated. Every house claiming to be a farm-house has its own special *tun*, which, in Haldorsen as well as Mr. S. B. Gould's book, is defined—*pratum domesticum*, inclosed grass land in immediate connection with the farm buildings. Hence the meaning of the Scottish *town*, farm-yard, farm-steadings. J. C. A.

ALMACK (3rd S. ix. 138.)—The scantiness of my information on the mysterious Almack would lead me to withhold it, were it not for the circumstances under which it was obtained.

I took up *The universal director* of Mr. Mortimer, published at London in 1763, and ascertained that the name does not occur in any one of the many alphabetic series of which the volume chiefly consists—but as to the list of masters and professors of music, I had *paused*, for obvious reasons, at this item:—

"Warren, Thomas, Composer, and Secretary to the Kit-Cat Club. *Great Queen-street, Lincoln's-inn-fields.*"

The search completed, I turned to the conclusion of the preface in order to discover the approximate date of publication; and missing that particular, consoled myself with the ERRATA—a modest list of eight lines—in which appears this solution of an enigma: "Page 37. l. 25. *for Kit-Kat, read Catch Club, at Almack's.*"

On the authority of this correction, I could almost venture to predict that the information requested is given by Burney or Hawkins—to whose voluminous histories of music I cannot now have recourse.

BOLTON CORNEY.

Built by Almack, a tavern-keeper, 1765. Almack, it is said, was a poor Scottish Highlander

named M'Call, who on coming to London, inverted the syllables of his name. See Chambers's *Encyclopædia*. ED. MARSHALL.

As correctness of facts is desirable, B. C. L. must mean the *Memoirs* of Lord William Lennox, and not those of Lord William Bentinck, as the latter would never have occupied himself with that subject, namely, the derivation of the name Almacks. I never heard of his memoirs. I think a life of him has been published. FITZ.

POETS LAUREATE: NAHUM TATE (3rd S. viii. 518).—MR. LEE may feel assured that the extract he quotes from *The Weekly Journal* of 1715 was written quite seriously, however difficult it may be for us moderns to read it so. Fracastorius was an Italian physician, who flourished during the pontificate of Leo X. His Latin poem, entitled *Syphilis, sive Morbus Gallicus*, is sad stuff, full of the machinery of heathen gods and goddesses, absurdly introduced into scenes and situations of the author's own times. Writing on such an unsavoury subject, he nevertheless addresses his compliments to Cardinal Bembo, and invokes Urania (of all beings) to inspire his verse. The origin of the disease he ascribes to a malign conjunction of the planets, and he winds up by extolling the wood of Guaiacum as the grand remedy.

Just as gravely as Fracastorius writes his poem does Nahum Tate translate it. A few years later, we find him appointed, conjointly with Brady, to furnish the church with an improved version of the Psalms. If we are staggered at a writer on syphilis being selected for this work, we are shocked to learn that, after such employment, he died in the Mint in Southwark, an absconding debtor and a drunkard.

I have his translation now before me, the title of which runs thus:—

"*Syphilis: or, a Poetical History of the French Disease*. Written in Latin by Fracastorius, and now attempted in English by N. Tate. London: Printed for Jacob Tonson, at the Judge's Head in Chancery Lane near Fleet Street. 1686." (8vo, pp. 84.)

The volume begins with a life of Fracastorius, from which I must quote just one passage, in which his personal appearance is described: "His nose," says the translator, "was short, and turning upwards, by his continual contemplation of the stars." A solemn warning this to all astronomers, who may be anxious to preserve the regularity of their features! In the poem itself, two charming specimens of periphrasis occur; the first is in an episode, intended to be unusually pathetic, which tells us how "A youth of god-like form" fell a victim to the disease:—

"Dire ulcers (can the gods permit them?) prey
On his fair eyeballs, and devour their day,
While the neat pyramid below falls mouldering quite
away."

Was ever a nose so described before?

"Him neighbouring Alps bewail'd with constant dew,
Ollius no more his wonted passage knew,
Hills, valleys, rocks, streams, groves, his fate be-
moan'd,
Sebinus lake from deepest caverns groan'd."

The other periphrasis occurs where rules are given for the diet of patients. Fowls are not to be eaten.

"Forbear the drake, and leave *Rome's ancient friend*
The Capitol and City to defend."

JAYDEE.

PERIODICAL PUBLICATIONS DURING THE TWENTY YEARS 1712 TO 1732 (3rd S. ix. 93).—While thanking MR. W. LEE, as I am sure every one must do, for the excellent list which he has given in "N. & Q." of the periodicals published between the years 1712 and 1732—a list which cannot fail to be of great service to literary men and others, and which can only have been compiled at the cost of much patient inquiry—he will, I hope, allow me to make one or two additions and corrections as to the papers of this locality. On December 1, 1719, was published the first number of the "*Derby Postman*, or a Collection of the most material Occurrences, Foreign and Domestic; together with an Account of Trade." It was printed by S. Hodgkinson, and published at three halfpence. It bore the arms of the borough of Derby on its title-page. This title-page (of No. 8, published Jan. 19, 1720) I have had carefully engraved in facsimile and beg to inclose copies for yourself and for MR. LEE. Under the date of 1727, MR. LEE places (No. 238) the *British Spy*, or *Derby Postman*. This is an error. The first number of the *British Spy*, or *Derby Postman*, was published by S. Hodgkinson on May 11, 1726. Of this a new series was evidently commenced on April 6, 1727, and it is probably from this series that MR. LEE has taken his date. Several numbers of each of these series are in my own collection, as is also what is, if not unique, at all events next to it, the first number of the *Derby Mercury*, published by S. Drewry, on March 23, 1732, and which newspaper is still published at the present day. LEWELLYNN JEWITT, F.S.A. Derby.

INSCRIBED MORTUARY URNS (3rd S. ix. 119).—The very curious and important notice by MR. DAY might serve as a very nice bone for Irish archaeologists to pick. By "*ancient Irish letters*" I presume is meant the old Anglo-Saxon written characters, which are called Irish in Ireland, Gaelic in Scotland, &c. "But, to keep well clear of conjecture," as MR. DAY very justly observes, he should be certain, in the first instance, that they really were mortuary urns, and found in a tumulus. The tricks played by sellers of pseudo-antiquities are numerous, and well kept up to the knowledge of the day. I have seen as many Irish

urns as most persons, but I have never seen one to deserve the description of highly ornamented; or one that had the slightest appearance of being made by a potter's wheel. Urn burial is generally understood to be a pre-historic usage by the best known of Irish archaeologists. W. PINKERTON.

TURKISH TOMBSTONE IN THE TEMPLE (3rd S. ix. 36.)—Here is a wild guess on the subject. Could the tombstone in the Temple, and the portion of another discovered in a shop in the neighbourhood, have had any connection with the Turkey merchant who sold coffee at "the Rainbow in Fleet Street"? M. L.

CHURCHES DEDICATED TO CHARLES I. (3rd S. ix. 37.)—The church at Tonbridge Wells certainly is or was merely a chapel of ease, and so is that in Tavistock Place, Plymouth; the latter is so designated from the fact of its having been built in the parish of Charles; just as St. Andrew's chapel in the same town, erected a couple of years earlier, was so called from its being in the parish of St. Andrew's. Of late many have chosen to call the church and the parish of Charles, Plymouth, "Charles the Martyr;" the inaccuracy of which is shown from the parish having been separated from St. Andrew's while King Charles I. was still living. The Long Parliament, who enacted this division, and the building of a second church in Plymouth, left the naming of the new parish and church to the discretion of His Most Sacred Majesty; suggesting, however, that if Charles I. appointed no other name, they should be called the church and parish of Charles, in testimony of their devotion to His Majesty's royal person, in whom all saintly virtues were more conspicuous than in any one since the days of the apostles. Thus they canonized the living king, first as a "saint," and about eight years after made him a "martyr." Charles Church, Plymouth, seems to have been finished in 1656; probably until the Restoration it was always called "New Church," the name by which many still know it.

The church of Falmouth was built soon after the Restoration, when the dedication to "Charles, King and Martyr," was in full accordance with the just reaction against regicidal horrors.

When were the churches built at Peak Forest and Newton in Wem? Are they parochial?

LÆLIUS.

FOREIGN (3rd S. viii. 309.)—This word is often used as a noun in Hull; a vessel is said to have come from "foreign," i. e. from abroad. This, however, seems to be a different case to the "foreign" of Kidderminster, &c.

W. C. B.

HEEL-MAKER (3rd S. viii. 348.)—Having occasion to look over a Hull directory for 1806, I noticed one William Gale, described as a "heel-cutter," which is, perhaps, the same as heel-maker.

W. C. B.

CARRING = CARRION (3rd S. ix. 97.)—The vulgar pronunciation of *carrion* in this neighbourhood is uniformly *carren*, which, as a spoken word, is in very common usage. The putrid carcase of an animal is called a *carren* (pl. *carrens*, not often heard, as the plural idea does not often arise). The term is also applied to a bare-boned worn-out animal. It is never used in the collective sense of *carrion*, and its use is confined to the illiterate.

Bluet, or *Blewet* (rhyming with *cruet*), is a spoken word used here to designate the bluish mark remaining after a bruise. A nurse-maid would say, "The child's leg is covered with *bluets*," if there were bluish marks of bruises on it. Is this word in use elsewhere? What is its etymology?

GLAN TYWI.

RUMMER TAVERN (3rd S. ix. 92.)—I remember the Rummer Tavern in existence certainly in the first decade of the present century, if not a few years later; then bearing, I believe, a very bad reputation. It was at the end of a small alley at Charing Cross, nearly opposite to Drummond's bank; and was, I think, afterwards occupied as a printing office, belonging to either Mr. Parker or Mr. Clowes.

O. F.

PET NAMES (3rd S. ix. 13.)—How comes it that the abbreviated names for women affect a monosyllabic shortness like those we give our pugs and Skyes? as for instance, Fan, Sal, Liz, Bess, Poll, Sue, Nell, Moll, Doll, Bell, Peg, and so on; while those for men are dissyllables, as Johnny, Jacky, Tommy, Willy, Billy, Jimmy, Jemmy, Dicky, Bobby, Georgy, Dainty Davie, Harry, Jerry, Tony, Toby, Neddy, Charly, Percy, Christy (Kersty), &c.

A correspondent (Jan. 6) takes a different view, which he fortifies with some Semitic examples: "and otherwheres, as man, woman—*homo*, *homina*, *puer*, *puella*"; and asks, "Is there a philosophy in this?" i. e. in his view of the use. If we have *homo*, *homina*; *puer*, *puella*, we have also *homme*, *femme*; *lad*, *lass*; *boy*, *girl*, and otherwheres, *Herr*, *Fru*; *Mand*, *Qvind*, &c.

I believe there really is no rule for either view, otherwise than that a monosyllabic or dissyllabic use of a name depends on the personal character of the individual, masculine or feminine, to whom it is applied. No Dicky Turpin on a Black Bessie could have performed the feat of the renowned Dick on Black Bess. Fancy Mr. Ketch being styled Johnny, or even Jacky.

This, too, is exemplified in the case of Burns. Bob Burns, the unwelcome gauger, Bobby Burns, the life and glory of the pothouse, the pet and delight of all the lasses; Robert Burns, the immortal poet who wrote the ode to "Mary in Heaven," whereas Moll had always "bedraggled tail."

If I were personally acquainted with O. T. W., I would tell him at once whether his name J.

means James, Jemmy, or Jem. If he has read "Uncle Toby," a good deal will be suggested by
TRISTRAM.

WORCESTER QUERIES: BRANDY (3rd S. ix. 11, 87.)—Your correspondent, W. A. SCOTT ROBERTSON, will find, from Mr. C. Tovey's *History, Manufacture, and Properties of British and Foreign Spirits*, that he is in error in supposing "aqua vitæ" was "invented by Raymond Lully in the fifteenth century." At pp. 3 and 4, I read:—

"Arnoldus de Villa Nova [Arnauld de Villeneuve], a chemical physician of the thirteenth century, is the first author who speaks explicitly of an intoxicating spirit obtained by the distillation of wine, and he describes it as a recent discovery. . . . His disciple, Raymond Lully, of Majorca . . . imagined that the discovery of this *aqua vitæ*, as it was called, indicated the approaching consummation of all things—the end of the world. From a passage in his *Testamentum Novissimum*, it would appear that the production of alcohol from wine was familiar to his contemporaries (p. 2, ed. August, 1571). In his *Chemical Theatre*, written towards the conclusion of the thirteenth century, Raymond Lully describes the distillation of ardent spirits thus:—'Limpid and well-flavoured Red or White Wine is to be digested twenty days in a close vessel by the heat of fermenting horse-dung, and then to be distilled in a sand bath with a very gentle fire. The true water of life will come over in precious drops, which, being rectified by three or four successive distillations, will afford the wonderful *quintessence* of wine.'"

In his "Chapter on Brandy," Mr. Tovey gives the following derivation of the word:—

"BRANDY. Dutch, *Brand-wijn*; Sw., *Braen-win*; Ger. *Brand-wein*—*Brand*, i. e. burned, and *wein* corrupted into *y*, making *Brandy* in English; Fr. *Brandevin*."

Brandy deriving its name from the method of its manufacture—*burnt wine*—must have been known, if not mentioned, by the name "brandy" long previous to the seventeenth century. Mr. Tovey, in his very interesting and useful book, gives at pp. 123—126 (chapter, "Whisky,") some curious facts relative to "aqua vitæ," or *acqua de vite* ("water of the vine"), as the product of the still was early known in Italy.

These references probably will be of little value to MR. NOAKE; but as it may occur to nobody else to "make a note of," and correct MR. SCOTT ROBERTSON's slip of the pen, I venture to do so.

S. R. T. MAYER.

Gloucester.

F. C. H. is correct in attributing the word *electrum*, as indicating a metallic compound, to a much earlier period than the reign of Edward IV. It is mentioned by Tertullian, but not in his *Apology*. I beg to supply the exact references, and to give Tertullian's words:—

"Nam et testam licet ex argillâ confectam, jam non argillam vocabo, sed testam: et *electrum*, licet ex auro et argento federatum, nec argentum tamen nec aurum appellabo, sed *electrum*."—*Advers. Hermog.* cap. 25, fol. 278 C. ed. Paris, 1641.

In his treatise *Adv. Praxeam*, Tertullian illustrates the union of the two natures in the person of our Lord by a reference to the same composite metal; and contrasts the perfect distinctness of those two natures in our Lord with the *fusion* of gold and silver in *electrum*.

"Si enim Sermo [i. e. the Divine *Λόγος*] ex transfiguratione et demutatione substantiæ caro factus est, una jam erit substantia Jesus ex duabus, ex carne et spiritu mixtura quædam, ut *electrum ex auro et argento*; et incipit nec aurum esse, i. e. spiritus, neque argentum, i. e. caro, dum alterum altero mutatur, et tertium quid efficitur. . . . Quod si tertium quid esset ex utroque confusum, ut *electrum*, non tam distincta documenta parerent utriusque substantiæ."—*Adv. Praxeam*, cap. 27, fol. 659 D, 660 B.

As F. C. H. does not supply the reference to Pliny, I add that it will be found in lib. ix. c. 40. His words are:—

"Nec habent finem vitia, juvatque ludere impendio, et luxur geminare miscendo, iterumque et ipsa adulterare adulteria naturæ; sicut argentum auro confundere, ut *electra* fiant; addere his cera, ut Corinthia."

H. W. T.

BEME LYGT (3rd S. ix. 62.)—The quotation from Dr. Rock (*The Church of our Fathers*) in explanation of this term, is, I venture to think, calculated to mislead, in some respects, without some further comment. The rood beam was always placed at the western end of the chancel, in parish churches, or choir in cathedral and great collegiate churches. The rood beam, in course of time, became not merely the support of the Holy Rood, but also of the gallery or loft, in connection, on the framed front of which, and immediately opposite the rood, so as to throw its light full on the sacred sculpture, the "Beme lyght," or lights, for the number was not limited to one, was placed. In the vast majority of churches, in this country at least, the space under the rood loft was filled in with light, open, wooden screen-work, to within a short distance of the floor, and thence with solid framing, richly painted with figures of the saints; and in all these cases the screen did not form a reredos at all. It was only in cathedral or great collegiate churches in which the screen with its rood loft was constructed of stone, and so spacious as to admit of a small chapel or chapels containing an altar within it, that the screen could ever serve the purpose of a reredos. As the name implies, a reredos is the wall or screen, more or less richly decorated, immediately behind an altar.

J. S. C.

YORICK (3rd S. ix. 60.)—York is commonly called *Yorack* in Yorkshire, and is, I conceive, the origin of the name *Yorick*, there occurring no such names in the eloquent Latin writer from whom Shakespeare derived many incidents in his play of *Hamlet*. The origin of the word *York* is unquestionably *Eboracum*, pronounced *Eboracum*. A similar corruption occurs in the name of a village

situated between North and South Cave in Yorkshire, *Everthorpe*, called *Yahrtup*. Sterne, so long resident in York, tells one of his most touching stories on poor Yorick. There is not the slightest ground for the supposition that *Yorick* is a corruption of *George*.
T. J. BUCKTON.

FILIUS NATURALIS (3rd S. viii. 409, 532; ix. 89.)—When I penned the note which appears on p. 89 of the present volume, I was unaware of any departure having been made from the practice of the Court of Probate as there stated; but I have since seen the probate of a will granted in January, 1866, in which the testator's brothers are described simply as "the brothers of the deceased;" the qualifying and apparently contradictory adjectives, "natural and lawful," being omitted. I conclude, therefore, that we may consider the old custom to have been abandoned by the Court.
W. H. HUSK.

The following expression occurs in the surrender of the Priory of St. Andrew, Northampton, printed in Weever's *Funeral Monuments*:—

"Most hartely beseeching Almyghty God, to grant your highnes, with the noble prince Edward your graces most noble and naturall sonne, next vnto your grace the most precious iuell," &c.

J. T. F.

The College, Hurstpierpoint.

COURT ETIQUETTE (3rd S. ix. 78.)—If your correspondent R. C. L. will turn to Gay's ballad, he will find an answer to his query. Perhaps you will venture to print one stanza:—

"II.

"For when as Nelly came to France,
(Invited by her cousins),
Across the Tuileries each glance
Kill'd Frenchmen by whole dozens.
The King, as he at dinner sat,
Did beckon to his hussar,
And bid him bring his tabby cat,
For charming Nell to buss her."

H. C.

Workington.

MINT MARKS ON FRENCH COINS (3rd S. ix. 79.) I am glad to see a query on this subject, as the one sent by me on the mint marks of the *present* French coinage (3rd S. vii. 259) received no answer. The mint mark of Strassburgh is HB, or BB, joined in manner mentioned by W. S. J. The legend CHRS. REGN. VINC. IMPER (SMPER is a mistake), which stands for *Christus regnat, vincit, imperat*, is found on almost all the double Louisd'or of Louis XV. and XVI. I cannot say whether W was used as a mint mark on *old* French coins or not, but it is very common on the five and ten centime pieces of Napoleon III. There is a very curious mint mark on a "Burgundy" ducat of Louis XIV., viz., IL. I should very much like to know anything about it. The arms on the reverse of this coin are, Quarterly 1 and 4 France; 2, Old

Burgundy; 3, New Burgundy. Fliessbach, who is generally very explicit, mentions this mint mark, but does not explain it in any way. Neither can I understand the meaning of the HB on the Strassburgh coins; the old coins of the town, when German, had no mint mark; and those on the money of the bishops of Strassburgh are generally part of their family arms. I have noticed the following mint marks on five-centime pieces; the letter in brackets is under the eagle on the reverse:—

Greyhound's head, 1853, lamp (W).
1853, lion (D).
1854, bee (HB).
1855, hammer and pick (B).
Anchor . . . 1856, hand (A).
1861, bee (A).

The mark here put first is to the right of the date. There are doubtless a great many other varieties. Latterly all the coins have, I think, been struck in Paris (perhaps some in Lyons).

JOHN DAVIDSON.

NUMISMATIC QUERIES: GERMAN COINS (3rd S. iv. 306.)—I find these queries have not been answered, so send my version. R. P. has made it rather a difficult question, by not *describing* the arms, merely saying "a shield of arms."

1. A Kronen thaler of Albert and Elizabeth, Archduke and Duchess of Austria, Duke and Duchess of Burgundy, Lords of Thorn. If the arms had been specified, then one could say for a certainty whether BVRG stands for Burgundy, or Burgau. Again, TORN may not be Thorn, or Torunium (its arms are—a three-towered castle in a shield, supported by an angel).

2. A one-third or more, probably two-third Kronen thaler piece: MAX. HEN. D. G. ARCHIEPISCOPUS COLONIENSIS PRINCEPS BL. (?). *Reverse*. EPISCOPUS ET PRINCEPS LEODIENSIS (Liege) DVX BYLLONIENSIS MARCHIO FRANCHIMONTIVM COMES LOSSIENSIS HORNATVSQVE. Maximilian Henry of Bavaria, Bishop of Liege (1650—1688).

Is R. P. quite sure that the last contraction on the obverse is BL.? I think it must be B. A.; then the legend would run "Archbishop of Cologne, Prince of Bavaria."

The following are the arms of Liege (Lüttich): Quarterly: 1. Gules, a pillar arg., surmounted by a cross, or (Liege). 2. Gules a fess arg. (duke-dom of Bouillon). 3. Arg. three green lions, 2 and 1 (the Markgraviate of Franchimont). 4. Barry of eight gules and or (county of Loss). Sometimes the arms of the county of Horn (or three horns gules) are added, then the arms of Liege are put into an escutcheon of pretence.

JOHN DAVIDSON.

P. S. On the coin of a Bishop of Liege, who was also a prince of Bavaria (1752), the arms given are those of Bavaria *only*.

BY AND BY: PRESENTLY (3rd S. viii. 348).—The meaning of "presently" has undoubtedly changed. *E. g.* Lord Coke, in defining a jointure, writes:—

"A competent livelihood of freeholds for the wife, of lands, tenements, &c., to take effect *presently* in possession or profit after the decease of her husband," &c.—*Co. Lit.*, 36 b.

Your correspondent II. W., however, is scarcely correct in stating, without qualification, that "its meaning used to be 'at present,' or 'immediately.'" The word has always implied in itself an element of futurity. The transition has been from its signifying, as in the above extract, "immediately after a future event, directly or indirectly alluded to," to "immediately after time present," its modern sense. The word was never, I believe, used colloquially in the sense of "immediately" until recently. A. K. R.

Hull.

NORFOLK POETS (3rd S. ix. 14, 106.)—I rather wonder at the omission, among the local poets of Norfolk whose fame has been more limited, of the name of Cornelius Whur, of Pulham, St. Mary Magdalen. He was an itinerant preacher, of humble, unassuming manners, who, in his leisure hours, produced a considerable number of poems, generally of a very pleasing character, and evincing great shrewdness of observation and habits of reflection. His first poetical attempts appeared in a small volume, entitled *Village Musings*, in 1837. Soon after he published *Gratitude's Offering*, and this was followed by *The Village Garland*, 1848; and shortly after the unpretending author died. F. C. H.

Mrs. Barbauld never resided in Norwich, or in Norfolk. See *Memoir*, by Lucy Aikin, prefixed to Mrs. Barbauld's *Works*, London, 1825; and "N. & Q.," 2nd S. x. 86. S. W. RIX.
Beccles.

MARMONTEL: THE "PERCY ANECDOTES" (3rd S. ix. 98.)—I believe LORD LYTTLETON is not far out in his suspicion that the *Percy Anecdotes* were a mere catchpenny. Such has been all along my own opinion, though the work took greatly, I remember, when it first appeared; probably from the attractive nature of its contents. Nothing surely could be more glaringly false than the account of Marmontel. The series called the *Percy Anecdotes* extended to twenty volumes, 18mo; and some judgment may be formed of their attractiveness from the remarkable commendation of Lord Byron, who said:—

"No man that has any pretensions to figure in good society can fail to make himself familiar with the *Percy Anecdotes*."

This, however, amounts to little more than a recommendation to peruse them to those who aspired to tell a good story, true or false. They

appeared as the joint production of Sholto and Reuben Percy, Brothers in the Benedictine Monastery of Mount Bengier; but the real compiler was Mr. Byerly, editor of the *Literary Chronicle*, the *Star*, and the *Mirror*. He died July 28, 1826.*

F. C. H.

QUOTATIONS AND REFERENCES WANTED (3rd S. ix. 79.)—A little help is better than none; and so I send two answers, which are all I am at present able to furnish. The passage of St. Augustin, "Surgunt indocti," etc., is not quoted correctly. These are the exact words:—

"Surgunt indocti et cælum rapiunt, et nos cum doctrinis nostris sine corde, ecce ubi volutamur in carne et sanguine."—*Confess.* L. viii. c. 8.

Another quotation is given thus: "Præcepta docent, exempla movent." I much doubt if the sentiment is to be found anywhere in these words, at least in any original author. The following passages of two of the holy Fathers express the maxim very energetically:—

"Validiora sunt exempla, quam verba."—S. Leo. *Serm. de Jejun.*

"Validior operis quam oris vox.—Vox oris sonat, vox operis tonat."—St. Bern., *Serm. 5 in Cantic.*

F. C. H.

2. Related with authorities in Wanley's *Wonders*, book iv. ch. xii., London, 1806.

3. *Ibid.*, ch. xviii.

12. Solin., cap. xxvii. (al. xl.).

21. Plutarch. See Taylor, vol. iv. 457. Eden's edition. EDW. MARSHALL.

Query No. 3 doubtless refers to a legend of Judas Iscariot. See Mrs. Jameson's *Sacred and Legendary Art*, vol. i. p. 235; or to an old Italian legend of St. John Chrysostom: see the same volume, p. 317. A. H. BATES.

Edgbaston.

DR. CROTCH (3rd S. ix. 14.)—"Some Account of Little Crotch" will be found at p. 311 of Daines Barrington's *Miscellanies*, 4to, Lond., 1781. The following advertisement of an entertainment given, in the child's name, in 1780 (when he was nearly five years of age), may prove not unacceptable to FLEDA, and other readers of "N. & Q.":—

"By Permission of the Lord Chamberlain. For the Benefit of Master Crotch, the Musical Child. At the Pantheon on Friday Morning next will be a Public Breakfast, with a Grand Concert of Vocal and Instrumental Music. Between the Acts of the Concert Master Crotch, the Musical Child, will perform on the Organ. First Act: Overture; Song, Signor Manzoletto; Sonata. Harpsichord, Mr. Clementi; Song, Signora Pozzi; Concerto, Oboe, Mr. Le Brun. Second Act: Concerto, Violin, Mr. Cramer; Song, Signor Manzoletto; Solo, Violoncello, Mr. Cervetto; Song, Signora Pozzi; Symphony. To begin at One o'clock.

Tickets, Half a Guinea each, may be had of Mrs. Crotch, at Mrs. Hart's, Milliner, two Doors from the Top

[* *Vide* also "N. & Q." 1st S. vii. 214.—ED.]

of St. James's Street; at Mr. Barker's, Perfumer, Albemarle Street; at Mr. Martin's, Watch and Clock Maker, No. 27, opposite the Royal Exchange, Cornhill; and at the Office at the Pantheon."—*Public Advertiser*, Wednesday, May 24, 1780.

W. H. HUSK.

SIR THOMAS OR SIR CHARLES INGLEBY (3rd S. ix. 18).—MR. FOSS names Sir Thomas Ingleby as an instance of a judge who returned to his practice at the bar. Is it Sir Thomas or Sir Charles Ingleby? In Abbott's *Journal* published by the Chetham Society (vol. lxi. 1864), he is called Sir Charles Ingleby. In a note reference is made to Foss, vol. iv. p. 62, and to depositions from York Castle (Surtees Society, vol. xxvii. p. 49), but I have not these works at hand to see if they correspond with Mr. Foss's communication in your columns above referred to.

A. E. L.

ATLANTIC CABLE TELEGRAPH (3rd S. viii. 204, 276).—In reference to MR. PINKERTON's remarks on the scientific point, I am sorry to concur with him as to the deficiency of theoretical and practical knowledge of voltaism (=magnetic electricity) which unfortunately prevails. But in respect of the facts of conveying messages, *La France* is confirmed by Mr. George Dodd, in one of his able articles in the *Companion to the Almanac* (1866), p. 29:—

"Queen Victoria and President Buchanan congratulated each other in telegrams, which reached their destination in an hour or two. Her Majesty's message contained the words: 'The Queen is convinced that the President will join with her in fervently hoping that the electric cable, which now connects Great Britain with the United States, will prove an additional link between the two nations, whose friendship is founded upon their common interests and reciprocal esteem.' The Lord Mayor of London and the Mayor of New York exchanged greetings; and so did the Atlantic Telegraph Company with the Newfoundland Telegraph Company. The cable spoke for twenty-five days, conveying 129 messages, containing 1474 words, from England to America; and bringing back 271 messages, containing 2885 words, from America to England. But these 4359 words finished: the cable became weak in voice, and never spoke after 1st September, 1858; its insulation was ruined from some cause never ascertained."

These two last words certainly admit of doubt.

T. J. BUCKTON.

Brixton Hill.

UNCOMMON RHYMES (3rd S. ix. 102).—I beg to dissent entirely from MR. SKEAT's idea, that "rhyme" should be spelt as "rime." If he refers to the dictionaries either of Brockett or Jamieson, he will find that "rime" is a word totally inconsistent with any idea of poetic lines.

GEORGE VERE IRVING.

SIZES OF BOOKS (3rd S. ix. 83).—I am glad to see it is at last acknowledged that "the correct description of book sizes has become impossible," in consequence of the introduction of machinery for making paper. It surely becomes necessary

to devise some method which will permit bibliographers and others to relegate to limbus such barbarisms as sixteenmo, thirty-two mo, &c.; and yet enable them accurately to describe the new-sized books.

The simple plan I would suggest is to use the measure of inches; so that a book would be described as 5½ by 8½ inches, or more briefly 5½ × 8½, 10 × 7, and so on. We should then be able at once to dispense with royal, super-royal, demy, crown, super-imperial, imperial, medium, and foolscap,—all of which, although grown familiar, are both puzzling and longwinded.

Some years ago I made the suggestion to the Society for the Promotion of Christian Knowledge for their Bibles and Prayer-books; and on referring to a recent Catalogue, I find that they have so far adopted it in a table as to represent in inches the respective sizes of those books.

W. H. S.

SACRIFICE OF RED COCKS IN THE EAST AND WEST (3rd S. viii. 413).—The sacrifice alluded to by Croker is mentioned in Jacobus Grace, *Kilkennyensis Annales Hibernia*, published for the Irish Archaeological Society, MDCCCXLII.

"[A. D.] 1325. Ricardus Ledered, episcopus Ossoriensis, citavit Aliciam Ketil, ut se purgaret de heretica pravitate; quæ magis convicta est, nam certo comprobatum est, quendam demonem incubum (nomine Robin Artisson) concubuisse cum ea, cui ipsa obtulerat novem gallos rubeos, apud quendam pontem lapideum in quadri-via."

Σ.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of Lord Macaulay complete. Edited by his Sister, Lady Trevelyan. In Eight Volumes. (Longman.)

As there can be little doubt that until that much talked of, but we trust far distant day—"when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's"—the writings of Lord Macaulay will hold a foremost place in the literature of this country, it cannot be matter of surprise that a new edition of his collected works should now be called for. It occupies eight handsome and goodly volumes, which have been produced under the careful editorship of his sister, Lady Trevelyan; and with all the advantages of printing and getting up which the good taste and ample resources of Messrs. Longman command. This new, complete, and uniform edition has several advantages over many of the preceding collections of Lord Macaulay's works. In the first place, it is in every respect the most complete. The first four volumes are occupied with the *History of England*, from the Accession of James the Second. The fifth volume commences the *Essays*, among which will be found the three on "The Utilitarian Philosophy," which Lord Macaulay so long objected to reprint. In the same manner in the seventh volume will be found the severe, but no less just than severe, article on "Barre," which so many have longed to see republished.

This volume also contains, in addition to his Biographies and his Contributions to Knight's *Quarterly Magazine*, some portion of what Lord Macaulay placed on record as a jurist in the East, namely, the Introductory Report upon the Indian Penal Code, and the notes upon it, in which most of its leading provisions were explained and defended. These papers, although the result of the joint deliberations of the Indian Law Commission, of which he was President, were entirely written by Lord Macaulay. They are by no means of merely Indian interest: for, while they were the commencement of a new system of law for India, they chiefly relate to general principles of jurisprudence which are of universal application. The eighth volume contains his *Speeches*, his *Lays of Ancient Rome*, and his *Miscellaneous Poems*; among which will be found, not only the song on "The Battle of Naseby," which has so often been asked for in "N. & Q.," but also "The Cavalier's Song" and the "Poetical Valentine to Lady Mary Stanhope," which were not included in the edition of Lord Macaulay's *Miscellaneous Writings* published in 1860 and 1865. A full and carefully compiled Index, occupying upwards of a hundred double-columned pages, gives completeness to an edition of the *Works* of the great essayist and historian which will delight all his admirers—an edition worthy of his name, and consequently the best monument to his memory.

A Short Explanation of the Nicene Creed. By A. P. Forbes, D.C.L., Bishop of Brechin. Second Edition. (Parker & Co.)

A Treatise on Doctrinal Theology, which has won its way to a second edition in these undogmatic days, carries its own commendation on its title-page. This little volume is intended for young students in Theology, and is the only English commentary upon a creed whose abstruse terms require much explanation. And while more technical and systematic than Pearson's *Exposition of the Apostles' Creed*, it has the advantage of being more popular as well, never failing to contrast modern errors with the ancient dogmas of the Universal Church.

Debrett's Illustrated Peerage of the United Kingdom of Great Britain and Ireland. Under the immediate Revision and Correction of the Peers. 1866. (Dean & Son.)

Debrett's Illustrated Baronetage, Knightage, and House of Commons of Great Britain and Ireland. Under immediate Personal Revision and Correction. 1866. (Dean & Son.)

The editor and publishers of *Debrett* seem anxious to restore it to its former position, when *Debrett* was the great authority on all matters connected with the Peerage and Baronetage. They have added this year a new and useful feature to each volume. To the *Peerage* they have added a List of the Members of the Lower House of Convocation, and to the *Baronetage*, a List of the Members of the House of Commons, with Biographical Notices.

BOOKS RECEIVED.—

The Book Worm. An Illustrated Literary and Bibliographical Review. No. I. (Brydges Street.)

A Vade Mecum for Malt Worms; or a Guide to Good Fellows; being a Description of the most Eminent Public Houses in and about the Cities of London and Westminster. (Reprint.)

We have been intending for some time to call the attention of our readers to a most quaint reprint of *The Vade Mecum for Malt Worms*, but delayed doing so for a reason which the appearance of *The Book Worm* renders unnecessary. The latter is well worth the attention of all lovers of old books, as the former is of the student of old customs and London topography.

THE ARCHEOLOGICAL INSTITUTE.—The arrangements for the Congress which is to commence in London on the 10th of July are nearly complete. The very Rev. Dean Stanley will preside over the Section of History; Mr. Beresford Hope, M.P., over that of Architecture; and Dr. Birch, of the British Museum, over that of Antiquities. The Marquess Camden, K.G., will be President of the Meeting. During the week the Institute will devote one day to Westminster Abbey, and on one day will visit Windsor Castle, with the special sanction of Her Majesty.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

DR. WM. ROBINSON'S HISTORY OF TOTTENHAM, 2 vols. 1810.
HISTORY OF EDMONTON, 1839.
HISTORY OF ENFIELD, 2 vols. 1823.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 22, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

PROLOGIONES ACADEMICÆ. Cantab. 1846 and 1850.

Wanted by Mr. J. E. Sandys, St. John's College, Cambridge.

ROBERTSON'S WORKS. Vol. VIII. 8vo edition, in 12 vols., boards, 1824. Published for Baynes & Son.

Wanted by Rev. George Ruff, The Hall, Sunderland.

Notices to Correspondents.

In consequence of the number of Replies we have in type, we are compelled to request the indulgence of our Querists and Note-making Friends for the postponement of many interesting communications.

E. H. Cowland is a parish in the East Riding, six miles N.W. of Great Driffield.

J. B. — We are obliged by the extract from *La France*, but as we have no means of testing, and thereby, as we believe, disproving *M. Lorenz Hulacé* was 120, and a veteran de la Guerre de Sept Ans, we do not think it desirable to give additional currency to what we believe a great error.

F. H. That St. Peter was at Rome, and bishop of the Jewish converts at St. Paul was of the Gentiles, is the opinion of many scholars, although doubted by others.

Received with thanks, A. T. F. P. (Plymouth).

W. Ireland. We do not remember any popular rhyme on the subject of Valentine's Day falling on Ash Wednesday.

S. H. (Charlwood Street) will see on reference to our last vol. (3rd S. viii. 231, 343), that his suggestion as to the connection between O Dio mio! and Oh dear me! has been anticipated.

DR. E. F. RIMBAULT. The author of Some Account of Kentish Town, 12mo, 1821, is Mr. William Elliot.

T. W. A notice of the tavern sign of "The Honest Lawyer" may be found in "N. & Q." 2nd S. v. 175.

ALBERT BUTTERTY. Cole's Catalogue of the Provosts, Fellows, and Scholars of King's College, Cambridge, is in the British Museum. Addit. MS. 9614.—Robert Masters published The History of the College of Corpus Christi, Cambridge, 1753, 4to, which is also in the British Museum. We never heard of his History of King's College, Cambridge.

OXONIENSIS. We must refer our Correspondent to the *Gent. Mag.* of 1817 (i.), 376, 481, 604, for the statement of Mr. Joseph Blandon's claims to the composition of the air of "Oh, Nanny, wilt thou gang with me!" Thomas Carter, we have every reason to believe, was the actual composer. See also "N. & Q." 3rd S. vii. 179.—Archdeacon Nares was the son of James Nares, Mus. Doc., organist and composer to George II. and III.

G. (Liverpool). The couplet on King Henry II. occurs in Fuller's Church History, book iii. cent. xii. sect. vii. quoted from Matthew Paris, p. 151.—"Davy Jones's locker" has been noticed in "N. & Q." 1st S. iii. 509.

R. S. Isaac D'Israeli's "Life of Menzelsohn" appeared in The Monthly Magazine for July, 1793, vol. vi. p. 39.

ERRATA.—3rd S. ix. p. 119, col. ii. line 53, for "Junius" read "Innes."

"NOTES & QUERIES" is registered for transmission abroad.

CURE OF ASTHMATIC COUGH AT THE AGE OF EIGHTY-FIVE, BY DR. LOCOCK'S PULMONIC WAFERS.—William Taylor, The Cape, Smethwick, aged eighty-five, says he for many years suffered from a husky, asthmatical cough. To get rest at night was almost out of the question, although he tried many things; but for the last four years, since he commenced taking the Wafers, he can insure a good night's rest; but if perchance he has none on going to bed, he lies barking and coughing 'all night long; he therefore says they are the best medicine ever offered to the public.—Witness, R. BROWN, Chemist, 53, Spring Hill, Birmingham." Sold at 1s. 1d., 2s. 9d., 4s. 6d., and 11s. per box, by all Druggists.

LONDON, SATURDAY, MARCH 3, 1866.

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Notes on Books.

Notes.

SHAKESPEARE'S SILENCE ABOUT SCOTCHMEN AND SILVER FORKS.

Our great poet, in his play of *Macbeth*, has enrolled no less than eighteen Scotchmen in his staff of *dramatis persone*, not including lords, gentlemen, officers, soldiers, murderers, attendants, apparitions, messengers, and all those lesser dramatic geniuses who fret their little hour upon the stage for the not exorbitant charge of one shilling a night.

"The bard," as actors often fondly call him, cannot be therefore accused of total silence about Scotchmen; but what we do charge him with and wonder at is, the absence in his works of sarcasm against a race then peculiarly obnoxious to English people. It has always been an itch with English writers to "gird" at the Scotch from the time Hogarth ridiculed Lord Bute to the day Sydney Smith most unjustly observed that a joke could only be driven into a Scotchman by means of a surgical operation, the name of which I feel unwilling to give. This vein of banter originated in the days of the second Solomon—that shambling, spoiled village schoolmaster—when the national pride had been hurt by the new king's favoritism towards his countrymen, those greedy swarms who had hurried to London, to batten here on southern wealth; and when the national

jealousy had been excited less justifiably by the keenness, industry, and stubborn tenacity of the needy new comers, whose enterprising and persevering fibre had grown to a tough and wiry texture beneath colder skies, and in a harder climate than ours.

The Scotch privy councillors, the new knights, the murder of the unoffending fencing-master near Whitefriars by the foolish and revengeful Lord Sanquhar, and the threatened affray on the Croydon race-course, had roused the nation to a dangerously intense state of irritation. The violence of public feeling—the anger, the vexation, the contempt—were all concentrated in those bitter words of Guy Faux, the vindictive son of the Yorkshire doctor, in his examination before the Privy Council—"I wanted to blow these Scotch beggars back to their native mountains." Moreover, we must remember, to attain our full wonder at Shakespeare's abstaining from making fun of the new comers, that some of the chief of the poet's friends and contemporaries suffered for their anti-Scottish zeal. Two years after the second Solomon arrived in England, that robust bricklayer Ben Jonson; that brave friend of Ben's, George Chapman; and that passionate satirist, John Marston, produced their philo-emigration comedy of *Eastward Hoe!* In some copies of the fourth edition of 1605, there occurs the following obnoxious passage, which all but cost three great poets their ears and noses; for Solomon the Second was in a terrible taking and threatened to use the shears of the Carnifex, and those pretty freely too:—

"You shall live freely there (in Virginia), without sergeants, or courtiers, or lawyers, or intelligencers (spies), only a few industrious Scots, perhaps, who, indeed, are dispersed over the face of the whole earth; but as for them, there are no greater friends to Englishmen and England, when they are out on't, than they are; and for my part, I would a hundred thousand of them were there, for we are all one countrymen here you know, and we should find ten times more comfort of them there than we do here."

No doubt Shakespeare was present at the feast given by Ben when he was set at liberty, when Selden, the lawyer, and Camden, the antiquary, listened to the account Ben's great-hearted mother gave of the poison she had prepared for herself and son in case the hangman's shears had been really used. Perhaps then crabbed sturdy Ben bantered his calmer friend of Stratford upon the luck of the Essex party in winning James's favour and ousting the Raleigh faction. No doubt in that symposium Ben bantered Will for his cautious policy, and subtle, time-serving, courtier-like prudence.

Nor is the poet's silence about silver forks less remarkable than that about Scotch adventurers, for the use of the fork was a new custom brought from Italy, and was the subject of constant discus-

sion, and praise, and ridicule. Honest citizens delighted to see the traveller gallants brag and flourish in the Paternoster Row ordinaries, displaying the Italian forks, which they drew from their pocket-cases. Is it not remarkable that Shakespeare, who makes Mercutio talk all the slang of the fencing-schools, and Don Armado quibble with all the fantastic pedantry of Lilly, should have overlooked the strange new custom newly imported from Italy? How well it would have come into the scene where Mistress Anne Page invites Slender in to dinner, or where Timon feasts his false friends!

That fantastic coxcomb, that absurd puzzle-headed egotist, Thomas Coryatt, of Odcombe, near Yeovil, in his curious folio of *Travels* (1611), p. 91, alludes to the custom as then quite new. He describes forks as used in all Italian cities and towns, and the custom not then adopted by any other nation in Christendom.

The Italians, says the wise man of Gotham, take great offence if any one touches a dish of meat with his fingers, considering the offender as a transgressor against the laws of good manners, and deserving to be brow-beaten with reproachful words. The poor, he says, use iron and steel forks, the gentlemen gold and silver. This incomparable coxcomb concludes his description of the forks by the following quaint and utterly pointless story:

"Hereupon I myself thought good to imitate the Italian fashion, and not only while I was in Italy, but also in Germany, and other times in England since I came home. Being once quipped for that frequent using of my fork by a certain learned gentleman, a famed friend of mine, Mr. L. Whitaker, who in his merry humour doubted not to call me at table *Furcifer*, only for using a fork at feeding time, but for no other cause."

Perhaps the speech or silence of a great poet on such trifling subjects is of small importance; yet still, what point that relates to Shakespeare can be unimportant to Englishmen? The commentators have spilt ink about smaller matters than those to which I have alluded. I propose in an early number to consider Shakespeare's knowledge of Ariosto, his silence about free-masonry, and his scanty acquaintance with first-class scenery, more especially of its two great elements, sea and mountain.

WALTER THORNBURY.

PURY PAPERS.—No. 3.*

I beg to forward the third and last extract from the Pury Papers:—

"For Thomas Pury, Junior, Esq., Gloucester.

"Sir,

"His Highness, the Lord Protector and y^e Council, having issued forth orders and instructions for y^e securing y^e peace of y^e Commonwealth, whereby yourself with severall other persons are appointed to put the same in execution wth y^e County of y^e city of Gloucester, His

[* Concluded from p. 29.]

Highness hath commanded me upon receipt of y^e s^d orders to give notice thereof to the persons therein concerned, and to desire them to meete and intend y^e service with all care and diligence. These are therefore to desire yo^a to be present att Gloucester y^e 26th day of this Instant, at which tyme and place I purpose through y^e blessing of God to give my attendance, to y^e end I may comm^ucate y^e s^d orders and instructions, w^{ch} when you see, I doubt not but you will judge them to be so much conducing to y^e glory of God, and y^e publike peace, y^t yo^a will readily afford yo^r assistance to so good a work.

"I am, Sir,

"Yo^r servant,

"JOHN DISBROWE.

"January 18, 1655."

"For the Officer or Officers that Comānd the Forces in Herefordshire.

"Sir,

"Understanding there have bin disorders lately committed in Herefordshire, and divers affronts offer^d by the Cavaliers to the well affected cities therein, I desire you will be assisting to Major Harley in keeping the peace of y^e country. Which is all att present from

"Yo^r very loving

"friend and serv^t,

"GEORGE MONK."

"Whereas Mr Edward Barker hath bought of one Mr Benedict Hall sev^{al}l quantites of wood lijn in the Countyes of Glouc^r and Monmouth, a great part of which hath bin taken away by souldiers under the p^{te}nce of tyth. These are to require all officers and souldiers under my comānds to forbear by force to take away the sayd wood, or to oppose the sayd Mr Barker, or whom he may employ to carry it away, but to oppose all tumults that shall arise about the same, whereof not to fayle. Given under my hands and seale at St. Albans, the 16th day of October, 1648.

"T. FAYREFAXE.

"To all officers and souldiers under my comānds."

"My Lord,

"Colonel Birch being authorised by the Com^{tes} appointed for disbanding the army, to take care of the disbanding of your Reg^t, I desire you will observe such direc^{ions} as you shall receive from him in order to that service, and that for that purpose you are to draw the Reg^t together to such place or places as the said Colonel Birch shall desire, and to bee assisting to him with parties for convoys for the monies or other occasions for carrying on the worke. His Ma^{ty} having given a weeke's pay to the noncommissioned officers and souldiers of each Reg^t, if you take upp the money in the Country, and charge it by bills of Exchange upon Mr. William Clarke at fifteen days' sight, itt will bee answered, w^{ch} is all att present

"From your Lord^{sh} very humble servant

"ALBEMARLE.

"Cockpitt, 11 Oct^r, 1660."

"By the Com^{tes} for disbanding the army, 22nd October, 1660.

"Ordered,

"That the Regiment of foote und^r the comānd of the Lord Herbert shall be disbanded and pay^d off their arrears on or before the nyne and twentieth day of Octob^r Instant, and all officers and sold^{rs} of the sayd regiment; and to observe and obey all such orders and direc^{ions} as

shall be given by such person or persons as we shall authorize and appoynt in that behalf. And it is further ordered that the cheife offic^{rs} now in the heads of the Regiment doo take notice hereof, and publish the same to y^e companyes, that all things may be ready against the day of disbanding.

"WM. PRYNNE.

"For Collonell Thomas Pury, or, in his absence, to the Officer in Cheife of the Lord Herbert's Reg^{mt} at Hereford or elsewhere. These.

"For His Mat^{ties} Hereford."

Special Service.

C. Y. CRAWLEY.

Taynton.

IRISH LITERARY PERIODICALS.

The following list of Literary Periodical Publications, issued in Ireland from 1730 to 1865, may form an interesting supplement to MR. LEE's list in "N. & Q." 3rd S. ix. 72, 92. It does not profess to be complete, but is as nearly so as I have been able to make it. It will be seen from the list of those in the British Museum, that the collection there is very deficient in Irish literary periodicals, and even more so in Irish newspapers. Transactions of learned societies and book publishing clubs are not included here. In the Museum Catalogue these are entered under "Academies."

Any additions or corrections to enable me to complete the list for my projected *Bibliotheca Hibernica* would be most acceptable from your correspondents. These shall be classified and forwarded to "N. & Q." as supplementary to the present article. It will be observed that, when not stated otherwise, I give the date of the first number I have seen or heard of. For many of the remarks, I am indebted to the notes in Dr. R. R. Madden's Catalogue of his library, sold by auction in Dublin in November last, by J. F. Jones.

CHRONOLOGICAL LIST OF IRISH LITERARY PERIODICALS.

PART I. 1729 to 1800.

The Intelligencer, London, 1729—30, 12mo.

This was first published in Dublin, and reprinted in London in 1730, 12mo. There is a copy of the latter in the British Museum with MS. notes in a contemporary hand. On the title is written, "By Dr. Sheridan and Dr. Swift," and at the end of the following numbers are written,

1. Introduction. "Dr Swift."
2. A vindication of Mr Gay. "Dr Swift."
5. A description of what the world calls *Discretion*. "Dr Swift."
7. The characters of Corusodes and Eugenio. "Dr Swift."
8. A dialogue between Mullinix and Timothy. "Of the 8th I only wrote the verses very uncorrect (sic). Dr Swift."
9. The foolish methods of Education among the Nobility. "Dr Swift."

10. Tim and Gay's Fables. "Of this I only wrote the verses, and not the last four slovenly lines. Dr Swift."

[Note.—The four alluded to are rather indecent, but not worse than others attributed to Swift.—J. P.]

12. Sir Ralph the patriot, turned Courtier. "The Tale of Sir Ralph was sent from England by Dr Swift."

15. A Service the *Drapier* has done his country, and the steps taken to ruin it. "The 15th is a pamphlet of mine printed before, with Dr Sheridan's preface, merely for laziness, not to disappoint the town. Dr Swift."

19. The hardships of the Irish, being deprived of silver and decoyed to America. "Dr Swift."

The Magazine of Magazines. Limerick, 1730—31. 8vo.

Published by Welsh, a piracy of an English magazine of the same title, commenced in January, 1730, and was in being December 6, 1731. To each number there were usually added four pages of original Irish matter at the end. It is very rare. An imperfect set was sold at Dr. Madden's auction in Dublin in November, 1865.

The Weekly Miscellany. Dublin, 1733—4.

This, the first I can find, combines literature with politics. It was published by Exshaw at the Bible or the Blind Key, and printed by S. Powell. The first number is dated Thursday, January 2, 1733—4, and the last (I have seen), Saturday January —, 1734. It is a small folio, well printed in double columns, on poor paper. It is divided into three sections: I. Discourses, Political and Moral. II. Literary News, or an account of books published at home and abroad. III. An exact summary of the news of the week, with Remarks and Explanations, Political, Historical, and Geographical, where necessary.

On July 4, 1733—4, it ceased to be published on Thursday, and the remaining numbers appeared on Saturdays, price one shilling British per quarter. The Essays occupy from a page to a page and a half: the literary news consists of reviews of new books published in England, and the news and advertisements make up the fourth page. The essays are clever, the reviews carefully made, and the news items interesting. There is a copy in the British Museum.

The London and Dublin Magazine; or, Gentleman's Monthly Intelligencer. Dublin (G. Falkener), 1734—5. 8vo.

Commenced January 1734, ended June 1735. This was a piracy of the *London Magazine* of the same name, to which the title of *Exshaw's Magazine* was given. This reprint is very rare.

The Flowers of Parnassus; or, The Lady's Miscellany for 1737, &c. Dublin (James Hoey, next door to the Thorsel), 1737. 12mo.

In verse, songs, epigrams, &c. The volume in the British Museum does not state whether it is the commencement or the continuation of a series; but being entered under the heading of periodical publications, it is assumed to be so.

Exshaw's Magazine. Dublin, 1741—93. 8vo.

Commenced January 1741, ended July 1793. This was a different periodical from *The Weekly Miscellany* of 1733.

The Medler. Dublin, P. Wilson, Dame Street, 1743—44. 4to.

Half essayist, half newspaper, a sheet of four pages. No. 1 appeared January 5, 1743—4. No. 26, and last, June 28, 1744.

A Literary Journal. Dublin, 1744—49. 8vo.
Edited and published by the Rev. Peter Droz. The earliest of distinct Irish literary periodicals, consisting of moral and literary essays. A copy in British Museum.

The Tickler. Dublin, Gartland, Essex Street, 1748. 8vo.

The author of this satirical and sarcastic publication was Dr. Paul Hiffernan. Its chief object was to ridicule Dr. Charles Lucas. It only reached seven numbers.

The Dublin Spy, by Roger Spy, Esq. Dublin, 1753, 4to.

The proprietor seems to have been James Eyre Weeks. The first number printed for him was by James Byrn in Cook Street, afterwards by John Fletcher. There appears to have been another journal of the same name, which the proprietor of this one calls a *Counterfeit Spy*: his one, he tells us, is distinguished by a woodcut on the first page of a square and compass. No. 1 appeared August 27, 1753, and No. 23, for November 20, completes the first volume. Vol. ii. commenced November 22, 1754, and ends with No. 45, March, 1754. There is a copy in the British Museum, but it is imperfect.

The Universal Advertiser; or a Collection of Essays, Moral, Political, and Entertaining, with Addresses relative to the Proceedings in Parliament in November and December, 1753. Dublin, 1754. 12mo.

There is a second edition, which differs from the first. Both are in the British Museum.

The Dublin Library Magazine for May, 1761. Dublin, 1761. 8vo.

This is copied from the Catalogue of the Dublin Library (p. 170), where it is bound up in a volume of tracts. Vol. iii.

The Dublin Magazine. Dublin, 1762—65. 8vo.

Commenced 1762, ended 1765. The first part of the volume for 1763 is often wanted. In British Museum, imperfect.

The Repository of Fugitive Pieces. Dublin, Chamberlaine, Smock Alley, 1763. 8vo.

A periodical now rarely met with.

The English Register. Dublin, 1763. 8vo.
In British Museum.

The Modern Monitor; or, *Flynn's Speculations.* Cork, 1771. 12mo.

In British Museum, and contains several contributions by H. Sheares, Sen., father of John and Henry Sheares, of '98 notoriety.

The Hibernian Magazine. Dublin, 1772—1812. 8vo.

Published by Walker, commencing February 1772, and ended July 1812. In the volume for 1796, it is stated to have been commenced in 1764; but this is not so. It began in 1771, as we learn from a note in the Catalogue of the British Museum, where there is an imperfect set.

The Town and Country Magazine and Irish Miscellany. Dublin, 1784—5. 8vo.

A piracy of a *London Magazine* of the same name, with a few pages of original Irish matter at the end.

The Universal Magazine. Dublin, Byrne, Grafton Street, 1789—93. 8vo.

It extended to nine volumes.

The Masonic, or Sentimental Magazine. Dublin, 1794—5. 8vo.

Commenced July 1792, ended August 1795. It extended to six volumes. It is rare to find a set extending to more than four volumes. In it appeared the first poetical pieces of Thomas Moore.

The Flapper. Dublin, Mercier, 1792—97. 4to.

Commenced February 1792, ended September 1792. There was a second and third edition, perhaps more. The copy in the British Museum is made up from all three editions.

The Inquirer. Dublin, 1792. 8vo.

Copied from the Catalogue of the Dublin Library (p. 117), where eight numbers are bound up with other works in a volume of Tracts on Irish Affairs. No. 9.

Anthologia Hibernica, or Monthly Collections of Science, Belles Lettres, and General History, Irish History, Antiquities, Topography, &c. 4 vols. Dublin, 8vo. 1793—4.

This periodical contains some of the earliest productions of Moore, who in speaking of it in his *Diary*, edited by Lord John Russell (vol. i. p. 23), says, "*This Magazine (Anthologia Hibernica)*, one of the most respectable attempts at periodical literature that have ever been ventured upon in Ireland, was set on foot by Mercier, the College bookseller, and carried on for two years, when it died, as all such things die in that country, for want of money and—of talent; for the Irish never either fight or write well on their own soil. My pride on seeing my own name in the first list of subscribers to this publication, 'Master Thomas Moore,' in full, was only surpassed by that of finding myself one of its 'Esteemed Contributors.'"

The Monthly Miscellany, or Irish Review and Register. Dublin, 1796. 8vo.

Commenced April 1796, and was in existence the latter end of 1797.

The Dublin Magazine. Dublin, 1798. 8vo.

There was another Magazine of this name, but it died out in 1765. The foregoing is copied from the Catalogue of the Dublin Library (p. 57), where it says in 5 vols. (in the library). The British Museum copy says, 1799—1800, "No more published."

The New Magazine. Dublin, 1799—1800. 8vo.

Commenced Jan. 1799, ended early in 1800.

The Anti-Union. Dublin, 1799. 4to.

It extended to 24 numbers from Jan. 27 to Feb. 19, 1799. The British Museum copy is in 32 numbers, commencing in 1798. Its name corresponded with its object.

The Pimlico Parliament Reporter. Proceedings and debates of the Parliament in Pimlico, in the last session of the eighteenth century, published by Judith Freel, printer to his Dalkeian Majesty, at 5, College Green. Price four Camacs. Tripolo [Dublin], 1799—1800. 4to.

The publisher and writer of this whimsical periodical

was Vincent Dowling. It was started to ridicule the Union and its supporters. A copy is in the British Museum.

The Olio, or Anything-arian Missellany. Dublin, 1800. 4to.

A continuation of the preceding, being headed "Debates in the Pimlico Parliament, continued from No. 28." Nos. 1—6 in the British Museum.

The Monitor, or Useful Missellany. Printed for the author. No date. [Circa 1800?]]

The design of the author is carefully concealed. The *Useful Missellany* is apparently the production of a pious Orangeman, of a deranged intellect. A single number was probably all published.

Goggin's Ulster Magazine. 1800. 8vo.

Commenced Jan. 3, 1800, ended Dec. 5 of the same year.

JOHN POWER.

3, Grove Terrace, St. John's Wood, N.W.

(To be continued.)

CATTLE PLAGUE RECORD.—The following extracts may interest at the present time. They are taken from a Harleian Roll (A. A. 31):—

"Comptus Thome filii Johannis, prepositi dñi Johis Hardeshull dñi de Saylby, de receptis et expensis per ipsum factis in manerio ipsius dñi Johis de Saylby a festo S. Michaelis aº regni R. Ed. tercii post conquestum tricesimo secundo usque in crastinum ejusdem festi aº regni Regis supradicti tricesimo tercio.

"... Et de iiiº viº recept' de iii coriis trium boum venditis mortuorum de morina. Et de xviº recept' de xxvii pellibus de totidem multonibus de morina et necatis morbo durante per estatem.

"Et de viº viº rec' de xxii pell' lanutis venditis mort' de morina et necat' pro expens' domũs.

"Ed de iiiiiº ob' rec' de vi pell' agn' vend' et mort' de morina tempore agnelt."

On the back of the roll:—

"Comp' Thom. balt de Saylby de anno v. xxxiii Regis Edw' tercii.

"... De quibus (xii affris) in morina iiiii.

"... De quibus (pullis) in morina iii.

"... De quibus (xxii bobus) in morina ii; quorum carcoss' ... et cor' vend' ut infra.

"... De quibus (ix vitulis) in morina i.

"... De quibus (xiii vitulis) in morina i.

"... De quibus (xxix porcellis) in morina ix.

"... De quibus (ccxxvii multonibus) in morina ante tonsuram xi, post tons' xii.

"... De quibus (lxxxvi ovibus) in morina ante tons' et agn' iiiii.

"... De quibus (xxxvi caponibus) in morina iiiii."

FELIX LAURENT.

Salaby.

"NEED-FIRE": A CURE FOR CATTLE PLAGUE.—The following statement, made to me some days since by an old woman, now an inmate of our Union Workhouse, appears to me sufficiently interesting for insertion in "N. & Q."; and perhaps some of your correspondents may be able to throw further light on the subject. I will give it as nearly as I can in her own words:—

"My father had a large farm, about two miles this side of Appleby. When I was a little girl, it may be seventy years ago, there was a disease among the young cattle called the *murrain*—it affected their lungs, and they had bad coughs. People used to cure them with the smoke of the 'need-fire.' I well remember my father going off on horseback to fetch the fire one evening. He had to go a long way, for he did not get back till quite morning. I think he went somewhere into Yorkshire. They called it 'need-fire,' because it was *needed, wanted*. It was produced by the friction of a steel spindle against wood. They spread barley straw in heaps over a large field—not wheat or oat straw, mind you, but *barley straw*—and set it alight with the need-fire; and then they let the cattle out of the byre, and drove them through and through the smoke for a long time—and that cured them. The neighbours got the fire from my father, and did the same."

I give my old friend's definition of the term "need-fire," but do not vouch for its correctness.

Carlisle.

E. F. BURTON.

"ACTS-APOSTLES" AS A NAME.—The last East Kent poll-book has "Acts-Apostles Pegden" voting for Sir E. C. Dering. There were five brothers; and the elders having been severally baptized Matthew, Mark, Luke, and John, the father, acting as godfather when the fifth was baptized, was not prepared with a name, when some friend suggested "Acts-Apostles," and the obliging clergyman christened the boy accordingly. An older member of this family, who was for many years one of the kennelkeepers of the Tickham fox-hounds, was called Pontius Pilate Pegden.

W. D.

Canterbury.

DEERFOLD: HAY.—In the current number of the *Saturday Review* (Feb. 10, 1866), amongst other very interesting extracts from Mr. Earle's recent edition of the *Saxon Chronicles*, occurs the following:—

"The hunt began by sending men round to brush and beat the wood, and drive the game with horns and dogs into the ambuscade. This pen is the *haia* so frequently occurring among the *saia* in Domesday. The 'der fald' of our text seems to be the same."

It is a remarkable fact that this very word "Deerfold," or, as it is pronounced, "*Darfill*" still remains as the name of a rough hilly tract of country in the parishes of Amestrey-Lingen and Wigmore, in Herefordshire. This tract was common land until some time early in this century.

The other word, *haia*, occurs as the name of this town, and also in the plural, as Hayes, the name of a piece of land in the parish of Shobdon, close to the site of a priory founded by Sir Oliver de Merlimond in the twelfth century.

Hay, Breconshire.

THOS. WOODHOUSE.

PICCADILLY. — The following extract from a local paper seems worth noting. It throws quite a new light on the matter: —

"It has been generally assumed that Piccadilly derived its name from the 'piccadell' (diminutive of 'picca'), a term applied to the spear-like ornaments of old embroidered on the collars of the doublets of gallants, or on ladies' flounces as they promenaded towards the park. But at a recent meeting in Bucks, Archdeacon Bickersteth stated that there is another 'Piccadilly' among the Chiltern Hills, on the estate of Lady Frankland Russell; it is the centre one of the three conical hills, not far from Ivinghoe. He added that it bore formerly the alias of 'Peaked Hill,' and suggested that the London 'Piccadilly' might also have got its name from being high ground, whence we look down upon the slopes of the Green Park. It may be added, as a slight corroboration of this view, that the 'Peak' in Derbyshire is not a single point of precipitous ground or rock, but an elevated tract of country."

A. A.

Poets' Corner.

"BIRDS OF A FEATHER FLOCK TOGETHER." — Are we entitled to consider that, in the lyric strains in which the hoopoe calls the feathered choristers together in *The Birds* of Aristophanes, we have the origin of the above proverb? —

"Hoop! hoop!
Come in a troop,
Come at a call,
One and all,
Birds of a feather,
All together."

And so on. The nursery rhyme of —

"Boys and girls come out to play,
The moon she shineth bright as day:
Come with a hoop,
Come at a call," &c.—

has in it a similar jingle, and may own the same parentage.

WILLIAM BLOOD.

Liverpool.

MASSINGER'S "PICTURE" AND "THE WRIGHT'S CHASTE WIFE." — The story of the *Wright's Chaste Wife* (date about 1402, just printed by the Early English Text Society, from a MS. in Lambeth Palace library), is strikingly similar to a portion of the plot of Massinger's *Portrait*.

The Wright receives as dowry with his wife a garland of roses; which shall discover to him, by change of colour, any future unchastity on her part. The wife, besieged by adulterous suitors during her husband's absence, contrives by means of a trap-door to precipitate them into a dungeon, where she forces them under pain of starvation to dress flax.

Mathias (Massinger's hero) possesses a portrait of his wife, which has precisely the same properties as the rose-garland. The wife, besieged during Mathias's absence by two debauchees, Ubal and Ricardo, entraps them into durance (Ricardo by means of a trap-door), and then forces them under pain of starvation to spin.

Either incident alone may be not very uncommon; but the coupling of the two seems to argue an imitation on Massinger's part of the *Wright's Chaste Wife*.

JOHN ADDIS.

Queries.

ST. BARBE BARONETCY.

Can any reader of "N. & Q.," who is more familiar than myself with the secret history of the Restoration, give me any further hints as to the circumstances which induced Charles II. to confer a baronetcy upon John St. Barbe of Broadlands, then only a youth of seven years of age, than are contained in the following letter, which is preserved among the Domestic Papers (Car. II. vol. lxxxv. No. 53), in the Public Record Office:—

"S^r

"I haveing a busines to doe with M^r Secretary Bennett, touching a Barronet's warrant obtayned from the King for me by S^r Edward Nicholas when he was Secretary, I desired M^r Hemings to moue it to yow whoe brought mee word I must appear in it my selfe, which I would willingly doe, did not my want of health hinder mee, for which reason I am forced to trouble yow wth this letter, beseeching yow to speak to M^r Secretary Bennett concerning it. I know my warrant will pass, but my request is to know whether this name (John St. Barb of Broadlands in Hampsher Esq^r) will pass to receive the dignity of a barronet, which need not be questioned if his ma^y hath not been misinformed concerning him, he being heire to at least 2000£ a yeare, and never acted in any way against the King; his father being a parliament man in the longe pliament, seinge their actings did desert the pliament and all their doings to the hazard of his estate, which may be made appear by the Gentlemen of Hampsher, should we be put to it, w^{ch} we hope we shall not for expedition sake, christmas being soe near, and therefore I would willingly p^{re}sent M^r Secretary and your selfe wth 20 peeces more then your fees, that it may pass before christmas (though it be an inconsiderable summe) yet I hope you will accept of it and answere the expectation of

"S^r your humble servant,

"MARY GRAVES.

"9 Dec. 1663.

"I humbly desire yo^r answere as 'speedily as may be whether this gentleman will pass or not, the King hath been asked w^{thin} this week whether the warrant shall pass, and his Ma^y sayth it shall pass, bring but a person that his Ma^y likes."

(Addressed)

"For my very good friend,
M^r Williamson, these
present."

(Seal on red wax)—a sheaf of arrows.

May I ask also if any other instances are known of this dignity having been conferred upon one so young?

M. N. S.

CHRISTMAS DECORATIONS.—The *English Church Kalendar* teaches that all church decorations, which remain from the Festival of the Nativity, should be removed before evensong on the Vigil

of the Purification. I have always been of opinion that they might be left until after Morning Prayer on the Day of Purification itself, and shall be glad to hear what your correspondents have to say on the subject.

ST. SWITHIN.

DRAUGHT AND DRAUGHTY.—Is the use of *draught*, as meaning a current of air, correct? It is not found, nor its adjective *draughty*, in any of our dictionaries, except Riddle and Arnold's *English-Latin*, and Rosing's *English-Danish*. There is hardly any expression we hear more frequently at this season than—"I fear you are sitting in a draught;" "This is a very draughty house," &c. But is it Queen's English or slang? And further, how should these words be spelt—with a *gh* or an *f*?

P.

"ELEGANT EXTRACTS."—In what year did the first edition of the *Elegant Extracts* appear? And from what source were derived the epitaphs which are given in that work?

CYRIL.

"THE BATTLE OF HARLAW."—This remarkable old Scottish ballad was printed in 12mo by Robert Foulis at Glasgow, 1748, without any prefatory remark as to the source from whence it was taken. It was followed by the "Reid Square." The text of both seems the same as that of Allan Ramsay in *The Evergreen*, where these ballads are to be found; but, as the author of the *Gentle Shepherd* was not remarkable for his accuracy as an editor, it would be very desirable to ascertain if any older editions still exist.* Has any catalogue ever been made of the contents of the Pepysian Collection of Penny Merriments, Songs, and Garlands?

That an edition did exist is evidenced by the fact, that Dr. Laing found an edition printed in 1668, in the Catalogue of the Library of Robert Mylne—a collection dispersed unhappily after his death at the advanced age of 102 or 103, about the year 1732. There is hardly a library of any size which, at this date, has not some of his rare volumes with the MS. note on the title "Ex Libris Rob^t Mylne, Scribæ," sometimes with the price, and date of purchase. Had the Faculty of Advocates bought the entire collection, what a benefit it would have been to the general literature, not only of Scotland, but England!†

* "That curious poem, 'The Battle of Harlaw,' must from its manner have been written soon after the event in 1414 [1411]." John Pinkerton, *Scottish Poems*, Preliminaries, vol. i. p. xxxvi. edit. 1792, 12mo.—"The Battle of Harlaw is the subject of a well-known ancient ballad." Macpherson, in Wyntoun's *Cronykil*, ii. 523, edit. 1795.—Ed.]

† Mylne possessed most of the fugitive pieces of the middle of the century before last. His invaluable Broad-sides were in Blackwood's Catalogue for 1812. They were purchased by Constable, and were broken up and dispersed subsequently upon the dispersion of his son's library.

In the second stanza of the "Battle of Harlaw," it is said:—

"But sen the days of auld King Hairy,
Sic slauchter was not hard nor sene."

To what "King Hairy" does this refer?

J. M.

HERWART.—This author's *Tabulæ Arithmetice* is one of the largest and most expensive even of the German books of tables. It appears to have been printed for the officers of the Cancellarie at Vienna. But I wish to call the attention of the lovers of fine books (this one is 22 inches high) to the particular copy in the Museum Library. It is a presentation copy to King James I., whose daughter had married the Palatine about this time, 1610. I should be glad to be set right, if I am incorrect in this assertion.

WM. DAVIS.

ORIGIN OF THE WORD "LACH."—Can any of your readers help me to the origin of this word? It is used as an affix in several names in this county, viz. Shocklach, Shurlach, Stublach, and sometimes it occurs alone, as Lache. Taylor, in his *Words and Places*, does not mention it. Has it any connection with the first syllable of Leck-hampstead?

Cheshire.

WYLME.

OLD LEATHERSELLERS' HALL.—Wanted, some references to Leathersellers' Hall, previous to the purchase by the company of the Nunnery of St. Helen, in the reign of Henry VIII. It is said to have been in Leathersellers' Buildings, London Wall.

WM. WILLIAMS.

MEDAL OF THE CHEVALIER ST. GEORGE.—It appears from Smollett's *History of England*, ii. 213, that in the year 1711—

"The Duchess of Gordon presented the Faculty of Advocates (at Edinburgh) with a silver medal, representing the Chevalier de St. George; and on the reverse the British Islands, with the motto 'Reddite.' After some debate it was voted by a majority of sixty-three votes against twelve, that the duchess should be thanked for this token of her regard. This task was performed by Dundas of Armistoun, who thanked her grace for having presented them with a medal of their sovereign lord the king; hoping and being confident that her grace would very soon have an opportunity to compliment the faculty with a second medal, struck upon the restoration of the king and royal family, upon the finishing rebellion, usurping tyranny, and whiggery. An account of this transaction being laid before the queen, the lord advocate was ordered to inquire into the particulars. Then the faculty was so intimidated, that they disowned Dundas, and Horne his accomplice. They pretended that the affair of the medal had been transacted by a party at an occasional meeting, and not by general consent; and by a solemn act they declared their attachment to the queen and the Protestant succession."

This medal was given to a relation of mine by a relative of the Duchess of Gordon, who vouched for its authenticity. It is now in my possession.

Round the bust of the Pretender are the words "Cujus est" (noticed by Belsham in his *History of Great Britain*, vol. ii. book vi. p. 434), and on the reverse, round the map of England, "Reddite igitur." The medal is silver gilt. Perhaps some of your readers may be able to inform me as to its value, and also whether it is really, as I believe, the only one extant. C. S.

AN ORF.—In the *Whitby Glossary* I find "*an orf*, alea, or watery exudation on a horse's skin from the application of a sweating blister." Can any one furnish me with either etymology or derivation of this word, or with a word (or words) presumably connected or analogous? J. C. A.

ST. MARGARET'S, LOTHBURY.—Information is requested concerning the church of St. Margaret, Lothbury, previous to the fire of London, with especial reference to the Chapel of St. Clement in the said church. WM. WILLIAMS.

"THE STAGE."—Who is author of *The Stage*, three dialogues between Mr. Clement and Mr. Mortimer, published about 1818 by the Religious Tract Society? Is there any preface or initials of author's name attached to this tract? I saw lately among some pamphlets a "Letter addressed to the Author of *The Stage*," by the Rev. J. Plumtre, a gentleman well known for his laudable endeavours to improve the stage. R. I.

MEANING OF "TABLED."—In the telegram from America last week, which told us of a resolution proposed in the Senate to withdraw their minister, and declare non-intercourse with England, *The Times* was, I think, the only paper which explained that the word "tabled" meant "shelved."

I should be glad to know when it first came to have this signification. I have searched most of the dictionaries in the Museum, and cannot find anything approaching the meaning of "to shelve" as applied to the verb "to table." Curiously enough Webster (1845) says that the word is obsolete; and in Bartlett's *Dictionary of Americanisms* (Boston, 1859,) I only find that "to table" means "to lay on the table," which is saying nothing. G. GUEST.

Queries with Answers.

"ALBUMAZAR, A COMEDY."

A PLAY ATTRIBUTED TO SHAKSPEARE, WITH MANUSCRIPT NOTES AND CORRECTIONS IN THE HANDWRITING OF THE AUTHOR.

As the possessor of an unique quarto edition of the play of *Albumazar*, printed by Nicholas Okes for Walter Burre in 1615, I am desirous to make known my conviction that this play was written by Shakspeare in 1603, and that the MS. notes and corrections were made by him in the quarto edition which I possess. An erroneous opinion

has been formed that a Mr. Tomkis composed this play, because a sum of money was paid to him (in 1615) for making a transcript of it, for its performance before King James, at Cambridge, in 1614.

This play has always been considered an excellent production, and worthy of the most established name; and my convictions being strengthened by an investigation that I have undertaken, extending over a considerable period, I am prepared to state my decided opinion that no one but Shakspeare could have been the author of it.

Ben Jonson founded his play of *The Alchymist* upon it in 1610, and borrowed passages from it to introduce in his *Volpone*, published in 1605, and his *Silent Woman* in 1609. There are not wanting ample proofs to substantiate all these facts; and there can be no doubt of this being the greatest literary discovery that has been made (so far as Shakspeare is concerned) since his death.

I have used my utmost endeavours to give publicity in every way to these important facts; and had I met with the support to which this matter is entitled, a confirmation of my views would, I feel convinced, have been fully established.

A further edition of this play came out in 1634. Dryden introduced it upon the stage with a prologue in 1668; and Garrick revived it in 1747, and took a great interest in it. No author's name was ever put forward, or known; and the assumption of Mr. Tomkis having written it, has long since been exploded.

The title of the book runs thus:—

"Albumazar: a Comedy presented before the King's Maestie at Cambridge the ninth of March, 1614. By the Gentlemen of Trinitie Colledge. London: Printed by Nicholas Okes for Walter Burre, and are to be sold at his Shop in Paul's Church Yard. 1615."

H. I.

[Our correspondent may be the fortunate possessor of a literary curiosity; but he certainly has not a play written by England's greatest dramatist. *Albumazar*, as stated in the title-page, was "presented before the King's Maestie, the 9th of March, 1614, by the Gentlemen of Trinitie Colledge," and published anonymously the following year. Now, that learned antiquary, Dr. Samuel Pegge, discovered a manuscript in the library of Sir Edward Dering, containing the following curious particulars of the progress of King James I. to Cambridge:—

"On Tuesday the 7th of March, 1614, was acted before the king in Trinity college hall, (1.) *Æmilia*, a Latin comedy, made by Mr. Cecill, Johannis. On Wednesday night (2.) *Ignoramus the Lawyer*, Latin and part English, composed by Mr. Ruggle, Clarensis. On Thursday, (3.) *Albumazar the Astronomer*, in English, by Mr. Tomkis, Trinit.—"Gent. Mag., xxvi. 224.

This conclusively settles the question as to the authorship of this comedy. If, as is probable, the name in the Dering MS. was written with a long i, we shall then have the

more familiar name of Tomkins. John Chamberlain, Esq., in a letter to Sir Dudley Carleton, dated Mar. 16, 1614, farther informs us that "on the third night [of the king's entertainment] was an English comedy, called *Albumazar*, of *Trinity College's* action and invention; but there was no great matter in it more than one good clown's part" (*Court and Times of James I.*, i. 304.) It is unquestionable, that neither Sir Edward Dering nor John Chamberlain, who were both present at its performance, ever dreamt for a moment that it was the production of Shakspeare.

Dr. Pegge, however, conjectures with some degree of probability, after a critical examination, that *Albumazar* might be both written and acted before 1610, although not played before the king until the year 1614, when some passages were added or retouched. Oldys, Gifford, and others, assert that this comedy was founded upon Jonson's *Alchymist*, acted in 1610, and printed in 1612; whereas Dryden has more than whispered that learned Ben formed his *Alchymist* on *Albumazar*. These are his words:—

"And Jonson, of those few [writers] the best, chose this
As the best model of his master-piece;
Subtle was got by our *Albumazar*,
That *Alchymist* by our *Astrologer*;
Here he was fashion'd, and we may suppose,
He liked the fashion well, who wore the clothes.
But Ben made nobly his what he did mould;
What was another's lead becomes his gold."

At the time when *Albumazar* was acted, in 1614, there were two brothers living of the name of Tomkins, both celebrated for their musical attainments. Thomas Tomkins, the elder, was organist of the King's Chapel and of Worcester Cathedral. His brother John became gentleman of the Chapel Royal, and organist of St. Paul's Cathedral. From the connection of the latter with Cambridge, it would seem, at first sight, that he was the author of *Albumazar*, and that he was also on intimate terms of friendship with Phineas Fletcher, the dramatist, in whose *Piscatory Eclogues* he is noticed under the simulated name of Thomalin, commended for the sweetness of his music, and gently reproved for his preferring court enjoyments to the pleasures of rural life.

In Fletcher's *Ecloges and Poetical Miscellanies*, 4to, 1683, p. 67, is a poem addressed to Mr. Jo. Tomkins, commencing:—

"Thomalin my lief, thy musick strains to heare,
More raps my soul, then when the swelling windes
On craggie rocks their whistling voices tear;
Or when the sea, if stopt his course he findes,
With broken murmures thinks weak shores to fear,
Scorning such sandie cords his proud head bindes:
More then where rivers in the summer's ray
(Through covert glades cutting their shadie way)
Run tumbling down the lawns, and with the pebles
play."

When this poem was written Fletcher was going to lose the company of his friend Tomkins, who it seems had been recently appointed one of the gentlemen of the Chapel Royal:—

"To thee I here bequeath the courtly joyes,
Seeing to court my Thomalin is bent:
Take from thy Thir-sil these his idle toyes;
Here I will end my looser merriment:
And when thou sing'st them to the wanton boyes,
Among the courtly lasses' blandishment,
Think of thy Thir-sil's love that never spends;
And softly say, his love still better mends:
Ah too unlike the love of court, or courtly friends!"

There is also another coincidence that seems to connect the author of *Albumazar* with Phineas Fletcher. According to the Dering MS. "*The Piscatory*, an English comedy, was acted before the university in King's College, which Master Fletcher of that college had provided if the King [1614] should have tarried another night." This was subsequently published anonymously, and entitled *Sicelides, a Piscatory*, as it hath been acted in King's College, Cambridge, Lond. 1631, 4to.

Wood (*Fasti*, i. 320) informs us that "John Tomkins was one of the organists of St. Paul's Cathedral, and afterwards Gentleman of the Chapel Royal, being thus in high estimation for his admirable knowledge in the theoretical and practical part of the faculty. At length being translated to the celestial choir of angels on 27th Sept. 1626,* aged fifty-two, was buried in the same cathedral."

These scanty notices of John Tomkins have led several of our modern dramatic antiquaries to attribute the authorship of *Albumazar* to him. That it was the production of a person of the name of Tomkins is indisputable; but whether by John or his more gifted brother Thomas must, for the present, remain an open question. In the parish register of Martin-Hussington, co. Worcester, occurs the following entry: "1656. Buried Mr. Thomas Tomkins, organist of the King's Chapel and of the cathedral, Worcester, June 9."

We may add, in conclusion, that Commendatory Verses by John Tomkins and T. Tomkins, A. B. è Coll. Bal., are prefixed to Edmund Elys's *Dia Poemata*, 12mo, 1665. One of the brothers is also thus alluded to by Thomas Nash in his *Quaternion*, 4to, 1688, p. 53: "If he be muscall, and can beare a part in a consort, though never so meanely, they will preferre him before Tomkins the organist and Douland the lutinest." That the family was of some celebrity in the seventeenth century is evident from the title-page of the following work by a younger brother of Lord Falkland: *Triviall Poems and Triolets*, written in obedience to Mrs. Tomkins' commands, by Patrick Carey, August 20, 1651, and republished by Sir Walter Scott in 1820.]

CORK PERIODICALS.—There is in my possession an 8vo volume, which comprises the following:—

1. *The Monthly Miscellany; or, Irish Review and Register*, April, 1796. No. 1.

* In Dugdale's *History of St. Paul's* (edit. 1818, p. 68), it is stated that John Tomkins died on Sept. 27, 1626, aged fifty-two; and, to increase the perplexity, Robert Carew (*Survey of Cornwall*, edit. 1811, p. 165), gives the date of his death in 1646.

2. *The Psalter of Cashel; or, Irish Cyclopædia*, July, 1814. No. 1.

3. *The Munster Olive Branch*, August, 1814. No. 1.

4. *The Literary and Political Examiner*, February—May, 1818. Nos. 1—4.

5. *The Cork Magazine*, June and July, 1819. Nos. 1—4.

Any information respecting the foregoing Cork periodicals, which are now by no means common, will be thankfully received. I wish to know by whom they were respectively edited, and how many numbers of each appeared? The volume in question belonged to a well-known antiquary and topographical writer, the late John Windele, Esq., of Cork. ABHBA.

[1. *The Monthly Miscellany* was short-lived, and was followed by *The Casket*, or *Hesperian Magazine*, edited by R. A. Millikin and his sister.

2. *The Psalter of Cashel* does not appear to have been continued beyond the first number. See Power's *Irish Literary Inquirer*, pp. 19, 32.

3. Only one number appeared of *The Munster Olive Branch*.

4. Only four numbers of *The Literary and Political Examiner* were published.

5. *The Cork Magazine*, a weekly paper, was also completed in four numbers. It was edited by J. T. O'Flaherty.]

CAVIARE: NISI PRIUS.—How has "caviare" acquired the sense it bears in the phrase "Caviare to the general"? I would like to know its history.

What does *nisi prius* import in law? Its literal meaning is obvious. ARAL.

[The meaning is very obvious. *Caviare*, although prized by epicures and people of taste, like the play to which Hamlet is referring—"pleased not the multitude;" or, as Hamlet further explained it, "'twas *caviare* to the general."

The term *nisi prius* originates in a legal fiction, when the pleadings in a cause in one of the superior courts are concluded, and an issue of fact is raised between the parties. The issue is appointed by the entry on the record to be tried by a jury from the county, to which the proceedings are referred, at Westminster, *unless before* (*nisi prius*) the judges shall have come to the county in question.]

MEDIAEVAL LATIN POETS.—Can any of your readers inform me where I can find an account of the various mediæval Latin poets? The ordinary biographical dictionaries give some, but of many I can discover no history. The habit of these poets of disguising themselves under Latin names adds to the difficulty, as even the clue to their country is thus removed. H. P. D.

[We can only at present call to mind the following works: *Chronological Tables of the History of the Middle*

Ages. Talboys, Oxford, 1838, fol.; Warton's *History of English Poetry*, vol. ii. sect. xxxiv. edit. 1840, and the Preface to the *Early Mysteries and other Latin Poems of the Twelfth and Thirteenth Centuries*, by Thomas Wright, 8vo, 1838.]

HYMN.—Hymn 145, in *Hymns Ancient and Modern* ("The strain upraise of joy and praise,"), is, I believe, a translation, or adaptation from the Greek. Where can I find the original? Δ δ.

[The original hymn is in Latin, and a fac-simile of it from *Cod. Biblioth. Palat. Vindob.* No. 1845, fol. 50 a, will be found at the end of Wolf's *Ueber die Lais*, Heidel. 8vo, 1841. Consult also Daniel's *Thesaurus Hymnologicus*, ii. 52. It is attributed to Godescalcus.]

Replies.

THE LETTERS OF MARIE-ANTOINETTE.

(3rd S. viii. 141, 212; ix. 19, 100.)

Since the appearance in the *Moniteur* of M. Nisard's articles, and the notice of them in "N. & Q.," M. de Sybel has written to the editor of the *Moniteur* in rectification of a mistake made by M. Nisard, and into which he was led on the authority of a M. de Lescure, who has put forth a *Life* of the Queen. M. de Lescure has written, in his own defence, the following reply, and along with it the readers of "N. & Q." will also find M. de Sybel's letter, both of which are here inserted with the view of clearing up the *imbroglio* that has occurred between M. Nisard and M. de Sybel. In sending these documents to "N. & Q." I beg to take leave of this *questio vexata*, and shall rest satisfied to see it decided by those "juges compétents," whose aid M. de Lescure so feelingly invokes. J. MACRAY.

From the *MONITEUR*, 2 février.

"A propos d'une note insérée au bas du premier article de M. Nisard sur *Marie-Antoinette*, nous avons reçu de M. de Sybel la réclamation suivante, que nous nous empressons de publier:—

"Dans le *Moniteur Universel*, N° 20, M. Nisard, de l'Académie Française, dit, 'Il me suffit . . . de cet aveu de l'un des contradicteurs, M. de Sybel . . . que ces lettres sont historiquement et moralement vraies.'" (*Revue Moderne*, N° du 1^{er} Décembre, 1865.)

"Je ne saurais me plaindre que M. Nisard veuille bien combattre mon opinion; mais ce que je ne puis admettre, c'est qu'il m'en prête une diamétralement contraire à celle que j'ai avancée. Ni dans la *Revue Moderne* ni ailleurs je n'ai écrit un seul mot d'où l'on puisse tirer rien de pareil, et je me suis au contraire attaché à donner la preuve que ces lettres, fausses historiquement et moralement, ont été forgées par un faussaire.

"HENRY DE SYBEL."

"Il s'est glissé, en effet, sous la plume de notre collaborateur, M. Nisard, une confusion qu'il regrette. Ce n'est pas de la *Revue Moderne* que sont tirées les paroles dont M. de Sybel se défend, c'est de la *Revue Contemporaine* (tome xlvii. 1^{re} livraison, p. 88), où ces paroles lui ont

été textuellement attribuées, dès le 15 septembre dernier, par M. de Lescure, sans qu'il ait réclamé. On se rappelle d'ailleurs que, sur la question d'authenticité, M. Nisard s'est déclaré incompétent pour en décider, faute de lumières suffisantes; et, sans" (dans) "la note de quelques lignes où il en parle, loin de 'combattre l'opinion' de M. de Sybel, il se borne à faire allusion, en termes d'estime, à la part principale que le savant professeur de Bonn a prise à ce débat."

The following is M. de Lescure's letter:—

"Paris, le 2 février, 1866.

"À Monsieur le Directeur-gérant du *Moniteur*.

"Monsieur,

"Je lis, dans le *Moniteur* de ce matin, une protestation de M. de Sybel contre une assertion que M. Nisard m'a fait l'honneur d'emprunter à un article de moi, publié par la *Revue Contemporaine* du 15 septembre dernier. Je m'empresse de dégager à cet égard la responsabilité de l'éminent écrivain. Dans l'article incriminé, auquel je me reporte, j'ai, suivant l'usage de toutes les discussions, de toutes les polémiques, prêté sous la forme personnelle, au savant adversaire allemand, dont je combattais le système, une proposition qui ne résulte pas, en effet, de la lettre même de son texte, mais qui résulte incontestablement de son esprit. J'étais arrivé à cette partie de son argumentation où le professeur de Bonn, fatigué sans doute de la monotonie d'un raisonnement d'exégèse et d'analyse minutieuse, finissait par écraser en bloc toutes les lettres qu'il n'avait pas condamnées en détail, sous cette accusation, qui me paraissait et qui me paraît encore singulière. Rapprochant ces lettres des *Mémoires* de M^{me} Campan, il signalait dédaigneusement la perpétuelle concordance poussée parfois, selon lui, jusqu'à l'entière similitude des termes, entre les récits, les portraits, les nouvelles mis à la poste par la royale épistolière, et le texte même de l'anecdotière de cour. Cette concordance, où quelques personnes voient une garantie d'authenticité, arrachait au critique une conclusion fort différente, puisqu'il y voyait la trace et comme qui dirait la piste du faussaire, dénonçant ainsi, dans les *Mémoires* de M^{me} Campan, son arsenal de sophistication. Serrant de près le raisonnement qui signalait ces plagiats révélateurs, je m'étais cru autorisé à en faire sortir l'aveu implicite qu'il renferme évidemment. J'avais écrit en effet, résumant ce raisonnement sous la forme personnelle usitée dans toute discussion. 'M. de Sybel dit, "Les lettres sont historiquement et moralement vraies, quoique matériellement fausses." Appliquée à la dernière partie du travail critique de M. de Sybel et au groupe de lettres qu'il enveloppe dans une proscription en masse fondée sur le plagiat qu'il croit avoir découvert, cette formule ne me paraissait et ne me paraît encore avoir rien de contraire ni au respect dû à la vérité, ni aux égards dus à un contradicteur du mérite de M. de Sybel. Je vous serais reconnaissant, Monsieur, de donner l'hospitalité à cette rectification, ou plutôt à cette explication, qui dégage à la fois la responsabilité de l'honorable M. Nisard et la mienne. Qu'il me soit permis, en finissant, d'énoncer le vœu et l'espoir de voir bientôt se clore par un débat décisif, devant des juges compétents, agréés des parties contendantes et autorisés par l'opinion, une controverse qui durera longtemps encore en raison de son intérêt historique et littéraire, si une enquête définitive ne met un terme aux légitimes hésitations de la critique et à l'égale opiniâtreté des sceptiques et des croyants.

"Veuillez agréer, Monsieur le directeur, l'hommage de ma considération la plus distinguée.

"M. DE LESCURE."

SAINT MICHAEL.

(3rd S. ix. 130.)

MR. VINCENT will find that Michael is ensign as well as sword bearer. In the Treatise Shaareora it is said, "The blessed Lord hath given to the Israelites a Prince, the High Priest Michael, who carries the ensign." There is a long notice as to him in Stehelin's *Traditions of the Jews*, vol. i. pp. 210, &c. Michael as the standard-bearer and the primate is noticed in the Rev. A. Meagher's *Paganism*, p. 35. The 8th May is dedicated to his appearance. Mr. M. shows that Apollo slaying the Python, and Michael the Dragon, refer to a common origin. To Apollo the swan was sacred, to Michael the goose, as on each 29th September. A custom prevalent in remote Egypt, where the goose (see Sharpe's Vocabulary) is the emblem of a son. Michael then (מִיכָאֵל, "who is like unto God") is the Son of God, "the man that is my fellow, saith the Lord of Hosts" (Zech. xiii. 7), and *He* it is, and *He* only, who shall bruise the serpent's head, even as Genesis iii. 15, Breeches Bible, "He shall break thine head, and thou shalt bruise his heele." This work is Michael's own!

'Αγαήτος.

In reply to the question of your correspondent MR. JOHN A. C. VINCENT, whether there is any other single symbol besides a flaming sword used to typify the Archangel Michael, I find on reference to Husenbeth's *Emblems of Saints*, that in the old representation so frequently painted on the walls of churches, of souls weighed in the balance, where commonly the devil is pulling down one, and some good spirit, or the Virgin, raising the other, it is St. Michael, whether expressed or not, who is supposed to hold the scales.

In one case, St. Michael is represented with a lance and shield, and in the other figure of him, once at the end of the Hall of New College, Oxford, and now removed, owing to its decay, seemed to have had some kind of armour fitted close to the body, and was transfixing the dragon with a spear.

W.

A pair of scales are also used as a single symbol, excepting the flaming sword mentioned by your correspondent MR. VINCENT, to typify the Archangel Michael, in the same way that a white lily denotes the Archangel Gabriel. He is always represented by the ecclesiastical Byzantine painters as a young warrior of surpassing beauty, standing on the body of an old dead man, with wings expanded, and holding a flaming sword in his right, and a pair of scales in his left hand, in order to show that with the first he took his soul, and with

the second he weighs the good and bad actions which the man had accomplished during his stay on earth.

RHODOKANAKIS.

Kersal Dale Villa, Broughton.

A very frequently occurring symbol of St. Michael is a pair of scales, in which the archangel is weighing souls. Sometimes there is a black demon in one scale, and a white figure in the other; but more frequently the devil is seen pulling down one scale. There are examples of the devil attempting to pull down one scale, while the Blessed Virgin Mary throws a rosary into the other, which causes it to weigh down in spite of the efforts of the evil spirit. These and other examples may be seen described in the *Emblems of Saints*, Longman and Co.

F. C. H.

OLD ENIGMATICAL PUZZLE.

(3rd S. ix. 78.)

Though unable to solve the whole of the enigmatical applications, I send such as I have made out, I think, correctly.

Person.—Complexion, *sallow*; Brow, *peaking* (Pekin); Nose, *hooked*. Famous singer smiling about her mouth, *Billington*. Another describing her stature.—Chin a *tête-à-tête* game, *picked* (Picket, or Picquet); Teeth, *even*.

Dress.—On her head, *mob cap fastened with nine pins*; Handkerchief, *Dresden* (Dress-den); Gown, *lutestring*; Shoes, *Turkey* (leather) *boiled*; Ruffles, *catgut*; Stomacher, *Jew-ells*.

Amusements.—Town in Berkshire, *Reading*; Library, *Shelf-hanger*.

Religion.—Religion, *fanatic* (fan-at-tick); Religious society among papists, a *congregation*.

Authors of Library.—Leg of pork, seasoned and long kept, *Oldham*; Gardener's vehicle, *Barrow*; Retreat for wild beasts, &c. *Dryden*; First effects of a wound, *Paine*; Effects of a blister plaster, *Burns*; Nothing but sable, *Blackall*; Where tradesmen put their money, &c., *Tillotson*.

F. C. H.

The following will, I think, be found a correct solution of this puzzle, with the exception of two particulars, in which some more ingenious correspondent will doubtless be more successful:—

Person.—"Her complexion was Sarah Short," *sallow*; "Her brow a city of China." This is my first difficulty; the only thing I can hit upon is *Peking*. Shakespeare uses the verb to *peak* in the sense of to look sickly. Now, as her complexion was *sallow*, her brow might have a sickly aspect, and be termed *peaking*. "Her nose was like my hand when writing, *slightly curved*." "About her mouth the name of a famous singer smiled," *Bland*.

("26 April, 1668. To church, and so home, where come and dined with me Harris, Rolt, and Bannister, and one *Bland* that sings well also."—*Pepys's Diary*, 3rd ed. iv. 424.) "Another famous singer gives you a description of her stature." This is my other difficulty. "Her chin a *tête-à-tête* game," *round*. "Her teeth part of a day, neither morning, noon, nor night," *even*.

Dress.—"On her head she wore a riotous rabble fastened with a game of bowls," a *mob (cap) fastened with four pins*. "Her handkerchief a beau's delight, and a retreat for wild beasts," *gold-den* (golden.)

(Of Millwood, in the ballad of "George Barnwell," it is said—

"A handkerchief she had,
All wrought with silk and gold:
Which she, to stay her trickling tears,
Before her eyes did hold.")

"Her gown part of a musical instrument," *lutestring*, a texture of silk so-called. "Her shoes an eastern empire scalded," *red Morocco*. "Her ruffles made of the bowels of a domestic animal." Can the *silkworm* be called a domestic animal? "Her stomacher an ancient inhabitant of Jerusalem, or [should be *and*] two yards and a half," *Jew-ells* (jewels)

Amusements.—"She often delights in a town in Berkshire, without going out of her library, which is in another county," *Reading*.

Religion.—"Her religion was like a fan, bought and not paid for, though she had often entered into a religious society [a convent] among Papists," *wavering and unsettled*.

Authors of her Library.—"A leg of pork, seasoned and long kept," *Bacon*. "A gardener's vehicle," *Barrow*. "A retreat for wild beasts, where no rain can come," *Dryden*. "The first effects of a wound," *Payne* (Dr. William). "The effects of a blister plaster," *Boyle*. "Nothing but sable," *More* (Dr. Henry). "The motion of an arrow from a bow," *Swift*. "Where tradesmen put their money, and Abraham's nephew [should be *grandnephew*]," *Tillotson*.

E. V.

"THE JEW'S DAUGHTER," AN OLD BALLAD.

(3rd S. ix. 143.)

I should have thought that in the year 1866 it were almost as needless to disprove the foul calumny of the use of human blood in Jewish rites, as that the *auto da fé*, the inquisition, and the burning and torturing of thousands of fellow-creatures "for the greater glory of God," was part and parcel of Christianity, although the latter really existed, and the former never. I at first thought of passing the affair over in silence, as unworthy a reply; but, as perhaps some may infer that silence is, to a certain extent, an admission of a charge, I think it but just and fair that, as "N. & Q." contains an unproved attack, it should at any rate contain a well-attested defence.

In the first place, I take it for granted that, from the expression of MR. W. PINKERTON, "the Jewish Law of Moses," the gentleman does not believe in either Christian or Jewish revelation, for almost all sects of Christians do not believe Moses individually the author of the Pentateuch, but rather the work of the Almighty. Consequently any fault or shortcoming in that work should not be imputed to Moses, but to God himself. Of course, on the other hand, if the five books are human, and open to criticism, then adieu to all revelation, and we overturn every system of revealed religion. With regard to the assertion—

" . . . The Jewish law of Moses, if it did not actually enjoin, decidedly permitted human sacrifices," I need only quote the following from the *Effes. Damin*, translated from the Hebrew by Dr. Loewe, to show the entire fallacy, to say the least, of MR. W. PINKERTON's argument:—

"The prohibitory precepts in the Bible have reference to all the human race; and I shall prove that the commandment, 'Thou shalt do no murder,' alludes to the children of Noah, under which denomination are ranged all the nations of the world. It is said in Genesis ix. 6, 'Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.' The Almighty ordained that no one should escape punishment for shedding the blood of any human being whatever; and thus he spoke to the children of Noah in the same chapter (v. 5): 'And surely your blood of your lives will I require; at the hand of every man's brother will I require the life of man.' King Solomon said: 'A man that doth violence to the blood of any person shall flee to the pit; let no man stay him.' (Prov. xxxix. 17.) We find of David, the anointed of the God of Jacob, the holy man chosen by the Lord, that, although many of the wars he engaged in against the worshippers of stars and planets were such as the Lord had commanded and although it has ever been admitted by legislators and men of learning that he who conquers a country, and sheds blood in battle, must not only not be called a murderer, but be entitled to the name of hero—yet the Almighty did not approve of David's building a temple to him on account of the quantity of blood which had been shed during his wars; for the Almighty said to him (Chron. xxvii. 8), 'Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood on the earth in my sight.'"

Again: MR. PINKERTON states:—

"A few years past, there was a massacre of Jews at Damascus, caused by the same crime. I was in the East at the time, and I have every reason to believe the Jews were guilty."

The editor of "N. & Q." very justly asserts, "The impression on our mind is quite the reverse." Now a circumstance occurred in October, 1847, in Damascus, where the old, and it seems there chronic, calumny was again raised. The Jews were upon the brink of being massacred, when happily the missing boy, who had been staying in Baalbec, reappeared in good health, and put a stop to the proceedings.

The late chief rabbi of the congregations of Great Britain, Dr. Solomon Herschel, addressed a letter to Sir Moses Montefiore on his mission to Damascus to refute the original calumny of 1840, where, after many asseverations as to the unfoundedness and baseness of the charge laid upon the Hebrews, he concludes with these words:—

"And if I lie in this matter, then let all the curses mentioned in Leviticus and Deuteronomy come upon me; let me never see the blessing and consolation of Zion, nor attain to the resurrection of the dead."*

The Jews have suffered so much—what with

* This was first written by Manasseh ben Israel to Oliver Cromwell in his *Vindicie Judeorum*.

Philistine, Assyrian, Persian, Greek, Roman, and mediæval barbarity, and have outlived it all—that I think MR. W. PINKERTON might leave them and the "Jewish law of Moses" alone; for a motto, I believe taken, by-the-way, from an inscription of a statue to Martin Luther, and freely translated, runs thus:—

"For ever 'twill endure if it the work of God contain,
If but the work of man alone, it never will remain."

BARON LOUIS BENAS.

Liverpool.

GODFREY GOODMAN.

(3rd S. ix. 118.)

The only memoir of this singular person that I am acquainted with is appended to *A Memoir of Gabriel Goodman, D.D., Dean of Westminster, &c.* Ruthin, 1825, which also contains in the appendix very full information respecting the bishop's family. X. Y. Z. will also find much curious information about him scattered throughout the writings of his contemporaries, and of subsequent historians. I refer him particularly to Fuller's *Worthies*, by Nuttall, vol. iii. p. 532; Fosbrooke's *Hist. of Gloucester: Gent. Mag.* for 1808; *Annals of Windsor*, by Tighe and Davis; *Cal. of State Papers* (Domestic Series, temp. Charles I.); and Mr. Brewer's Introduction to Goodman's *Court of King James I.*

He was born in 1583, in Denbighshire, of good parentage, and brought up under the care of his uncle, Gabriel Goodman, Dean of Westminster, in Westminster School. This was during the mastership of Camden the historian. He proceeded to Trinity College, Cambridge, in 1600, where he took the degree of D.D. In 1607, he obtained the living of Stapleford-Abbotts, in Essex. He was a great encourager of Sir Hugh Middleton's design for the supply of water to London by the New River.

In 1616 he published a work called *The Fall of Man; or, the Corruption of Nature proved by Natural Reason*, which is still to be met with on the book-stalls. He obtained some celebrity as a preacher, and was appointed successively prebendary of Westminster, rector of West Ildestley, Berkshire; of Kemerton, Gloucestershire, canon of Windsor (1617), Dean of Rochester (1620); and in 1625 Bishop of Gloucester, with leave to hold his canonry and rectory of West Ildestley *in commendam*.

In 1621 he was reprimanded for maintaining unsound opinions in his sermons at court; and general suspicion was then entertained of his embracing the tenets of the Church of Rome. He prosecuted John Workman, incumbent of St. Nicholas, Gloucester, "a pious and painful preacher," for preaching, to the disparagement of the Virgin Mary, that "the Papists painted her more like a

courtesan than a modest maid," and not only silenced him but prevented his keeping a school. In 1633 he presented an organ to the chapel at Windsor, and in 1635, "at his proper cost," ordered the cross in the middle of that town to be repaired; and "on one side thereof caused a statue or picture about an ell long of Christ hanging upon the cross to be erected in colours, with this inscription in golden letters—'Jesus Nazareus Rex Judæorum,' and on the other side the picture of Christ rising out of his sepulchre." In return for this the corporation of Windsor ordered his portrait to be painted for their town-hall. He also beautified and repaired the high cross at Gloucester. A very curious and characteristic letter on the subject of these crosses will be found in the *Annals of Windsor*, vol. ii. p. 101. Fosbrooke says:—

"That being inclined to Popery he sedulously opposed the Canons sanctioned by the Convocation in 1640, and at the request of that Synod, having given general offence, was suspended from his office and benefit, his see sequestered, and himself committed to a Pursuivant, and afterwards to the Gate House."

According to an entry in his own writing in one of his books now in the library of Trinity College, Cambridge, he was "plundered, spoyled, robbed, and utterly undone" by the Parliamentary troops in 1643, when his books and papers were dispersed.

During the civil war he lived in obscurity in the parish of St. Margaret's, Westminster, and frequented the Cottonian Library. At this period he composed his *Memoirs of the Court of King James*, and a *History of the Church of England*, not yet published. In 1650 he printed an account of his sufferings, and in 1653 a theological work, which he dedicated to Cromwell, entitled *The Two Mysteries of the Christian Religion, the ineffable Trinity and Wonderful Incarnation explicated*. Fuller, who was personally acquainted with him, says:—

"He might have been joined to the prelates before (though he lived long since) the Reformation, because he agreed with them in judgment, dying a professed Romanist as appeareth by his will. . . . Indeed, in his discourse he would be constantly complaining of our first Reformers, and I heard him once say, in some passion, 'that Bishop Ridley was a very odd man,' to whom one presently returned, 'He was an odd man indeed, my lord; for all the Popish party in England could not match him with his equal in learning and religion.'"

He adds:—

"To give Goodman his due he was a harmless man, hurtful to none but himself; pitiful to the poor, hospitable to his neighbours, against the ruining of any of an opposite judgment, and gave the most he left to pious uses. He was no contemptible historian; but I confess an undermatch to Doctor Hakewell. But I remember the ring bequeathed to me in his will, with the poesy thereof, *Requiem defunctis*; and therefore I will no longer be troublesome to his memory."

The will referred to by Fuller contains the following passage:—

"And here I profess that, as I have lived so I die most constant in all the articles of the Christian Faith, and in all the doctrine of God's Holy Catholic and Apostolick Church, whereof I do acknowledge the Church of Rome to be the Mother Church; and I do verily believe that no other Church hath any salvation in it but only so far as it concurs with the Faith of the Church of Rome."

Bishop Goodman died in 1655, and was buried in St. Margaret's, Westminster. I am not aware that any member of his family was a judge, though Dean Goodman frequently sat in the High Commission. Mr. Foss's list of Judges does not contain the name of Goodman. N. Y. Z. will find a very interesting communication respecting him in "N. & Q." for 1860 (2nd S. x. 265) from the Rev. C. Y. CRAWLEY, Rector of Taynton, Gloucestershire.

JOHN J. POWELL.

Temple.

CHEVRON.

(3rd S. ix. 59, 149.)

This military and armorial badge takes its origin from a portion of the roof or rafters of a house, and what in Devon is called "the king's post" is in unison with these crossbeams or transoms. But properly speaking, the chevron adopted in heraldry is derived from a species of scaling ladder long disused, consisting of an aggregate of these angular pieces of framework which, when connected together, formed the *ensemble* of an escalading instrument against the walls of a leaguered city or fort, to throw the assailants on the works of the enemy. Like the *phœon*, a sort of heraldic javelin-head, such things have long grown out of date. In German, the chevron of a house is *Dachsparren*, and the wood is *Sparrenholz*; but the military badge is the *Zeichen der Dienstalters*, the French *enseigne*, or *marque de service*; while in Spanish it is the lace, the *galon che indica los años de servicio*—of a house, the *cabrio*. Here the similarity to a goat's head predominates throughout—and we think on the Lat. *capriolus*, *capra*, *Caprea*; Fr. *chèvre*, *chevreuil*, *chevrette*.

The chevron on the arm as worn now, indicating the promotion of a soldier to the grade of non-commissioned officer, corporal, sergeant, or sergeant-major, in the French and English armies, was of late adoption, if we may so speak, and first introduced before the French Revolution into the armies of the Bourbons and of the National Convention. The fields of Marengo, of Austerlitz, and Jena, beheld the French legions decorated with many such badges, unknown to their predecessors—to Turenne, Luxembourg, Condé, Noailles, or Saxe. As a late adoption, they were equally unknown in the days of Marlborough, Wolfe, and Granby, the era of the

Seven Years' War, the field of Minden, or probably of the American revolutionary contest. The same may be said of the lance-corporal, with his one stripe, the full ditto with two, the sergeant with three, the sergeant-major with more, and the colour-sergeant, with their additional badges of crowns, swords crossed in saltier, &c. Yet the drummer-boys and fifers seem to have, in addition to their partycoloured costume, borne a multiplicity of chevrons as long ago as 1745; if we may judge by Hogarth's well-known March of the Guards to Finchley Common, and the camp pitched there in hot haste: the Trainbands called out in "decent London," and when the whole country rang with apprehension of the Young Pretender, or young Italian (Charles-Edward-Louis-Casimir-Philip), who had marched as far as Derby with his raw half-naked Celts, and philabegs and sporrans—and Manchester was taken by a rebel sergeant, a drum, and a woman! Those were the days when three or four great-coats (for sentries on duty) were deemed sufficient for a company, and the private musketeers disdained the Quaker's present of flannel shirts, or sold them for grog.

Ben Jonson talks of "a garment whose nether parts, with their base, were of *watchet* [light blue or pale blue, Ger. *Licht blau*] cloth, chevronned with silver lace," &c. For *watchet* mantles, vide Spenser's *Faerie Queen*; and Dryden—

"Who stares in Germany at *watchet* eyes?"

Sax. *wood*, or *wad*, for dying blue, as the old Britons used. Some think *waxcad*, Sax., weak, faint, soft; but qu. if analogous.

The chevron, or zigzag, is met with abundantly on Norman mouldings, and even on Roman work of the third century. BREVIS.

THE COTSWOLD SPORTS (3rd S. ix. 128.)—The first line of Ben Jonson's epigram to his "jovial good friend Dover," ending with, "to *drop vies*" is evidently ungrammatical. The word "*vies*" is manifestly derived from the verb "to vie," whereas Jonson introduces it as a *noun*; but poets, we all know, have great latitude extended to them.

I am vain enough (although no poet) to suggest (agreeably to MR. BOLTON CORNEY's invitation) the following emendation, or rather substitution (as far as regards *only the first two lines of the epigram in question*), viz.:—

"The 'Cotswold,' with the 'Olympic' *vies*,
In manly games, and goodly exercise."

T. W.

CAGLIOSTRO (3rd S. ix. 121.)—In looking over my own collection, I find that I possess several works on this extraordinary man, which you have

not enumerated, and of which I transcribe the titles for the benefit of your correspondent:—

"Memorial, or Brief, for the Comte de Cagliostro, Defendant, against the King's Attorney-General, Plaintiff: in the Cause of Cardinal de Rohan, Comtesse de la Motte, and others. From the French original, published in Paris in February last; with an Introductory Preface." By Parkyns Macmahon. London, 8vo, 1786. pp. 86.

"Lettre du Comte Mirabeau sur Cagliostro et Lavater." 8vo, Berlin, 1786.

"Cagliostro démasqué à Varsovie en 1780." Paris, 8vo, 1786.

"Vie de Joseph Balsamo; traduite d'après l'original Italien." 8vo, Paris, 1791.

"The Life of the Count Cagliostro; containing An Authentic Relation of the Uncommon Incidents that befel him during his Residence in England in the Years 1776 and 1777. His arrival in France; his Commitment to the Bastille; his Trial, Acquittal, and Banishment; his Return to England in 1786; particular Anecdotes of him till 1787; and, lastly, a Detail of the Circumstances which occasioned his Departure for Switzerland. Dedicated to Madame la Comtesse de Cagliostro." London, 8vo, 1787. Pp. 127.

"Saggio Storico del Conte di Cagliostro e della Contessa sua Moglie." Cosmopoli, 8vo, 1790.

"La France trompée par les Magiciens et Démonolâtres du dix-huitième Siècle. Fait démontré par des Faits." Par M. l'Abbé Fiard. A Paris; 8vo, 1803. [Contains a chapter, "Cagliostro. Examen de ses Faits."]

"Aventures de Cagliostro." Par Jules de Saint-Félix. 8vo, Paris, 1855. Pp. 160. [Hachette & Co. "Bibliothèque des Chemins de Fer." A very interesting volume, readily procurable.]

A paper on Cagliostro will be found, if I mistake not, in an old volume of *Chambers's Journal*.

WILLIAM BATES.

Birmingham.

There were some interesting particulars given of Cagliostro in a *Memoir of Talleyrand*, published about fifteen years ago. G. P.

ANONYMOUS (3rd S. viii. 409; ix. 105.)—The "J. W. Dalby" referred to by MR. WILLIAM HARRISON is, I have no doubt, none other than my friend John Watson Dalby, author of two volumes of very sweet poetry, published in 1825; and also author of *Tales, Songs, and Sonnets*, just issued by Messrs. Longmans. Mr. Dalby was editor of the *Literary Chronicle*; and, I believe, editor of the now defunct *Ladies' Gazette*. He is also the author of a *Memoir of Charles Lamb*, prefixed to one of the several editions of Elia's *Tales from Shakspeare*; but I forget which. Mr. Dalby and Mr. Leigh Hunt were attached friends, and their correspondence duly appears in *The Correspondence of Leigh Hunt*, edited by his eldest son (2 vols., Smith, Elder, & Co., 1862). *The Reader*, some few weeks ago, announced that the *Book of Sonnets* by Leigh Hunt, never published in this country, has just made its appearance in America. I have reason for believing that book contains some fine specimens of the Sonnet by Mr. Dalby. S. R. T. MAYER.

Gloucester.

Pussy (3rd S. ix. 11.)—The term *pusei*, or a similar sound, is, I believe, used in Madagascar as well as India; but it is supposed to have been introduced from the Mauritius, not taken by Englishmen from the natives. I have heard that the origin is supposed to be from *Perse*, and that the word was at first applied exclusively to Persian cats.
H. W. D.

ST. CHRYSOSTOM ON THE PRIESTHOOD (3rd S. ix. 99.)—If I am not mistaken, there was a translation of this treatise inserted amongst several specimens of the Greek Fathers by a Mr. Boyd, which I saw some years ago; but I have no means of verifying my idea.
H. W. T.

DUKE OF WELLINGTON (3rd S. ix. 80.)—At ten years old, Arthur Wellesley was a scholar at the Rev. Mr. Ganer's School at Chelsea, and was afterwards at Eton, so that if he ever was at "Robin Hood's School at Portarlinton, Queen's County, Ireland," it must have been when very young. The Duke was appointed Chief Secretary of Ireland on April 19, 1807.
H. FISHWICK.

WELLINGTON AT ETON (3rd S. viii. 416.)—The *Sun* of Nov. 18, 1852, in a biographical account of the late Duke, has this passage:—

"It was often remarked by the late Bobus Smith—'I was the Duke of Wellington's first victory!' 'How?' people would ask him. 'Why,' would reply the humorist, 'one day, at Eton, Arthur Wellesley and I had a fight, and he beat me soundly.'"

This, however, is merely traditional, and I unite with INVESTIGATOR in wishing for better evidence and authority.
W. C. B.

LETE MAKE (3rd S. viii. 374, 483.)—An earlier use of these words, or more correctly perhaps of their parents, in the sense of "caused to be made," than any of those already quoted in "N. & Q.," occurs in an Anglo-Saxon inscription upon a dial placed above the door of Kirkdale church near Kirkby, Moorside, in Yorkshire. The following is the greater part of it:—

"Orm Gamal suna bohte sēs Gregorius minster thōme hit wes cel to brocan and to falan, and he hit let macan newan from grunde Chre and sēs Gregorius in Edward dagum cūg in Tosti dagum eorl."

I have copied the above in common script, but an exact copy of the whole of the inscription in the ancient Saxon capitals, with a drawing of the dial, is engraved in Young's *History of Whitby*, p. 743, and in Eastmead's *History of Kirkby Moorside*, opposite p. 152.
D.

On the Sanctus-bell at S. Nicholas, Gloucester:

"IN WORCHEPE OF SEYNTE ION.

ION PUTTE ANDE ALIS HYS WYFE LET MAK ME BEY HER LYFE."

I do not understand the word "BEY."

J. T. F.

"GART MAKE."—This is a similar expression to "lete make."

On the second bell at Alkborough, Lincolnshire:—

"* IESV . FOR . YI . MODIR . SAKE . SAVE . AL . YE . SAYLS . THAT . ME . GART . MAKE . AMEN."

In an inscription formerly at Blyton, in the same county, preserved by Holles, Harl. MS. 6829, f. 149:—

"Priez for ye gild of Corpus Xri quilk yis window garte mak."

Wormius gives, as on a bell—

"Gudman gerde mig=Gudman me fecit."

Spenser has—

"So matter did she make of nought,
To stir up strife, and garre them disagree."

"Gart make" is doubtless the old English equivalent of *fecit fieri*, as MR. W. ALDIS WRIGHT clearly shows "lete make" also to be (3rd S. viii. 483.)
J. T. F.

The College, Hurstpierpoint.

THIS AND THAT (3rd S. ix. 95.)—I would venture to hint to J. A. P. whether he has not been a *little* too rapid in his correction of Serjeant Manning. The latter is clearly not remarking on the ordinary distinction of proximity or remoter position between two such demonstrative pronouns as every one knows there is scarcely a language which does not possess; but his observation is directed to a notable peculiarity of difference between the pronouns *ecce* and *aquel*, for which the Spaniard may claim additional expressiveness. Lest my own *ego dixi* should be questionable, I will quote from a Spaniard whose *Grammar* happens to be at hand:—

"*Ece* expresses an object distant from the person who speaks, and near to the person to whom he speaks.

"*Aquel* expresses an object *very* (?) distant from the person who speaks, as well as from the person to whom the speech is directed."—*J. E. Mordente*.

Shall I also, in my turn, demur to the correctness of the Sanskrit illustration, giving leave to a

third pen to correct mine? तत्, or तद्, and

तस्य, are identically the same pronoun, the former word being the neuter nominative of it, and the latter the genitive masculine. (See Wilson, p. 80.)
J. K. C.

GROWN DAUGHTERS WHIPPED (3rd S. ix. 51, 108.)—I send you this from Fenn's *Paston Letters*, if you think it applicable. Elizabeth Clere writes to her cousin, John Paston, to advise him to get some suitable husband for his sister, she being then of marriageable age (Let. 65, ed. Bohn), because "she never was in so great a sorrow as now-a-days, for she may not speak with no man who-soever come, neither with my man nor servants of

her mother; but that she beareth her an hand other than she meaneth, and hath since Easter (it being then St. Peter, June 29, 1454, 32 Henry VI.) the most part been beaten once in the week or twice, and sometimes twice on a day, and her head broken in two or three places." The same mother, Agnes Paston, enters amongst her errands in London a commission to her son's tutor, Greenfield, to belash his charge till he amend, he being then fifteen, and having been some time at Cambridge (Letter 107, Jan. 28, 1457).

IGNATIUS.

DORSET FOLK LORE (3rd S. ix. 10.)—Your correspondent, C. W. B., has not alluded to a mythological tradition connected with the "Giant's Grave," and the stones adjoining it, which is popular in the neighbourhood. It is to the following effect:—Two giants standing on *Norden* (an adjacent hill) were once contending for the mastery as to which of them would hurl the farthest, the direction being across the valley towards *Hanging Hill*. He whose stone fell short was so mortified at the failure that he died of vexation, and was buried beneath the mound which has since been known as "the Giant's Grave." Myths of a similar kind are often found attached to erratic blocks of stone. Thus, one of a somewhat analogous character is current in relation to that remarkable mass of ferruginous sandstone known as "the Agglestone," in the Isle of Purbeck. The country people say of it, that his Satanic majesty (who is often a very important personage in these capricious freaks) was one day sitting on the Needles Rocks, Isle of Wight, whence espying Corfe Castle in the distance, he took the cap from his head and threw it across the sea, with the intent of demolishing that structure. But it would appear that he had over-estimated his powers of jactation, for the missile fell short of its mark, and there it stands to this day on Studland Heath, a monument of disappointed malice, a wonder to the peasantry, and a theme of antiquarian conjecture.

C. W.

THE KANGAROO (3rd S. ix. 96.)—The heading, "An unnoted Fact in Natural History," is not quite correct, as Mr. Gould, the well-known ornithologist, in his large work, *Mammals of Australia*, gives an account of a chase after a buck, and states that the animal upon coming to some rather shallow water, turned upon his pursuers, and seizing the first dog that reached him with his fore paws, held him under the water for the purpose of drowning him. The fact of Mr. Gould's work being very costly (forty-one pounds), and comparatively few copies being printed of it, sufficiently account for this record of an interesting fact being overlooked. I regret I cannot supply the reference to the above work, but perhaps some of your readers may be able to do so.

P. J.

PEACOCKS' FEATHERS (3rd S. ix. 100.)—P. P., I perceive, doubts the fact of there being a general superstitious feeling regarding peacocks' feathers. I can vouch for such feeling being general in Derbyshire and the surrounding counties. It is considered extremely unlucky to have them in the house, and they are believed to bring losses and various misfortunes, including illness and death, to the inmates. I have seen people perfectly horrified when a child or other person has unwittingly brought into the house one of these feathers.

LEWELLYN JEWITT.

Derby.

WORKS ON FOSSILS (3rd S. ix. 97.)—Your correspondent will find the following works "plain, simple, and reliable:"—*Medals of Creation*, by Dr. Mantell; *Tabular View of Characteristic British Fossils*, published by the Society for promoting Christian Knowledge; and the *Student's Manual of Geology*, by J. Beete Jukes, M.A., F.R.S.

H. FISHWICK.

RHYME TO MONTH (3rd S. ix. 103.)—I send you another, and in my opinion a better version of Dr. Donaldson's rhyme to "month":—

"Youths, who would Senior Wranglers be,
Must drink the juice distilled from tea;
Must burn the midnight oil from month to month,
Raising Binomials to the $(n+1)^{th}$."

M. A.

BISHOP SKINNER (3rd S. ix. 76.)—MR. THORNBURY has inadvertently confounded Bishop Skinner, who was no song writer, with his father, the Rev. John Skinner, of Longside, the author of "Tullochgorum," and "John of Badenyon." The importance of minute accuracy in "N. & Q." is my apology for the present note.

J. S. G.

MAGPIE SUPERSTITION (3rd S. ix. 59.)—There are, at least in Lancashire and Yorkshire, many curious superstitions connected with this bird. Its appearance *singly* is still regarded in both these counties by many even of the educated representatives of the last generation, as an evil omen, and some of the customs supposed to break the charm are curious: one is simply to *raise* the hat as in salutation; another to *sign* the cross on the breast; another to *make* the same sign by crossing the thumbs. This last custom is confined to Yorkshire, and I know one elderly gentleman who not only crosses his thumbs, but spits over them when in that position; a practice which was, he says, common in his youth. The superstition applies only to a single magpie, according to the old nursery legend:—

"One for sorrow,
Two for mirth,
Three for a wedding,
And four for a birth."

E. B.

Liverpool.

HUSBANDS AT THE CHURCH DOOR (3rd S. ix. 10, 107.)—In my church, up to the time of its being churchwardenized (otherwise destroyed and rebuilt in the debased barn style), somewhere about 1788 to 1790, there was one particular stone in the pavement, of large size, and situate in the nave, north of the southern entrance, on which the couple to be married were always placed before the commencement of the service, remaining on it until the formal part of the ceremony was complete. This stone, though desecrated by removal from the church and relaying as the *doorstone* of the stable at Church House, built upon the site of the ancient country residence of the Prior of Guisborough, is still pointed out as the stone, standing upon which was once considered essential to real marriage. Compare "Uplandi dicunt *stã på breda sten*, lapidi lato insistere, quod est connubii fœdus jungere." (Ihre, *Lex. S. Goth.*, i. 262)

The author goes on to say that the expression is due to the custom of standing on a certain broad stone in the old Temple at Upsal (believed to cover the tomb of S. Eric) on occasion of a wedding, *boni omni ergo*. A somewhat similar custom, or performing the first part of the ceremony "in the body of the church" (see Wheatly on *Com. Prayer*, p. 408), yet exists in many churches; as also that of handing to the officiating priest, together with the ring, a handful of money as a kind of earnest for "With all my worldly goods," &c. In the case of a couple I married last November it was done, and not for the first time by several within my personal experience. J. C. A.

NEVER A BARREL THE BETTER HERRING (3rd S. viii. 540.)—Here is a pamphlet, supplying another application of this proverb:—

"*New High Church turn'd Old Presbyterian. Utrum Horum. Never a Barrel the better Herring.*" 1709.

This is an attack upon the High Flyers of the day, representing them as embued with all the rancour their party had at an earlier period branded the Presbyterians with, and now themselves ready to go any length in rebellion. The application in this case would, therefore, obviously be that loyal subjects were to be on their guard against imposition: the cask shows a new brand, but the contents the same—"Never, indeed, a barrel the better herring"—by the mask. J. O.

STRANGE CHRISTIAN NAMES (3rd S. ix. 96.)—I was once informed by a clergyman in the diocese of Durham, that a pitman had his child brought to a certain church to be christened, and proposed "Beelzebub" as the distinctive appellation of his offspring. When remonstrated with, the man answered with some sharpness, "Why, it's a Scriptur' name!" I do not vouch for the truth of this story, but the following, though less sen-

sational, are authentic. In Nichols' *Leicestershire Collections*, Bibliotheca Topogr. Britann., No. xliii. we find the baptism of "Faith-my-joy Grey," a name derived from the motto of the Purefoys, "Pure Foi ma Joi." There is also a "Top Dawson" buried, but nothing indicates whether a male or female. But the most singular illustration of complete *bathos* in the combination of Christian and surname with which I have met for a long time is found in the following entry in the same volume, p. 252:—"1619. *Repentance Duck*, buried May 10." H. W. T.

HALF SEAS OVER (3rd S. viii. 454.)—I send the following as a help to the explanation of this:

"*Half-seas over*, or nearly drunk, is likely to have been a proverbial phrase from the Dutch, applied to that state of ebriety by an idea familiar with those water-rats. Thus, *op-zee*, Dutch, means literally *over-sea*."—D'Israeli's *Curiosities of Literature*, vol. v.

Several other drinking terms are also here explained. F. A. ESCOTT.

MODERN LATIN PRONUNCIATION (3rd S. vii. 34; ix. 47.)—Edinburgh is not peculiar in pronouncing the contracted genitive case of the fourth declension with the long sound "*use*." Westminster taught her boys so long ago.

H. W. D.

CAMBRIDGE DRAMATIC QUERIES: "THE FROGS" OF ARISTOPHANES (3rd S. viii. 537.)—In 1843 appeared in 4to, privately printed, "*The Acharnians, Knights, Birds, and Frogs of Aristophanes*, translated by the Right Hon. John Hookham Frere," and it is not unlikely that portions of the translation found their way into the *Cambridge University Magazine* of the same year. A comparison of the translations to which your correspondent refers with those in my possession would settle this point, and I shall be happy to facilitate the comparison. WILLIAM BLOOD.

Liverpool.

STEPHEN PRENTIS, M.A., OF CHRIST'S COLLEGE (3rd S. ix. 99.)—In reply to R. I., I regret to state that my gifted and accomplished friend, Mr. Prentis, is no longer living. He died in his sixty-second year at Dinan, on June 12, 1862. With one exception it may be said of Mr. Prentis that, though a ready and even prolific writer, he never "published" anything. All his works, prose and poetry, were printed "for private circulation." He had been (he often assured me) urged by Sir F. B. or E. Head (I forget which), and other distinguished literary men, to publish a volume of his poems. A short time before his death he expressed deep regret that he had not acted upon this advice. That many of his compositions—and especially his translations from various French poets—evinced talents of the highest order, I have as little doubt as that a London publisher would find his advantage in giving them to the world.

Amongst the works of Mr. Prentis, printed in Dinan in addition to those specified by R. I., are the following: *Winter Flowers*, 1849; *The Flight of the Swallow*, 1851; *The Revel of the Missel-Thrush*, 1851; *Reflections in a Cemetery Abroad*, 1852; *The Debtor's Dodge*, or the Miller and the Bailiff, 1852; *The Common Home*, or the Grave again, 1852; *Shadows for Music*, 1853; *Jeux d'esprit* (xxix.) "on the Russian War," 1854-1855; *Lines on a Heap of Stones*, 1857. The one exception in which Mr. Prentis's writings were sold for a profit was upon his becoming the editor of a little quarterly periodical printed at Dinan in 1850, and entitled *The Dinan Magazine*. There were certainly three numbers of this periodical published; but I am doubtful whether there was a fourth, as the editor and proprietor found it a much more easy task to write sweet poetry than to provide for the amusement of his readers, and, at the same time, comply with the wish for publicity on the part of incompetent volunteer contributors. To oblige the former, he was compelled to hurt the feelings of the latter, and so abandoned a position he could not hold with the same satisfaction to a fastidious taste and a tender conscience. I do not pretend to give a full list of all Mr. Prentis's compositions. I only state those that I have at this moment before me, with the exception of the third number of *The Dinan Magazine*. W. B. MAC CABE.

Dinan, Côtes du Nord, France.

SIR WALTER SCOTT (3rd S. ix. 149).—In corroboration of the fact that Scott had never seen the ruins of Melrose Abbey by moonlight—though his description of the scene in his *Lay of the Last Minstrel* has enchanted so many, and led numbers to visit it by moonlight—I wish to mention that the poet Bernard Barton once wrote to Sir Walter, to request him to favour a young lady with a copy of the lines in his own handwriting. Scott wrote them out accordingly, and sent them, but with the following substituted for the concluding lines:—

"Then go—and muse with deepest awe
On what the writer never saw;
Who would not wander 'neath the moon
To see what he could see at noon."

F. C. H.

WEST SQUARE, SOUTHWARK (3rd S. ix. 35), and the adjoining property in St. George's Fields, to the extent of about twenty acres, formed the subject of a trial at the Central Criminal Court, October 27, 1862, when one Luther Yeats was sentenced to twenty years transportation for forging eight distinct mortgages on the estate, by which he obtained about 6000*l.* At the trial it was stated that Colonel West (the father of the late Admiral Sir John West) devised this property, which he held on a very long lease, to his wife Mrs. Jane West, and at her death to his eldest son Temple West (who died 1839), with remainder to his issue in tail; then to his other

son Sir John West, the admiral, for life, with remainder to his first and other sons in tail; devolving at length on the present Lieut.-Col. John Temple West (Sir John's eldest son), with power to grant leases for about ninety years. Two counterpart leases were produced at the trial, comprising the whole of the West Square property: one dated Dec. 22, 1791, from Mrs. Jane West and Temple West, to Mr. Thomas Kendall for ninety and a half years; the other dated June 23, 1791, from the same parties to James Hedger and Thomas Griffiths for a similar term. The ground-rents reserved in both leases is 90*l.* a-year, and both are still existing. The property, therefore, is still under-leased for about fifteen years unexpired.

The father of the present owner, whose signature was forged, was Sir John West, G.C.B., son of the late Lieut.-Col. J. T. West, of the Grenadier Guards. He was born 1776; married 1817 Harriet, daughter of J. Adams, Esq. He was appointed Admiral of the Red, having served under Lords Howe and Bridport; and, in 1858, was promoted to the high post of Admiral of the Fleet. Sir John died the 18th April, 1862, aged eighty-six. T. C. N.

A TAILOR BY TRADE (3rd S. vi. 26, 76, 484, &c.)—This idiom is not peculiar to the United Kingdom, it is as common in Ireland as in England and Scotland; in all parts of Germany, "Ein Schneider seines Zeichens," is a familiar phrase to designate the professors of the sartorial art; and there are "Damen Schneider" (women's tailors), as well as those who exercise their skill on the male sex exclusively. I do not think MR. BUCKTON is quite correct in his definition of the phrase, for I have always heard it applied to the actual "stitcher" both here and in Germany, and not to the "merchant tailor," who is quite a different individual, and perhaps never handled a "blunt" in his life. I am not much acquainted with Spanish, but something of this custom seems to exist there also: see the very amusing scene between Sancho and the tailor, when the latter was brought up for judgment by the enraged merchant, whose cloth he had cut up into caps for his five fingers: "*I am an examined tailor*, please your worship," quoth the prisoner. CYWRM.

Porth yr Aur, Caernarvon.

MAROON (1st S. xi. 363)—Was not the punishment sometimes inflicted by buccaneers and pirates on members of their own crew, called "marooning"? I mean that of leaving a man on some desolate island, or "key," to perish, or to take his chance of being picked up by some passing vessel. If so, "maroon" may well mean an outlaw or outcast.

W. J. BERNHARD SMITH.

Temple.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life, Times, and Scientific Labours of the Second Marquis of Worcester; to which is added, a Reprint of his Century of Inventions, 1663; with a Commentary thereon. By Henry Dircks, Esq., Civil Engineer, &c. (Quaritch.)

When Mr. Dircks expresses his belief that, on account of the high intellectual gifts in constructive ingenuity of Edward Somerset, sixth Earl and second Marquis of Worcester, "it is impossible to name his compeer, either amongst the highest nobility, or the most eminent scientific celebrities of Europe, during the last two centuries," it may well be matter of surprise that it should have been left to the present day to furnish a Memoir of the Inventor of the Steam Engine. Mr. Dircks may be congratulated, therefore, on having a new and interesting subject for a scientific biography; and our readers who may remember the terms in which we spoke of Mr. Dirck's supplementary volume of *Worcesteriana*, will not be surprised that we should now bear testimony to the industry and zeal with which Mr. Dircks has pursued his inquiries into the personal history, and the light which he has thrown on the scientific acquirements and pursuits, of this remarkable nobleman. The reprint of *The Century of Inventions*, with the Editor's comments, is not the least valuable portion of the work before us.

Club Life in London. With Anecdotes of the Clubs, Coffee-Houses, and Taverns of the Metropolis during the Seventeenth, Eighteenth, and Nineteenth Centuries. By John Timbs, F.S.A. (Bentley.)

Mr. Timbs is, like Coleridge, a man of infinite title-pages, and what is more, a man of infinite note-books; and if we are disappointed with the present volumes, it is perhaps because we expected better from so skilful a compiler as Mr. Timbs has repeatedly proved himself to be. Those who have paid much attention to the history of Clubs will, we think, share our disappointment; but the mere reader for amusement will no doubt find in *Club Life* a great deal of curious gossip and pleasant anecdote.

The Contemporary Review. No. I. (January); No. II. (February). (Strahan.)

Whatever grounds there may be for complaining of the frivolities of the present age, there can be no doubt that the number of earnest and deep-thinking men is gradually increasing. It is to readers of this class that *The Contemporary Review*, which in the gravity of its papers resembles a quarterly rather than a monthly magazine, more particularly addresses itself. A glance at the various articles contained in the first two numbers, and a brief consideration of the manner in which the various subjects are treated, even if the names of the writers be disregarded, will suffice to show that *The Contemporary Review* is a representative of that large body in the Church who stand midway between the extremes of a too frigid puritanism, and those ritualistic innovations which are scaring so many congregations from their propriety. The opening article, on "Ritualism and the Ecclesiastical Law," is one which all should read; more especially those who really desire to follow so much of the Rubric as directs, "that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church, by the authority of Parliament in the second year of the reign of King Edward the Sixth."

LORD ROMILLY.—We are glad to hear that it is in contemplation to recognise, in some appropriate manner, the services which the Master of the Rolls has rendered

to Historical Literature, not only by promoting the publication of the valuable *Calendars of State Papers*, and the excellent series of *Chronicles and Memorials of Great Britain and Ireland*; but by the great additional facilities which he has afforded to all persons desirous of consulting, for literary purposes, the Public Records and State Papers under his charge.

FINE ARTS QUARTERLY REVIEW.—Lovers of art will be glad to hear that Mr. Woodward is about to resume this Journal, which will in future be published by Messrs. Day & Son.

THE PLACE AND PARKES PAMPHLETS.—Those only who have had occasion to refer to forgotten pamphlets, know how difficult it is to meet with them. Of their value, all who investigate historical, biographical, or literary facts, are well aware. Our readers, therefore, will learn with great satisfaction that the curious and valuable collection of Tracts, Pamphlets, Broad-sides, &c., formed by the late Francis Place, and which afterwards passed into the hands of the late Mr. Joseph Parkes, was at the recent sale of that gentleman's library secured by the British Museum. There cannot be a doubt that, in this, Mr. Winter Jones has exercised a wise discretion.

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Wanted by E. B., 47, Hamilton Square, Birkhead.

Notices to Correspondents.

THE DEVIL LOOKING OVER LINCOLN. J. G. (Bridlington) will find some Notes on this proverb in our 2nd S. III. 305, and IV. 197. When he said it, he did not believe recorded: perhaps because the shorthand writers did not know whether he would look over Lincoln Cathedral or Lincoln College, Oxford.

ECATINE DREPERHAM. The lines commencing—"Few the words that I have spoken,"—were quoted in "N. & Q." 3rd S. IV. 486.

JAYDEN. On reference to the new edition, in which the misprints have been corrected, it will be seen that B&H horses is the term intended, and not Bangh horses.

B. I. The Rev. James Hemery was Dean of Jersey in 1647.—*Cartimandua*, a tragedy, is signed R. B. The other three plays are without names or initials. All four of them are unrelated, but of the eighteenth century.—The following are the Selections from Theocritus by D. Whitford, 1689:—*Pharmacostia, Helena, Daphnis et Menalcas, Thyris pastor et Caprarius, Caprarius, Battus et Corydon, A pastor, Thalysia, Bucolica, Sarpedonia ad Glaucum.* The Greek is given, with the Latin hexameter version on the opposite page.

N. LONESTY. See "N. & Q." 3rd S. VI. 413, for the answer to the conundrum.

ENQUIRER. Most biographical dictionaries contain some account of Denis Papin, the author of *The New Digest*, 1681. He was born at Blois towards the middle of the seventeenth century. Vide also the new edition of the *Biographie Universelle*, xxxii. 97.

L. L. V. The practice is, we believe, quite modern. We should say, Yes, if he can get one.

ST. SWITHIN. 1. We know of no such translation. 2. We have not been able to trace it. 3 and 4. Consult Sir Thomas Brown's Works (Bohn's ed.), *Sturges's Traditions l'ératologiques, Salvetti's Erreurs et Préjugés*, &c. 5. Uncertain. 6. Yes.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, MARCH 10, 1866.

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Notes.

FRANCIS PLACE.

The sale of the library of Mr. Joseph Parkes at the auction rooms of Sotheby, Wilkinson, & Co., from the 13th to the 19th of February, has brought into notice an extraordinary collection of pamphlets, broadsides, and scraps of all kinds collected by Mr. Francis Place. A brief notice of the man may be interesting to your readers. For nearly half a century he was mixed up with Westminster politics, and that during a time of great agitation and excitement. He was the connecting link of all the reform movements and reform parties, and performed no insignificant part in the busy action of public bodies at the time of the trial of Queen Caroline, the struggles for Catholic emancipation, the Reform Bill, and many others of lesser importance. He was the head, or rather the key-stone, of the Westminster Rump, and acquired from Cobbett the nickname of Peter Thimble. In this character he figures in the drama of "Over-Population," written by Cobbett to ridicule the notions of the Malthusians. Mr. Place followed the profession of a tailor at 16, Charing Cross. He received, moreover, many not very flattering notices in the *Noctes Ambrosianæ*. He was a man of great industry and much tact, and possessed the confidence of the reform leaders. He became the centre of communication and infor-

mation, and was consulted very largely by members of parliament when preparing for public meetings and debates. He was always considered as the depositary of many party secrets and well acquainted with the moving springs of many political intrigues, and this might be one of the sources of his influence and power.

During all this time he occupied his leisure in collecting books, pamphlets, autographs, letters, newspapers, and scraps of all kinds bearing upon the questions of the day. They were all arranged, bound, and catalogued, the classification being carefully observed. He had an intimate acquaintance with Mr. Cleave, the political publisher and bookseller, and who was also for many years the proprietor of *Cleave's Police Gazette*. He was on the same terms of intimacy with Mr. Henry Hetherington, the proprietor and editor of the *Poor Man's Guardian*, and who was pronounced at the time as the father of the "glorious unstamped." He was in communication with all the Chartist leaders—those who arrayed themselves under the banner of Fergus O'Connor, as well as those who, in consequence of their more pacific teachings, were known as moral-force Chartists, such as William Lovett and Henry Vincent. From all these sources he gathered information and material for his scrap-books, which form the most extraordinary and curious collection of modern times. He classified his matter according to subjects, and thus in the same volume will be found pamphlets, broadsheets, advertisements, letters from distinguished persons, squibs, caricatures, along with newspaper scraps and cuttings. He embraced in his collection all sides of a question; and he has arranged in the same volume the advertisements and publications of the Society for the Suppression of Vice, side by side with those of the Devil's Chaplain (the Rev. Robt. Taylor), Richard Carlile, and others of that school; all the publications, in fact, which the Society was organised to suppress. His more particular object was to collect what appeared to be of an ephemeral and perishable character, and therefore the collection will be invaluable to some future Macaulay.

This collection was always intended by Mr. Place himself for the British Museum, but before his death he sold the most valuable portion to Mr. Joseph Parkes, for, it is said, the sum of 250*l.* Several persons known to myself, and who were associated with Mr. Place at various periods of his life, are of opinion that he took this step under the persuasion of some of his friends, who feared that the collection contained many matters that might give pain to living persons, who had not been themselves mixed up with the political transactions of the times. They consider that the sale made to Mr. Parkes was a compromise, so that the collection should be preserved, but not immediately placed in a position to be consulted by

the general public. It is said that some portion of the collection has been destroyed or withheld from the sale. This can only be known to those who, on the death of Mr. Place, became possessors of the stores he had acquired and had not previously disposed of. The volumes have been bought by the British Museum, and are thus saved from distribution and perhaps destruction.

Mr. Place, however, in his acquirements, rose above the rank of a mere collector. His mind, as well as his scrap-books, was full of information on all subjects of popular interest, and his memory most tenacious. He gave valuable evidence before Mr. Buckingham's Committee, which sat in 1834 to inquire into the causes of intemperance and concerning its remedy. He recommended, as a corrective to drunkenness among the working classes, the establishment of reading-rooms, clubs, libraries, recreations, cheap scientific lectures, &c., and especially a cheap press. It is evidence which now possesses value. He was the author of several occasional articles, and one work which is named in Bohn's *Lowndes—Illustrations and Proofs of the Principles of Population*, &c. It was really a reply to the work of William Godwin, who had attempted to overthrow the principles of Malthus. It is a very characteristic work, showing considerable research, and the bias of the author's mind.

Those who are interested will find, in the last four pages of Sotheby & Wilkinson's Catalogue, a description of the most curious part of the collection, in 178 folio volumes. T. B.

WALLER'S POEMS.

I have lately picked up a little volume, and think that a note regarding it may be interesting to your readers. It is the 1664 edition of Waller's *Poems*, the first which was published after the Restoration, and the title-page states that its contents were "never till now corrected and published with the approbation of the author." I suppose the book itself is common enough, but this particular copy happens to have twenty-four pages of closely written manuscript additions.

1. "Upon her Majesty's New Building at Somerset House."

[This version contains a couplet not to be found in the printed copies:—

"Frugality and Bounty too,
Those differing virtues meet in you;
From a confin'd, well managed store,
You both imploy and feed the poor;
Like him which once desir'd to know
For what good deed men us'd him so."]

2. "To Mrs. Steward, who brought him the verses he had lost, and was then sitting to Mr. Lilly for her picture."

[The printed copy makes no mention of the lady's name. It adds greatly to the interest of these sparkling

verses to know that they were addressed to La Belle Stewart.]

3. "To the Lady Isabella Thynn on her exquisite cutting trees in paper."

[The printed copy, in this case also, makes no mention of the lady's name. The MS. version gives no less than eight additional lines. These would hardly be intelligible without the rest of the poem, so I venture to transcribe the whole. There are also one or two verbal differences:

"Fair hand! that canst on virgin-paper write,
Yet from the stain of Ink preserve it white;
Whose Travells o'er those Silver plains do show
Like tracks of Leverets in morning Snow.
Love's Image thus in purest Minds is wrought,
Without a spot or blemish in the thought.
Strange that your Fingers should the Pencil foyle,
Without the help of Colours or of Oyle.
For though a Painter Boughs and Leaves can make,
'Tis you alone can make them bend and shake.
Whose breath salutes your new-created Grove,
Like Southern winds, and gently makes it move.
Orpheus could make the Forest dance, but you
Can make the motion and the Forest too.
A Poet's phancy, when he paints a Wood,
(By his own Nation only understood)
Is as in Language, so in Fame confin'd;
Not like to yours, acknowledged by Mankind.
All that know Nature, and the Trees that grow,
Must praise the Foliage express by you;
Whose hand is read wherever there are Men:
So far the Scisser goes beyond the Pen.

This is in some sort anticipating a beautiful idea, exquisitely wrought out by Campbell.]

3. "A Panegyrick to my Lord Protector of the present Greatnes and joynt Interest of his Highness and this Nation."

[This has only a few trifling verbal variations.]

4. "Instructions to a Painter for the drawing of a Picture of the State and Posture of the English Forces at Sea under the Command of His Highness Royal in the conclusion of the Year 1664."

[In the printed copy, after Highness Royal, comes—"Together with the Battle and Victory obtained over the Dutch, June 1, 1665"; and the MS. version ends with the couplet which precedes:—

"But, nearer home, thy pencil use once more,
And place our Navy by the Holland shore," &c. &c.

It appears to me clear, therefore, that my manuscript additions were transcribed, if not in the conclusion of the year 1664, at any rate before the Duke of York fought his Battle in 1665.

The second line of the couplet—

"Like falcons these, those like a numerous flock
Of fowl, which scatter to avoid the shock"—

stands in the MS.—

"Of scatter'd Fowl, which would avoid the shock," and there are several other verbal differences.]

5. Variations of the copy, p. 192.

[The "Copy" is "Upon a War with Spain, and a Fight at Sea," and the "variations" are (speaking of Spain)—

"Feeding with these the bribed Elector's hopes,
She made at pleasure Emperors and Popes;
 With these *advancing* her *unjust* designs.
 Europe was shaken with her Indian mines.
 When our *Protector*, looking with disdain
 Upon this gilded Majesty of Spain," &c.

(And writing of the death of the Viceroy of Mexico and his wife, by the burning of their ship, occur the additional lines given in Italics)—

"Spices and gums about them melting fry,
 And phoenix-like in that rich nest they die;
Death bitter is for what we leave behind:
But taking with us all we have is kind.
What could he more than hold for term of life,
His Indian treasure and more precious wife?
 Alive in equal flames of Love they burn'd,
 And now together are to ashes turn'd.
 Ashes! more worth than all their funeral cost,
 Than the huge treasure, which was with them lost.
Fair Venus wept, her tender hands she wrung,
That Love should perish whence herself was sprung.
Her Son endeavouring their lives to save
Drencht all his feather'd arrows in the wave;
Since when so slow, and so unsure they move,
That never more we may expect such love."

F. CUNNINGHAM.

LORD-ADVOCATE DALRYMPLE.

Sir David Dalrymple was the grandfather of Lord Hailes, whose admirable *Annals* for the first time threw light upon the earlier and more obscure parts of Scottish history. Our only regret is, that his critical sagacity had not been applied to the still earlier and assuredly more involved portion of it. Thus the history of Macbeth is for the most part a romance, invented by the flatterers of the monarch who took, by assistance of the English, possession of his throne. Sir David Dalrymple, Lord Hailes, died on the 29th of November, 1792.

The following obituary notice of Sir David, the elder, is from a newspaper of the time:—

"Lond., Dec. 7, 1721.—On Sunday last died the Right Honourable Sir David Dalrymple, Bart., a gentleman of an ancient and honourable family in Scotland, son to Sir James Dalrymple (Lord Stair), and Lord President of the Session in that nation, brother to the late Earl, and uncle to the present Earl of Stair. He was a gentleman of universal learning, served the late Queen and his present most Sacred Majesty faithfully as Lord Advocate for Scotland, and famous for his knowledge in the Civil Law and that of his country, and noted for his zeal to its constitutions both in Church and State; for which reason he was chosen one of the honourable managers for the House of Commons at the trial of Dr. Sacheverel. He was Member of Parliament for Haddington, &c., and in 1715 was one of the Select Committee. The same year, being Dean of the Advocates in Scotland, he qualified an address started by some members of the Faculty for dissolving the Union. He had the just character of a noble patriot, a compleat gentleman, a true friend, and was of an obliging, easy, and facetious conversation—all which qualities make the loss of him universally regretted."

Sir David married, April 4, 1691, Janet, daughter of Sir James Rothead of Inverleith, and widow

of Alexander Murray of Melgund, by whom he had three children who survived: 1st, Sir James, the father of Lord Hailes; 2nd, Hugh, admitted advocate in 1718. He succeeded to the estates of Melgund and Kynnynmound, and therefore took the name of Dalrymple Murray Kynnynmound. His only daughter, born September 11, 1731, became the wife of Sir Gilbert Elliot of Minto, M.P., and was the mother of the first Lord Minto. The third child was a daughter, Janet, who married, first, Sir John Baird of Newbyth; and secondly, the Hon. General James St. Clair, of Dysart, M.P.; and died without issue, January 8, 1766, aged sixty-eight. J. M.

NOTES ON FLY-LEAVES.

The following excerpts from the catalogues of the late Mr. Kerslake* of Bristol—whose habit of noting the inscriptions found in books passing through his hands we should gladly see more generally adopted by the trade—contain particulars which appear worthy of preservation in "N. & Q." :—

Bp. JEWEL'S (Jo.) Defence of the APOLOGIE, in Answer to HARDINGE, 1567, *black-letter*, folio, *original binding, with autograph, gift from the Right Rev. Author to Justice Bromley, &c.*, 6l. 16s.

["D. Georgio Bromleio amico charissimo Johan. Sarisburien. dono dedit. — Viue ut uiuas."—*At bottom of the title.*

"To the right worshipfull Sir George Bromley, Knight, Justice of Chester."—*Within the cover.*

"Along the margins are many Manuscript Animadversions, in a handwriting of the same time, evidently written by some one who strongly favoured Romanism. T. K. has had a portion of Sir Geo. Bromley's library in a former purchase, and believes the writing to be his."

Venerable Manuscript, upon Vellum, having an entry on the back of the first page, dated 1067:—DE VITA BEATI GREGORII PAPAE, BEATISSIMO AC FELICISSIMO DOMINO IOHANNI SANCTAE CATHOLICAE ET APOSTOLICAE Romanae ecclesiae praesuli, Iohannes ultimus lenitarum, 4to.

[*The following Testament is on the first leaf in very ancient writing.*

"Anno domini incarnati mill. lx. vii. indictionis v. v. id. septemb. hoc est actum.

"Notum sit omnibus Christi Fidelibus qualiter quidam nobilis progenie Gotescalchus nomine tale praedium quale in locis Velturnes & Bauzanum [? Bassano] possedit (mancipiis in margine) pratis pascuis vineis . . . tibus & redditibus omnibusque appenditiis si a natiuitate sanctae Marie usque ad natalem domini & abinde ad unius anni plenitudinem infra huiusmodi induciarum terminum obierit . cum omni iure quo eodem usus est supra altare sanctorum Cassiani & Ingenuinni [?] in manibus scilicet Altuvini brixinensis episcopi potenti manu absque omni contradictione in perpetuitatem legauit ac donauit . Hu-

[* We were not aware of the death of Mr. Kerslake, whose Catalogues always contained so much curious and instructive matter as to make them well deserving to be kept for reference.—Ed. "N. & Q."]

jusmodi legationis sunt testes. Chuano. Chadolt. Grifo. Wezil. Izzo. Ingilmar."]

GALFRIDI MONUMETENSIS BRITANNIE REGUM ORIGO ET GESTA, Paris., 1508, 4to, interleaved with *Old Manuscript Additions*, + also at the end in MS. VITA MERLINI per Galfridum Monem., Lat. Verse, 2l. 12s.

["On the title, in their various autographs,—Willm James ex dono Wyllyam Carew—Georgius Carrewij ex dono Thomæ Carrew—Thomas Carew ex dono Willimi James—Georgius ex dono fratris Thomæ Carrew.—Prefixed is a mem.: 'The MS. notes are by Burton Conyngham, W. B.'—but the notes on the margins appear to be by an older hand than those on the inter-leaves."]

WORTHINGTON'S (Thomas, *Seminarie Priest*), an Anker of Christian Doctrine, wherein the most Principal Pointes of CATHOLIQUE RELIGION are Proued by the Onlie Written Word of God, printed at Doway by Laur. Kelham, 1622, 4to, with autograph of Sir "Wm. Stanley, 1661" of Hooton, 1st Bart., also of Bp. Collingridge, 1l. 16s.

["The last four leaves are supplied by Sir W. Stanley's very neat writing, in imitation of the print. This is the handwriting mentioned in Southey's *Colloquies* with Sir Thomas More. He says that many of his old English Catholic books had been carefully completed in the handwriting of one of the Stanley Family. Those which he had must have been sold when Hooton was rebuilt, about eighty years ago. Another sale took place there a few years since, when other books with the same handwriting came to light, and identify the writer. Sir W. S. appears to have been laboriously careful of his books of this class. The old Hall, of which a view may be seen in Lysons, at p. 653, must have contained a hiding place for a Jesuit priest, as many of the books contain an inscription 'ad Cubiculum Sacerdotis Soc. Jesu.'"]

GOTHER'S (Jo.) Instructions for Confession, Communion, and Confirmation, *Meighan*, 1761, 12mo.

[Signature of Lady "Anne Stanley"—"My Mother Died April ye 18th, 1765."]

WORSLEY'S (Edward, *Jesuit*) Truth will Out, or a Discovery of some Untruths smoothly told by Dr. JEREMY TAYLOR in his Disswasive, by his Friendly Adversary E. W., printed abroad, no place nor printer, 1665, 4to, 1l. 12s.

[On the fly-leaf—"Jonathan Yates, 1667—ex dono Col: Carelos." Col. Carelos was one of the Boscobel Preservers.]

A. CHALLSTETH.

1, Verulam Buildings.

(To be continued.)

SIR WILLIAM WALWORTH AND WAT TYLER.—It appears to me that private revenge had more to do than loyalty to his sovereign, Richard II., when Walworth, Lord Mayor of London, stabbed Wat Tyler in Smithfield. John Stow, in his *Survey of London*, under the head of "The Stewes on the Bankside, Southwark," says:—

"Next on this banke was sometime the Bordello or Stewes, a place so called, of certaine stew houses priviledged there, for the repaire of incontinent men to the like womē."

After reciting divers curious constitutions "ordayned" by the Commons, and confirmed by the King and Lords, for the regulation of such establishments, Stow goes on to relate:—

"Also I find that in the fourth of Richarde the Second, these stew houses, belonging to William Walworth, then Mayor of London, were farmed by Froes of Flaunders, and spoyled by Walter Tighler, and other rebelles of Kent."

Stow then tells us that ordinances for the same places and houses were confirmed in the reign of Henry VI.; that in the 21st of Henry VII., they "were for a season uninhabited, and the doores closed up; but it was not long ere the houses there were set open againe."

But in the 37th year of the reign of that eminently moral man and muscular Christian, Henry VIII., "this row of stewes in Southwarke was put down by the king's commandement, which was proclaymed by sounde of trumpet, no more to be priviledged, and used as a common brothel."

G. H. OF S.

A RUSH RING.—We read of the gold ring as a mark of nobility, and as "at first allowed only to senators,"—and these such as "had been in some splendid office." What did the people wear? Why, silver rings (that we should think little or nothing of); and the slaves (such is the pride of man, even they must have their rings, but) iron ones.

It was with the growth of luxury that gold rings became more in use among the soldiers.

The rush ring, however, had not by any means (whether "worth a rush" or not) a creditable bearing, as it was used in cases of marriage of comparative necessity.

The distinction, however, was of note—the gold, the silver, the rush. It was in France that the rush is said to have been anciently in use for such a purpose.

E. W. B., D.D.

SEPTULCHRAL DEVICES, INDICATING THE OCCUPATION IN LIFE OF THE DECEASED.—Some two or three years since I had heard from an old man, that the churchyard of this village (Combe, near Woodstock, Oxfordshire), contained the tomb of the mason who built the church; that the man had been killed by falling from the tower; and that his tombstone might be known by its having on it—I believe he said—a hammer and a trowel. I looked round the churchyard, and was on the point of giving up the whole affair, as not even having the basis of a curious tombstone, when, on the northeast side of the church, my eye caught the sunlight falling on what seemed to be a cross like the sign of multiplication, and it struck me that this might be the object of my search. On approaching the stone, I found it was overgrown with lichen; but I easily made out the devices on its top—a hammer, a trowel, and a plummet. Of course, the deceased was a mason; and doubtless

some countryman's perception of this started the legend.

Among the readers of "N. & Q." there may be those who will like to hear of a parallel case in the catacombs of Rome. At the left side of the words LOCUS ADEOD[AT]I ("the burial-place of Adeodatus") there is, with the figure of a dove, bearing in its beak an olive branch, that of a pick, indicating that the Christian sleeper was a mason or a *fossor*.

I hope this note may serve as a decoy-duck, and elicit parallel cases in other English churchyards.

JOHN HOSKYNs-ABRAHAM.

Combe, Oxon.

PRINCE NAPOLEON'S EPITAPH.—I do not know whether the following is to be found in any of the ordinary books of reference. If not, "N. & Q." would do well to reprint it. It was cut from some newspaper—probably the *Leeds Mercury*—by my grandfather soon after the death of the Duke of Reichstadt:—

"YOUNG NAPOLEON'S EPITAPH.—The following is the epitaph which the Emperor of Austria, Francis II., has had engraved on the tomb of the Duke of Reichstadt, his grandson:—

"Æternæ Memoriam
Jos. Car. Francisci Ducis Reichstadiensis
Napoleonis Galliarum Imperatoris
et
Mar. Ludovici Arch. Austriæ
Filii
Nati Parisiis 20 Mart. 1811,
In Cunabulis
Regis Romæ nomine salutati.
Ætate, omnibus ingenii corporisque
Dotibus florentem,
Procera statura, vultu juvenilitate decoro,
Singulari sermonis comitate,
Militaribus studiis et laboribus
Mire intentum,
Phthisis tentavit,
Tristissima mors rapuit,
In suburbano Augustorum ad Pulchrum
Fontem prope Vindobonam,
22 Julii, 1832."

A. O. V. P.

Queries.

ALANELY.—A friend of mine asked a Scotchman about some flowers, and the person interrogated replied: "Do you want *allenarly* flowers?" I write the word in the text as it was pronounced, but at the heading as I presume it should be spelt, conceiving it to be the adverb of *alone* or *only*. Is the word known, and has it been "made a note of"? E. C. B.

ANONYMOUS.—I should be very glad to know who was the author of a remarkable little book that I lately picked up at a book-stall, and of which the following is the title: *An Inquiry on Grounds of Scripture and Reason into the Use and Import of the Eucharistic Symbols*. Dublin,

1824, pp. 93. It appears to me to be a valuable book, and I consider myself fortunate in becoming possessed of it. E. H. A.

AUTO-TYPOGRAPHY.—A process under this name was patented by Wallis a few years ago, by means of which engravings can be made on copper by a purely mechanical process, &c. &c. Where can I see a description of it? F. M. S.

229, Clarendon Villas, Plumstead.

CINQUE PORTS FENCIBLE LIGHT DRAGOONS.—Can any one inform me where this regiment was disbanded? It was one among thirty of the same description raised by Robert Lord Hawkesbury, *postea* Earl of Liverpool, as Colonel, and Hiley Addington, M.P., brother of the then Speaker, as lieutenant-colonel, in the beginning of 1794, and numbered nearly 500 officers and men. Their services were limited to any part of Great Britain for the duration of the war, and there being at the time very few regular cavalry in this country, they were frequently called upon to suppress riots and insurrections in various parts of this kingdom.

It is very singular that Haydn, in his *Dictionary of Dates*, has taken no notice of this large *armée* of our forces; and after a great deal of research, I could only find particulars, which are however important, in the Supplement to the *Regimental Companion*, by Charles James, iii. 213, 1807, where he gives a list of these regiments, and also the dates of their several disbandments. I must not, however, omit to state that "N. & Q." (2nd S. v. 155; xii. 305), has given a full enumeration of these regiments, with the names of their colonels, and details of the duties they were called upon to perform, during the time they were embodied, between six and seven years. I mention these circumstances cursorily, merely to assist my inquiry relative to the disbandment of the above regiment. ZETA.

CITATIONS FOR VERIFICATION.—

"The Synod of Dort had better classical than scriptural authority for its Origin of Evil. Euripides introduces a hero consoling a guilty friend by examples, to show that, however bad he has been, many of the gods were worse. Æschylus says, that Jupiter infused more badness into man than the fire of Prometheus could burn out; and Lucian recommends initiation into the mysteries, as the safest way of knowing how to distinguish deities from monsters."—*Letter to the Rev. A. M. Toplady*, by a Country Clergyman: London, 1775, p. 23.

The *Letter* abounds with loose citations such as the above; which, as a matter of curiosity, I shall be obliged by being helped to verify. It shows reading, but not much logical power. C. E.

DURHAM PROTEST.—It will have been noticed in the report of the meeting of the Convocation of the Northern Province, that on their names being called, the proctors for the clergy of Durham presented the usual protest, which was according to

custom rejected by the president as "frivolous and trifling, and in no way pertinent to the present business." This protest appears to be of ancient standing, and to have arisen from the privilege enjoyed in the county palatine of holding a separate assembly for the king's service within the diocese. (*Vide Trevor's Two Convocations*, p. 202.) Any further light that could be thrown on this singular custom would be acceptable. As the bishop of Durham is no longer prince palatine, and granting subsidies is not now the purpose of convocation being assembled, it seems a question whether the custom would not be more honoured in its breach than in its observance. The late lamented archdeacon of Durham, though appearing at York under protest, was prolocutor of the Lower House, and to his indefatigable exertions it is owing that the northern province was at length allowed to exercise the same privileges as the province of Canterbury.

E. H. A.

SAYING OF FREDERIC THE GREAT.—Friederich II. of Prussia is reported to have said, "An army moves on (or by) its stomach." I want to know the exact words he used (in German, of course).

JOHN DAVIDSON.

JANIZARIES.—Could any of your readers inform me where I shall find a tolerably full account of the destruction of the Janizaries in 1826?

S. GEO. BUCKNALL.

MARE'S NEST.—Can any of your ten-thousand and one readers explain why a wonder, which turns out to be no wonder at all, is called a mare's nest?

E. C. B.

PRINTERS' MEDALS.—Information is requested respecting the year when, and the purpose for which, the following medal was struck:—

Obv. Head of the Emperor: "NAPOLÉON III EMPEREUR."

Rev. A wreath, outside which is "LOIS, ADMINISTRATION, SCIENCES ET ARTS," and inside, IMPRIMERIE IMPÉRIALE. Have any similar medals been struck in other countries?

I have a beautiful medal of the well-known printer, Firmin Didot of Paris, about which similar information would be very acceptable.

WILLIAM BLADES.

PRINTING.—Wanted, (1.) Plain directions for setting up type, inking, &c. (2.) Directions for making printing inks of various colours.

P.

RAMSEY.—Between the years 1560-1574, a person named Ramsey was confined in prison at Oxford for some offence. Neither Wood nor Strype mention the fact, but some information respecting him is earnestly desired. Are there no judicial documents extant at Oxford of this period which might throw light on the cause of Ramsey's imprisonment, and in what position he was?

VIX.

READING-LAMPS: EYE-SHADES.—"N. & Q." is said to be a vehicle for *literary* communications: the following query can scarcely bear that name, but relates to the eyes, those indispensable hand-maids of both "literary men and general readers," and therefore is, I think, not out of place.

How can the light of gas be so modified that it shall give a clear light, and yet not injure or weaken the eyes? There is a peculiar *hard* glare about gas, either uncovered or shaded by the ordinary globes, which soon wearies the eyes. I have tried an eye-shade of cardboard, but it is more useful than ornamental, without much of the former quality, and is not unlike that abomination of some years ago—a lady's "ugly." I have also been recommended to wear a broad-brimmed straw hat, but I think there are fish in the sea better than this one.

Among the illustrations which beautify our drawing-room books are studies which have an air of comfort quite bewitching, and illuminated by lamps which surely must exist in other worlds besides those of poetry and imagination. For instance, in the new and most tasteful edition of Edgar Poe's *Poems*, the Raven-haunted man is sitting in a room which has excited in me a very deep feeling of envy. If Mr. Tennial, whose work it is, would only tell me whence he got the lamp, which is a striking feature in it, I should be deeply obliged to him. Perhaps, after all, it may be only an artist's *study*.

K. R. C.

RHEUMATISM.—The following prescription for a liniment warranted to cure rheumatism, was given me by an old man, who unfortunately did not understand any of the terms used in it. Can any correspondent of "N. & Q." do the work of interpreters?—

"Oxy, proxy, perisinthe,
Red dominion, dragon's blood."

JOHNSON BAILY.

SCURES OR D'ESCURES FAMILY.—MR. LOWER, in his interesting genealogical memoir of the Scrase family, says (3rd S. viii. 548): "It has also been suggested that the latter" (the name of Scras or Scrase) "may possibly be a contraction of the great Norman appellation of Scures or D'Escures."

Will MR. LOWER inform me when and where the family of D'Escures settled in England, and into what forms the name has been altered? Any how, I shall be glad to know where I may find information on the subject.

G. S.

SHRYVING CLOTH?—What was this article of church furniture, used in pre-reformation days?

A. O. V. P.

ALGERNON SIDNEY.—Algernon Sidney is said to have been born in 1621 or 1622. Sent on a mission to Copenhagen in 1659, he is reported to have written the well-known lines—

"Manus hæc inimica tyrannis
Ense petit placidam sub libertate quietem" —
in the Album of the University in that city. By
a patent granted by Camden Clarenceux in 1616,
a friend bears as his motto —

"Manus hæc inimica tyrannis,"
which leads to the conclusion that this portion of
the couplet must be a quotation. I appeal to
some one of your numerous correspondents for the
source from which it is derived. The state of
Massachusetts has adopted the second line for its
motto — "Ense petit," &c. &c. GUILLAUME.

Queries with Answers.

"THE DEVIL'S WALK." — Having had a differ-
ence of opinion with a friend relative to the author-
ship of the poem, commencing —

"From his brimstone bed at break of day,
A-walking the devil is gone,
To visit his snug little farm, the earth,
And see how his stock goes on,"

will you kindly inform us who is the real author
of the poem? EMANUEL H. BAYLY.

Paymaster-Gen. Office, Whitehall.

[This celebrated poem has been variously attributed to
Professor Porson, S. T. Coleridge, and Robert Southey,
and some thirty years ago was the occasion of a diabolical
controversy in literary circles. It first appeared in the
Morning Post, when Daniel Stuart was the editor, and
was there entitled "The Devil's Thoughts;" when it
acquired the name of "Walk" we know not. Moore, as is
well known, in his *Letters and Journals of Lord Byron*,
i. 470, ed. 1830, 4to, attributed this poem to Porson; and
in 1830 Mr. H. W. Montagu republished it with illustra-
tions by R. Cruikshank, with the name of Porson on the
title-page. Not to stop here. In the *Morning Post* of
Feb. 9, 1830, we find the following letter:—

"To the Editor of the *Morning Post*."

"SIR,—Permit me to correct a statement which ap-
peared in a recent number of the *John Bull*, wherein it is
made to appear, that Dr. Southey is the author of the poem
entitled 'The Devil's Walk.' I have the means of set-
tling this question; since I possess the identical MS. copy
of verses, as they were written by my uncle, the late Pro-
fessor Porson, during an evening party at Dr. Beloe's.

"I am, Sir, your very obedient Servant,

"R. C. PORSON.

"Bayswater Terrace, Feb. 6, 1830."

This communication turned out to be a veritable hoax;
for a letter promptly forwarded to Mr. R. C. Porson at
Bayswater was returned by the postman endorsed "No
such person known!" It is to be regretted that this
forgery is still made to do duty in all the later editions
of Southey's *Poetical Works*.

"The Devil's Walk," on its first appearance, was un-
doubtedly the joint production of Coleridge and Southey.
Coleridge, in his *Sibylline Leaves*, 1817, p. 98, assigned to
Southey "the first four stanzas, which were worth all the

rest of the poem, and the best stanza of the remainder." That on the Scotchman being indecent was subsequently omitted. In the edition of Coleridge's *Poems*, published in 1829, the poem in question consists of ten stanzas, of which the first three and the ninth are allotted to Southey; and in the edition of 1834 we have seventeen stanzas, of which only the first three and sixteenth are affiliated to Southey.

Southey, in the Advertisement to "The Devil's Walk" (*Poetical Works*, 1837-8, iii. 83), tacitly admits "the joint authorship of that Siamese production;" and although he refers to Coleridge's statement in the collected edition of his *Poetical Works*, does not do, as Coleridge himself did, point out distinctly to his readers what stanzas were written by Coleridge. Southey, in his elaboration of the poem from seventeen to fifty-seven stanzas, thus notices Porson's claim to the composition:—

"As he went along the Strand,
Between three in the morning and four,
He observed a queer looking person,
Who staggered from Perry's door."

"And he thought that all the world over,
In vain for a man you might seek,
Who could drink more like a Trojan,
Or talk more like a Greek.

"The Devil then he prophesied
It would one day be matter of talk,
That with wine when smitten,
And with wit moreover being happily bitten,
This erudite bibber was he who had written
The story of this Walk.

"A pretty mistake," quoth the Devil;
'A pretty mistake, I opine!
I have put many ill thoughts in his mouth,
He will never put good ones in mine.

"And whoever shall say that to Porson
These best of all verses belong,
He is an untruth-telling whoreson,
And so shall be called in the song."

On the subject of the authorship of this celebrated poem, Mr. E. H. Barker, the classical scholar, has left the following observations:—"It appears from the studies of Coleridge, his taste, and the tendency of those stanzas which he claims as his own, and which it must be observed Southey does not dispute, the idea of making such a visit upon earth subserve to a good purpose, is most likely to have originated with Coleridge, his main object being to point out the evils of jealousy, revenge, avarice, hypocrisy, and pride, and to fix a sense of these evils forcibly on the mind. In carrying out the idea, he appears to have received some slight assistance from Southey, who contributed the first three stanzas, describing the Devil's departure from hell, his mode of travelling, and his dress. These three introductory stanzas, it will be seen, have nothing whatever to do with the object of the poem. Southey contributed two other stanzas (making in all five out of the seventeen), one of which contains more gross

[* James Perry, editor and proprietor of the *Morning Chronicle*, who died on Dec. 6, 1821, leaving behind him the comfortable assets of 130,000*l.*]

indecent, personality, and slander on the Scottish character, than, we will venture to say, can be found in any other four lines in our language, and has, moreover, nothing whatever to do with the object Coleridge had in view. Thus the poem stood on the 1st of January this year [1838], on which day Southey published his version of the same, containing not seventeen, but fifty-seven stanzas. It will be interesting and instructive to watch its progress after Coleridge's death, for it must be observed that Southey, during the life-time of his brother-in-law, never put in any claim, well knowing that his contribution formed a very unimportant part. Coleridge had honestly avowed himself the author on *four* separate occasions at least, and upon each occasion incidentally mentioned the stanzas, which 'a friend of deserved celebrity' had written." (*Monthly Magazine*, May, 1838, p. 482.)

Southey, in a letter to Grosvenor C. Bedford, Esq., dated Keswick, Feb. 24, 1827, says, "I send you the 'Devil's Walk,' but am almost doubtful whether you can decipher the detestable character in which it is scrawled and scratched rather than written. It has been lying on my table some three weeks before I could make up my stomach to send it." In a note he adds, "This alludes to the enlarged copy, which I was led to do by the confident assertions still put forth that Porson was the author of that delectable poem." (*Letter to G. C. Bedford*, 14th Jan. 1827.) Then follows this note by Mr. Warton: "It may be added here, that Southey gave the *original scrawl*, written at Nether Stowey, to Miss Caroline Bowles (afterwards Mrs. Southey), and she left it to Mrs. Warton, in whose possession it now is." (*Selections from the Letters of Robert Southey*, 1856, iv. 51.)

In Southey's *Common-Place Book*, Fourth Series, p. 199, we also find the following jotting: "A ballad of the Devil walking abroad to look at his stock on earth,—counting the young of the viper,—seeing a navy,—a review,—going to church,—and at last hearing the division in the House of Commons."]

FEODUM.—What was, practically, a man's interest in, and power over, lands which he possessed only as "feoda," in the thirteenth and fourteenth centuries? How did such seignery differ from his interest in his manors and advowsons?

SCOTUS, R.

[The words *In feodo et hereditate* were used in all charters granted in Scotland, as long as they were written in Latin, and may be translated as "in fee and heritage." This feodum or fee is in fact nothing more nor less than the feudal right to the property conveyed. It may be burdened with life rents, when it becomes only a reversionary interest. It was always subject to the reddendum due to the crown, or to the subject superior, which varied according as the lands were held. Ward, blench, or feu. The phrase has nothing whatever to do with advowsons. If the grantor possessed any interest in ecclesiastical patronage, it would pass according to the terms of the deed. Manorial rights, as recognised in England, have hardly an exact equivalent in Scotland; the nearest approach to

them are those carried by a charter erecting certain lands into a barony. These were at one time very extensive. They were, however, abolished by the 20 Geo. II. c. 43, and c. 50, § 16.]

DESIGNS FOR GATE LODGES.—In what works can I find *tasteful*, and not too expensive, designs for gate lodges? I am familiar with Robinson's *Gate Lodges and Park Entrances*, and Hunt's work on the same subjects.

S. W. P.

[S. W. P. wants a book full of tasteful and not too expensive designs for gate lodges. He should state the standard of his taste, and the amount of the clear annual value of the property on which the lodge is to be built, before we ask our friends to name works (other than those by Goodwin, Hunt, Robinson, or Taylor) as likely to suit our correspondent, who will perhaps find among the productions above named something that will suit him. We have known 500*l.* thought too expensive, and 5000*l.* not too expensive; and tastes differ.]

GEORGE CUITT.—There is a fine architectural etching in my possession, representing a part of the Cathedral of Chester. The artist's name, G. Cuitt, is engraved in the corner, with the date 1814. Are the works of this engraver in general repute, or of mere local celebrity?

THOMAS E. WINNINGTON.

[George Cuitt, who was for many years settled at Chester, was a gentleman well known half a century ago to connoisseurs in art by his numerous etchings, which were admired for their originality and poetic feeling. In 1815 he contributed to a small *History of Chester* in 8vo, five etchings. In 1816 he published, in folio, a volume consisting of—(1.) Six etchings of Saxon and Gothic buildings remaining in Chester. (2.) Six etchings of old buildings in Chester; and (3.) Six etchings of picturesque cottages, sheds, &c., in Cheshire. His *Yorkshire Abbeys* are especially *chefs-d'œuvre* of art. In 1848 the copyright of his works was purchased by Mr. Nattali, who published them under the title of *Wanderings and Pencilings amongst the Ruins of Olden Time*. Mr. Cuitt died at Masham, in Yorkshire, on July 15, 1854, aged seventy-five.]

POEMS ON FLOWERS.—May I ask for information as to what poems have been written by standard modern (or any good ancient) poets on the different flowers? I have Chaucer's "Daisy," Waller's "Rose," and several others, but I am at a loss for a sufficient number for my purpose. When I say that I am collecting them for a lady, I know your gallantry will insert this query, and that of your readers will answer it.

IGNATIUS.

[Our correspondent will find much interesting and curious matter on the poetry of flowers in Dr. Thomas Forster's *Circle of the Seasons, and Perpetual Key to the Calendar and Almanack*, Lond. 12mo, 1828, and *The Perennial Calendar*, Lond. 8vo, 1824, by the same author. Consult also, *Flowers, their Moral, Language, and Poetry*, by

H. G. Adams, Lond. 16mo, 1844, 1850; *The Romance of Nature; or the Flower-Seasons Illustrated*, by Louisa Anne Twamley. London, 8vo, 1836; and "Notes on Flowers" in "N. & Q." 1st S. xi. 26, 460; xii. 70, 211. The article "Flowers" in Lowe's *British Catalogue*, 1837—1857, "Alphabet of Subjects," will also supply the titles of more recent works on this pleasant subject.]

CHARLES I.—Is there in existence a biographical account of the different members of the High Court of Justice who passed sentence of death upon Charles I.?
J. B.

[Consult the following works: (1.) *An Exact and most Impartial Account of the Indictment, Arraignment, Trial, and Execution of nine-and-twenty Regicides, the Murderers of his late Majesty*, Lond. 1660, 4to.—(2.) *The Lives of the English Regicides*, by Mark Noble. Lond. 1798, 8vo, 2 vols.—(3.) *The High Court of Justice*; comprising Memoirs of the principal persons who sat in judgment on King Charles the First, and signed his Death Warrant, by James Caulfield. Lond. 1824, 4to.—(4.) *The Trials of Charles the First, and of some of the Regicides*: with Biographies of Bradshaw, Ireton, Harrison, and others, with Notes. Lond. 1832, 12mo. Family Library.]

Replies.

CATTLE PLAGUE.

(3rd S. viii. 166, 223; ix. 118.)

It is now universally admitted that the *variola* of men and of the inferior animals are essentially and originally the same, and that diseases similar in their nature have affected man and brutes in common from the earliest periods of profane history. I am much surprised that, under present circumstances, the antiquities of this subject have not of late been entered upon. The following account of these visitations is an abridgment of Dr. Baron's narrative in his *Life of Dr. Jenner*.

Though the testimony of Homer is not quite unexceptionable in matters of this kind, it is fully adequate to prove the antiquity of the belief that man may participate in the distempers of the brute creation:—

"First the contagion to inferior beasts
Confined, the dogs and mules alone destroy'd;
Then men a prey to his relentless ire
Fell, and incessant burnt the funeral pile."—*Morrice*.

"Heraclides Ponticus, in his most elegant treatise on 'The Allegories of Homer' [ap. Gale, *Opusc. Mytholog.*] remarks, that the most accurate observations of physicians and philosophers unite in testifying the commencement of pestilential disorders to be exhibited in the havoc of four-footed animals."—*Wakefield*.

Lancisi quotes Gratarolus, in *Lib. de Peste*, to the same effect ("De Bovilla Peste," p. 109).

The instances of a similar description recorded by the Roman historians, especially Livy, are

numerous. The "pestilentiæ" worthy of being referred to, were in the years 290 U.C. (A.C. 464); 300 U.C. (A.C. 454); 317 U.C. (A.C. 437); 325 U.C. (A.C. 429); 354 U.C. (A.C. 400). It would be easy to swell the list of pestilences noticed by this historian in the course of his work, which afford ample testimony to the position that epidemic and epizootic distempers are very intimately connected, if not on many occasions closely allied.

There occurs a still more remarkable description of an epidemic pervading the Roman territory (in the year U.C. 290, and A.C. 464). It commenced among the inferior animals, and then extended its ravages to man. Dionysius Halicarnassus states this circumstance very minutely, lib. ix. p. 459 (Stephani). In this passage we have a most positive and distinct statement that this pestilence, of whatever nature or kind it might have been, commenced in the equine and bovine tribes of animals: from them it passed to the goat and sheep kind; then to the shepherds and farm-servants; and, last of all, made its way into the capital—having first traversed the whole Roman territory.

Perhaps the earliest authentic account of any eruptive disease, subsequent to that which is mentioned in Exodus and commented on by Philo, is that given by Thucydides, lib. ii. c. 49. Here will be found as accurate an account of the leading symptoms of *variola* as could possibly be expected from any historian not medical.

In China the small-pox appears to have been known from time immemorial. Père du Halde informs us of the existence of a goddess in the Chinese mythology, under whose superintendence this disease is peculiarly placed: and further, their learned men believe that it has existed in China for 3000 years. In Hindostan also, if the Bramins are to be credited, the small-pox is of the remotest antiquity. According to Pliny and others, many eruptive diseases were to be traced to Egypt as their *fons et origo*.

Subsequent to the Christian era, so frequent were these epidemics, that mention is made of them in almost every reign, from that of Domitian downwards. In the year 170, a pestilential eruptive fever was witnessed by Galen, of which he says it exactly resembled the *λοιμός* at Athens as described by Thucydides. Eusebius, in his *Chronicon*, relates a distemper that raged through Ethiopia and the whole of Egypt, A.D. 256, and nine following years. Cf. Cyprian, *De Mortalitate, sive Luc Mortifera*, vide note, p. 156, fol., Oxon, in which there is a description of the disease, taken from Tertullian. In A.D. 263 a pestiferous and deadly disease broke out at Alexandria in Egypt (Euseb., *Ecclesiast. Hist.*, lib. vii. c. 22). He describes another, A.D. 311, strongly indicative of *variola*, lib. ix. c. 8. Ambrose (*In Luc.*, ix. c. 24) describes a pestilence that raged through

Europe, which attacked both man and beast. Pestilence, sometimes the result of scarcity, prevailed at Rome and in the East in the years 376, 410, 467, 484, 539, 544. The last in some respects resembled the plague at Athens, in other respects differing. In 558, the 33rd of the Emperor Justinian, this fatal pestilence again attacked Constantinople.

The historic sketch of pestilential eruptive fevers has brought us to that era to which the first appearance of small-pox has been usually assigned, namely, A.D. 568 or 569, during the siege of Mecca by the Abyssinian army under Abrahah the Viceroy. Accounts of pestilential fevers, still more strongly marked in their resemblance to small-pox, and in their essential difference from plague, occur so frequently in the ecclesiastical annals as to weary the reader. See Willan's *Dissertation on the Antiquity of Small-pox*.

BIBLIOTHECAR. CHETHAM.

(To be continued.)

THE RHINOCEROS.

(3rd S. ix. 139.)

The Rhinoceros referred to by H. E. as having been advertised in the *London Gazette* of October 12, 1684, as "the first brought into England," was probably the animal concerning which and the Lord Keeper Guildford, Roger North relates an anecdote, which it were doing injustice to him to repeat in language less racy than his own:—

"The beast in question occasioned," says Roger, "the most impudent buffoon lie to be raised upon him [the Lord Keeper], and with brazen affirmations of truth to it, dispersed from the court one morning, that ever came into fools-heads, and Satan himself would not have owned it for his legitimate issue. It fell out thus: A merchant of Sir Dudley North's acquaintance had brought over an enormous rhinoceros, to be sold to showmen for profit. It is a noble beast, wonderfully armed by nature for offence, but more for defence, being covered with impenetrable shields, which no weapon would make any impression upon, and a rarity so great, that few men in our country have in their whole lives opportunity to see so singular an animal. This merchant told Sir Dudley North, that if he, with a friend or two, had a mind to see it, they might take the opportunity at his house before it was sold. Hereupon, Sir Dudley North proposed to his brother, The Lord Keeper, to go with him upon this expedition; which he did, and came away exceedingly satisfied with the curiosity he had seen. But whether he was dogged to find out where he and his brother housed in the city, or flying fame carried an account of the voyage to court, I know not; but it is certain that the very next morning, a bruit went from thence all over the town, and (as factious reports use to run) in a very short time, viz., that his Lordship rode on the rhinoceros; than which a more infantine exploit could not have been fastened upon him. And most people were struck with amazement at it, and diverse run here and there to find out whether it was thus or no, and soon after dinner some Lords and others came to his Lordship to know the truth from himself;

for the tellers of the lie affirmed it positively, as of their own knowledge. That did not give his Lordship much disturbance, for he expected no better from his adversaries; but that his friends, intelligent persons who must know him to be far from guilty of any childish levity, should believe it, was what roiled him extremely, and much more when they had the face to come to him to know if it were true. I never saw him in such a rage, and to lay about him with affronts (which he keenly bestowed upon the minor courtiers that came on that errand) as then; for he sent them away with fleas in their ear. And he was seriously angry with his own brother, Sir Dudley North, because he did not contradict the lie in sudden and direct terms, but laughed, as taking the question put to him for a banter, till by iterations he was brought to it. For some Lords came, and because they seemed to attribute somewhat to the avowed positiveness of the reporters, he chose rather to send for his brother to attest, than to impose his bare denial. And so it passed, and the noble Earl [of Sunderland] with Jeffries and others of that crew, made merry, and never blushed at the lye of their own making, but valued themselves upon it as a very good jest."—*North's Lives*, 4to, edition 1744, pp. 280-1.

B. BLUNDELL, F.S.A.

"1684. 22nd October. I went with Sir William Godolphin to see the Rhinoceros, or Unicorn, being the first that I suppose was ever brought into England. He belonged to some East India Merchants, and was sold (as I remember) for above 2000*l*."—*Evelyn's Diary*.

EDW. MARSHALL.

THE FLYING HIGHWAYMAN.

(3rd S. ix. 81.)

I am sorry it is not in my power to help your correspondent, EIN FRAGER, in his inquiry after this redoubted individual; but the mention of him, coupled with what I happen to know was the state of the environs of London in the latter part of the eighteenth century with regard to highway robbers of this class, has called up in my mind a set of confirmatory reminiscences. My father used to relate an anecdote of his being stopped and attempted to be robbed by a highwayman in broad daylight in a carriage on Brixton Causeway. Blackheath, Bagshot Heath, Enfield Chase, Epping Forest, all the roads around the metropolis had stories of this kind attached to them. For my own part, I was eye-witness to a scene that made so indelible an impression upon me as not to have been effaced in a lapse of time that some of your readers may hesitate to give me credit for.

I was walking down Ludgate Hill on the right-hand side towards what was then Fleet Market, and had nearly reached the bottom of the hill, when my attention was called to an outbreak of shouting in the direction of Bridge Street, Blackfriars. I stopped to observe from what it was proceeding, when, to my astonishment, I saw on a sudden a stout, resolute-looking man well mounted hastily turning the corner of the street. The

whole of his aspect and bearing are at the moment of my writing this, distinctly in my mind's eye. He looked back for a moment with a countenance displaying a mixed expression of daring and alarm, as if undetermined which way he should go. Then as he passed within a few yards of me, striking his spurs hard into the flanks of his able, but distressed horse, and "giving him his head," galloped at full stretch up Ludgate Hill. It is hardly necessary to observe that this highway in those days was not so densely choked with vehicles as it has now habitually become; and, besides, it was in the afternoon, so that there was no obstruction to his furious career, and I had a full view of his doings, little thinking that he was riding for his life. The reason of all this was presently apparent. Not many yards behind him came a post-boy in hot pursuit, the traces of his horse, released from the wheels, and flapping at its panting sides, urged by the spur, and bathed in sweat. People stared and shouted, and a mob followed in the rear, crying out, "Stop thief!" after the fugitive, and that he had committed a highway robbery. But there was no street police; no one attempted to interfere, and I saw the chase continued up the hill towards the Old Bailey, at the corner of which street the parties disappeared.

Newspapers were not then so abundant as at present, and nothing of the kind came into my hand, so that I never learned the result, and rested satisfied with it as a wonder. But I could not help thinking, young as I was, that the robber was directing his course to the very place (Newgate Prison) where he deserved to be lodged, and hoping that he might be captured and safely deposited there.

A notice of this fact may have appeared in some of the existing journals, which might help towards ascertaining the date of so remarkable an event, and some of your readers may be able to produce it. For my own part, I am inclined to place it, for certain reasons, not later than the year 1784. I believe it, indeed, to have been earlier, for the date of the publication of Cowper's *John Gilpin*, to which, towards the close, this incident in some particulars bears a strong resemblance, is 1782. Southey indeed (as quoted in "N. & Q." 2nd S. viii. 110), assigns that composition to October, 1782; but this cannot be correct, because the date of the preface to Cowper's *Poems*, edited by John Newton, is Feb. 18, 1782.* That the story of John Gilpin, however it may have come under his notice as a whole, is of an earlier date, need not be doubted; but might not the

pursuit which I witnessed, or some one of that kind, have suggested to him this point that he turned "from grave to gay," and has worked with so much humour into his tale? I well remember the numerous advertisements of Henderson's public recitations of it, though I was too young to attend at any of them. The resemblance in this part of it to my story has often struck me, but I should never probably have put it in writing, or intruded it here, had not "The Flying Highwayman" of your correspondent encouraged me to produce it as an instance among others that might be found, that the race of men like Hawke was not extinct at a late period in the eighteenth century.

Such are the reasons for the relation of this narrative, which, whatever opinion may be held of the accuracy of it, is given without hesitation or uncertainty by one whose memory could refer as pointedly to earlier matters; from which it may be concluded that he is entitled to sign himself

A SENIOR.

Mr. Wheeler, in his recently published work called *Dictionary of the Noted Names of Fiction*, at p. 136 states the real name of this volatile hero to have been Wm. Harrow (not Hawke), which is confirmed in the account of him given in Knapp and Baldwin's *Newgate Calendar*, 1825, vol. ii. p. 337, to the following effect: Commencing his career as a poacher, he broke out from Hertford jail, in which he had been confined for threatening the life of a gamekeeper. A reward of 50*l.* for his apprehension made him desperate and drove him to the road, on which he earned his distinctive sobriquet. His course ended in a burglary on a farmer named Glasscock, whom he and three accomplices robbed of 300*l.* under pretence of seeking deserters. He fled to Gloucestershire, where he stayed two months, till in a scuffle a pistol in his pocket discharging, raised the suspicion of his being a knight of the pad.

The justice before whom he was taken dismissed the prisoner from want of evidence, and had hardly done so, ere he had a letter from Sir J. Fielding, notifying the presence of the notorious Harrow in the county. Pursuit was instituted, and the man wanted was captured near Wolverhampton. He was taken back to Gloucester and removed by writ of *habeas corpus* to Hertford, where, with Jones and Bosford, he was tried and executed on March 28, 1763, for the burglary. His victim, Glasscock, was particularly unlucky, as the next year he was obliged by a robber at noon-day to deliver up everything of value Harrow's gang had spared.

ARCHIMEDES.

[* "On the 14th of November, 1782, 'John Gilpin' made its appearance in the columns of the *Public Advertiser*."—*Memoir of Wm. Cowper*, by John Bruce, p. cvii.—ED.]

THE CROSS.

(3rd S. ix. 126.)

The supposed pre-Christian one was found on hieroglyphics in the temple of Serapis at Alexandria, at the period of the conversion of the Serapeum into a Christian church by Theodosius. The cross is found in the hand of Osiris, surmounted by a ring, frequently. When the Serapean worship fell, it was then remarked that the cross rose in its stead; being found on the old stones of other ancient edifices formerly existing there, and fabled to have been foretold by an oracle! It was the "Nile" key! The Latin cross is a complete error, and ought not to be adopted. The Greek one is the proper cross; the other an interpolation, and an abortion of later time probably. The Greek Church of course was the oldest foundation, and never bowed to the Latins or to the Pope. Yet we find the later cross, whose "correct proportions" were a double length of shaft to a single one of the transom across, on steps (*i. e.* Calvary), on gold coins of Constantine and Heraclius—although the Emperor holds the Greek cross in his right hand. But on moneys of Zeno (gold) appears the Greek stunted equiangular cross; also of Valentinian (gold), and of Phocas, Justinian, and Theophilus (brass). Consult Justus Lipsius *De Cruce*, Amst. 1670, and Bartholinus also. For the "nails," *F. Com. Curtius*, Antwerp, 1670, 12mo.

The votaries of Mithras were signed on the forehead with a cross; and the sun worshippers of Persia, whose *cultus* was Mithraic, adopted the rites of baptism, and had also an eucharist, of which Xerxes partook every day of the year regularly. What is singular is, that Christianity should have possibly adopted these rites—which originated with Mithraism, or Tsabaism, long before the Christian era, although they became more general at the epoch of the Antonines subsequently.

Yet, after all, John (Baptist) was perhaps no more than a travelling Brahman—a gymnosophist philosopher, or, what in India is denominated a *fakir*. Several of our doctrines smack strongly, however, of Buddhism; and Fôt, or Boudh, the deity of the Samanéans (or Celestials) adopted all the systems of self-denial, mortification, abandonment of parents, patient sufferance of injuries, rejection of riches, &c., inculcated in our Evangelium.

The mast of a ship, or sailing vessel, was a type of the cross; and St. Ambrose, Bishop of Milan, says: "*Arbor quædam in navi est crux in ecclesiâ*"—the cross jack-yard, or mainyard, forming a cross with the mast. He also says: "*Sicut autem ecclesia sine cruce stare non potest, ita et sine arbore navis infirma est*" (*De Cruce*, lib. i.).

The cross of the Old Testament, supposed by

Tertullian to be what is meant in Ezech. ix. 4, was the letter T (Greek number for 300)—probably the sign of generation, and hieroglyphic of production (Niebuhr's *Travels*)—and is found on coins of the Ptolemies, and on the breast of the god Serapis. Being a cross, this T, or *thau*, was the emblem of fertility, and the *Phallus* of the Greeks and Romans, and *Lingam* of India—the *Phallus* tree of which was the *Ficus banana*. Every one has heard of St. Anthony's *Tau*. BREVIS.

I am induced to mention something relative to the cross, which has struck me ever since I read it as remarkable; it is this:—

The term *fitchy* has been taken to be from the French *fiché*, and as thus indicating fixed: and this is further "said of crosses when the lower branch ends in a sharp point. And the reason of it Mackenzie supposes to be, that the primitive Christians were wont to carry crosses with them wheresoever they went; and when they stopt on their journey at any place, they fixed those portable crosses in the ground for devotion sake."

My attention was the more attracted to this, as the eagle in my family arms bears such a cross on its breast.

If the reason is as supposed, it is clearly interesting in other respects besides heraldic ones, and may commend much Christian thought.

EDWARD W. BARLOW, D.D.

LIVES OF DR. BEATTIE.

(3rd S. viii. 478.)

My best thanks are due to W. D. for his obliging and liberal offer. My opinion of Sir William Forbes's work is not high. I regard it as valuable for its material rather than for its execution. I heartily agree with W. D. in his estimate of Bower's *Life of Beattie*, as he will see by referring to "N. & Q.," 3rd S. i. 35. I also agree with him in thinking that there is ample room for another biography of *The Mindrel*. For ten years I have been amassing facts, with the object of doing what I could to remedy the deficiency. I have gone as far as I can without access to Dr. Beattie's papers, which are locked up under a somewhat unfortunate testamentary direction. I say *unfortunate*; for, though no one doubts the amiability of Sir William Forbes, and his strict integrity, yet I question how far his portrait of Beattie is a complete one. Indications are not wanting that his very amiability caused him to suppress letters that would have shown the poet to more advantage, in point of energy and versatility. Perhaps the reasons for suppression then were quite sufficient; but now, sixty years after Beattie's death, no over-fastidious regard for the feelings of his contemporaries need restrain us from the full knowledge of what Beattie really

was. Sure am I, his character would only appear to greater advantage. My researches as to the earlier portion of his life have been well rewarded. An intimate acquaintance with the localities of his birth, and early employment, has enabled me to rescue several interesting facts from oblivion. The courtesy of Dr. Laing, of the Signet Library, Edinburgh, has afforded me ready access to the printed literature of the period 1735—1804. My pleasure-rambles among bookstalls and shops, have furnished my shelves with a few rarities. I mention these things, not as undervaluing W. D.'s kind offer, but simply to show the range of my own inquiries. I shall be extremely obliged if W. D. will allow me a sight of his collections. Any fact, not already in my possession, I shall willingly and gratefully acknowledge. Anything by post, addressed "J. S. G., Dalkeith," will find me at once.

There have been *three* continuations published of *The Minstrel*. 1. In two books, by the Rev. Mr. Cameron of Kirknewton—the pupil and correspondent of Beattie. It was a posthumous publication, and appeared in 1813. It approaches, in spirit and plan, most nearly to the merit of the original poem. 2. In two books, by the Rev. N. Polwhele. This appeared in *The Poetical Register*, 1810–11. Though unequal, there are several passages of considerable beauty and vigour. 3. In one book, by J. H. Merivale. This was given as a specimen, and its success does not appear to have been such as to induce the author either to claim his work or to continue it. The first and the last of these continuations I have in my own collection. The second I have read, and made notes of. They share the usual fate of continuations. They only deepen our regret that the original "makkar" did not himself complete his own work.

J. S. G.
Dalkeith.

TANKARD INSCRIPTION (3rd S. ix. 80.)—The second line is evidently BRIX. (*Brivæ*, Brescia, in Italy) CON. (*conventus*) ECC. (*ecclesiastici*) CAN. (*cantharus*) INT. (*intimus*). The drinking cup or goblet of the *canobium*, or private common room, of the priests or monks of the convent, whose names and dignities are probably recorded in the first line.

BREVIS.

ANGLO-GERMAN THOMSONIANA (3rd S. ix. 177.)—The *Seasons* were translated into German by B. H. Brookes, and published at Hamburg by Christian Herold, 1745. The "Spring" readings of the text are the same as the second edition of 1731. As Thomson died in 1748, he must have often, like Byron in his *Don Juan*, altered his MS. The bathing scene is in this edition very diverse from the others I have perused: *e. g.* Musidora is accompanied by two other nymphs, Amoret and

Sacharissa—the whole affair is totally metamorphosed, there being three Naiads in the plot. And the description of the thunder storm is also in many aspects materially different from the Paris edition of 1785, 12mo, by Stoupe. BREVIS.

EPIGRAM ON GIBBON, THE HISTORIAN (3rd S. iii. 415, 546; ix. 84.)—Among the humorous pieces in the laughter-moving *Eccentricities for Edinburgh, &c.*, of George Colman the younger, is one entitled "The Luminous Historian, or, Learning and Love," giving a poetical version of a ludicrous love-passage in the life of the great historian. From this I excerpt the following stanzas, descriptive of his person, as a pendant to the epigram cited by Polwhele:—

"Like a carve'd Pumpkin was his classic jole;
Flesh had the Solo of his chin *encore'd*:
Puff'd were his cheeks,—his mouth a little hole,
Just in the centre of his visage bore'd;
His nose should to a Pug have been restore'd.
A Dame, whose blindness was a piteous case,
And whose soft hand his countenance explore'd,
No features in so fat a mass could trace,
But said it was a thing below the human face.

"His person look'd as funnily obese
As if a Pagod, growing large as Man,
Had, rashly, waddle'd off its chimney-piece,
To visit a Chinese upon a fan.
Such his exterior;—curious 'twas to scan!—
And, oft, he rapp'd his snuff box, cock'd his snout,
And, 'ere his polish'd periods he began,
Bent forwards, stretching his fore-finger out,
And talk'd in phrase as round as He was round about.

"Oh! kindly Peer! who band his likeness down,
Through Partiality's mistaken zeal,
Why did you tempt ingenious Mrs. Brown,
And make her for her pocket-scissars feel,
To cut his SHADE out, with her ruthless steel?
(His posthumous Memoirs were quite enough)
Why stick it up, on either long, long heel,
And in a Frontispiece the carcass stuff,
To look like an erect, black tadpole taking snuff?"

For illustrative and explanatory notes to the foregoing, I must refer the reader to the book itself. The peculiar spelling of the preterits and participles is in accordance with the theory of Colman, enunciated in the address to "Orthographers" prefixed to his *Poetical Vagaries, &c.*, second edition, 12mo, 1814. WILLIAM BATES.
Birmingham.

NEWLY DISCOVERED PORTRAIT OF SHAKESPEARE (3rd S. ix. 116.)—I had not seen the paragraph as to Dr. Clay's portrait of Shakspeare, until it was copied into "N. & Q." On the following day I met a gentleman at the dinner table of a friend, who volunteered the following particulars *apropos* of one of my own (which has been sent to the National Portrait Exhibition), and *not* in connection with Dr. Clay's, to which I had not then referred.

In 1848 he saw, at "Duthoit's, in Gracechurch Street," a very dirty portrait of Shakspeare with-

out a frame. He was particularly struck with the eyes, which were very wonderfully painted. The price asked was 3*l.* 10*s.*, and he offered 2*l.* 10*s.*, which was refused. He returned two or three days afterwards, determined to buy the picture; but found that it had just been sold to a Dr. Clay, who was still present. Dr. Clay expressed his intention of having a frame made for it, which was to cost him sixty guineas, and then to offer it to the Government for 1000*l.*

Now, are there *two* Drs. Clay — the fortunate owners of Shakspeare portraits — or does the paragraph refer to the same picture, of which I heard in so singular a way? If so, the statement as to its having been “just discovered,” its “frame of the period,” and its known history for the past century, require explanation. I believe that I referred, some few years since, in “N. & Q.,” to a portrait of Shakspeare (believed to be original) that was formerly, and may still be in the hands of Messrs. Saunders & Otley. I should be glad if this second mention of it should lead to some statement as to its history and present whereabouts.

S. T.

THERE IS NOTHING NEW (3rd S. ix. 33, 128.) — The fable that tells of a race of men whose feet were large enough to be used as parasols, after the fashion sketched in the *Fun Almanack* of 1866, is considerably older than the writings of Sir John Mandeville, Pliny the Elder, Ctesias, and Aristophanes, to all which authors the readers of “N. & Q.” have already been referred. The idea may be traced as far back as the end of the sixth century B.C., as may be seen from the following passages relating to the works of Scylax of Caryanda, who explored the Indus under the auspices of Darius Hystaspis. Philostratus (who was born about A.D. 182) writes as follows in his account of the interview between Apollonius of Tyana and the learned Iarchas: —

Σκιάποδας δ' ἀνθρώπους ἢ μακροκεφάλους ἢ ὑπόσα
Σκύλακος ξυγγραφὰ περὶ τούτων ἔδουσιν οὐτ' ἄλλοσέ
ποι βιοτεύειν τῆς γῆς οὕτε μὴν ἐν Ἰνδοῖς. — *Life of Apol-*
lonius, ii. 47.

Tzetzes also (who flourished at Constantinople about A.D. 1150) gives us similar evidence in the following lines: —

Καρνανδέως Σκύλακος ὑπάρχει τι βιβλίον
Περὶ τῶν Ἰνδικῶν γράφων ἀνθρώπους πεφυκέναι,
Οὕς περ φασὶ Σκιάποδας, καὶ γε τοὺς Ὀτολίκους*
Ὅν οἱ Σκιάποδες πλατεῖς ἔχουσιν ἄγαν πόδας,
Καιρὸν τῆς μεσημβρίας δὲ πρὸς γῆν καταπέσοντας,
Τοὺς πόδας ἀνατείναντες σκίαν αὐτοῖς ποιοῦσι.

Chiliades, vii. 144.

J. E. S.

St. John's Coll., Cambridge.

I have a very fine copy of the German edition of Johannes von Mondevilla, Ritter, by Otto von Demeringen, referred to by your correspondent

H. C., in “N. & Q.” (3rd S. ix. 128). It is profusely illustrated with curious coloured woodcuts (coloured at the time of publication). It has the figure of the monster with the huge foot held up. Amongst other remarkable representations it has one of the Cæsarean operation, under which the patient dies, as shown by the soul escaping from the mouth, and being seized on by a demon.

ARTHUR DALRYMPLE.

Norwich.

TRISSINO'S “SOFONISBA” (2nd S. xi. 49.) — The misplaced engraving probably belongs to the *Helena* of Euripides, as it is suitable to the situation, and the words are a translation of —

Ἐμὲ δὲ πατρίδος ἀπὸ κακότητος ἀραίαν
Ἐβαλλε θεὸς ἀπὸ τε πύλεος ἀπὸ τε σέθεν,
Ὅτι μέλαθρα, λέχεά τ' ἔλειπον οὐ λιποῦσα
Ἐπ' αἰσχροῖς γάμοις.

Helena, v. 693—6.

H. B. C.

U. U. Club.

A BISHOP AND PHYSICIAN WANTED (3rd S. ix. 78.) —

“Mr. Meyrick was a very remarkable person. He was a surgeon and apothecary, retired from business, and past eighty when I first knew him; yet he had all the hilarity of youth. He knew, at least he had seen, all the eminent literary characters of the time in which he lived, and was full of anecdote, more particularly in respect to their distresses. He frequently called in Akenside, whom he visited as a friend, and recommended as a physician. ‘We were not much like each other,’ said the old gentleman; ‘for he was stiff and set, and I all life and spirits. He often frowned upon me in a sick room. He could not bear to see any one smile in the presence of an invalid; and I think he lost a good deal of business by the solemn sententiousness of his air and manner. I wanted to cheer the patients up.’” — *Burke's Life of Akenside*, p. 29. Lond. 1832.

C. E.

LITERARY PSEUDONYMS (3rd S. viii. 498; ix. 37.) — An octavo volume was published at Leipzig in 1856, by Emil Weller, with the title of —

“*Index Pseudonymorum*. Wörterbuch der Pseudonymen oder Verzeichniss aller Autoren, die sich falscher Namen bedienen.”

Several supplements to the volume have since appeared, one of which relates to false firms, and another to fictitious places of printing.

Some information may be gleaned from it relating to English authors and their works.

J. MACRAY.

Taylor Library, Oxford.

SIR EDMONDBURY GODFREY AND PRIMROSE HILL (3rd S. viii. 434.) — According to this quotation by Mr. Paget in his *New Examen*, 1861, p. 361, the name, Green-Berry-Hill must have been attached to the locale in question *before* the committal of the crime: —

“He (Narcissus Luttrell, in his *Diary*, vol. i. p. 8), ponders gravely on the singular coincidence of the names of

Green, Berry, and Hill, the three unhappy men who were hanged for the murder of Sir Edmondbury Godfrey, with the old designation of Primrose Hill, where Godfrey's body was discovered, and which went formerly by the name of Greenberry Hill."

I have not a copy of the *Diary* by me to verify the truth of the reference. ARCHIMEDES.

HUMAN FOOT-PRINTS ON ROCKS, ETC. (3rd S. ix. 126, &c.)—"John Wesley's foot-marks" are still shown on his father's tombstone at Epworth, in the Isle of Axholme. They are sections of two ferruginous concretions in the slab. The local tradition respecting them is, that John Wesley caused them miraculously when on a certain occasion he stood there to preach, being refused the use of the pulpit. J. T. F.

The College, Hurstpierpoint.

AMERICANISMS (3rd S. ix. 118.)—If your learned correspondent HERMENTRUDE will accept the following "translations" of the words which puzzle her, from a former resident of the United States, they are quite at her service:—

Hoods.—From the Saxon *hod*, a covering for the head. Generally made from worsted network, and much worn by American ladies on their way to the theatre, evening parties, &c.

Tenement house.—Simply, a house divided into tenements. A house inhabited by several families.

Johnny cake.—Cake made of Indian meal: unleavened, and baked in the ashes.

Signalling a car.—Raising the hand, or otherwise seeking to attract the attention of the driver or conductor of one of the street railway cars: throughout the Union, all railway carriages are invariably spoken of as cars.

Indian puddings.—Puddings made from ground maize or Indian meal.

Rye mush.—A species of hasty-pudding, made from rye flour.

Runners.—The supports of a sleigh or sled.

D. M. STEVENS.

Guildford.

I can assist HERMENTRUDE to two of the meanings for which she inquires:—"To signal a car," is the Yankee for our "stopping" or "hailing" a vehicle in the streets. "Rye mush" is porridge made of rye. "Mush and molasses" form the diet upon which juvenile slaves are raised, as an American lady once told me. I believe that sledges go upon "runners," not wheels; and I presume that sledges were intended, in the quotation she gives.

R.

TREATMENT OF GREAT MEN WHEN UNDER EDUCATION AT THE UNIVERSITIES (3rd S. ix. 120.)—Being anxious to relieve our Universities respecting this matter—I doubt not that there may be sundry other instances before and afterwards—I

will just take Locke, Newton, and Pitt, with a glance at Elijah or Elias Fenton:—

Of *Locke* we read—as born in 1632, as educated at Westminster, and becoming a student at Christ Church, Oxford, after graduating in Arts, he took to Physic; but we do not find any ill-usage that I know of. When we read of removal "from his student's place at Christ Church," we find that it was "by the King's command."

Of *Newton*, "prince of philosophers," we are told—as born "on Christmas Day, 1642"; as having been at Grantham School, and afterwards to Trinity College, Cambridge; at twenty-two he became B.A. Returning "to the University in 1667, he was chosen Fellow of his College, and took his degree of Master of Arts,"—this was not very bad usage. "When the privileges of the University of Cambridge were attacked by James II., Mr. Newton was appointed to appear as one of her delegates in the High Commission Court: where he pleaded with so much strength, that the King thought proper to stop his proceedings." This looks as if he did not think himself very badly treated.

Of *Pitt* we read—born 1708, educated at Eton, and going to Trinity College, Oxford. In 1804, Lord Grenville published a small volume of letters written by Earl Chatham to his relative Thomas Pitt, the first Lord Camelford, when a student at the University; but, if there was ground of complaint, it would scarcely have been unnoticed till then.

As to *E. Fenton's* contempt—or being "of the kind of men who had contempt for University education"—this English poet, native of Staffordshire, and educated at Jesus College, Cambridge, was so "for the Church": but he appears to have refused the oaths to William and Mary. "He became acquainted," says another authority, "with most of the wits of the age; and assisted Pope in his translation of the *Odyssey*," &c. His Cambridge career may have been a time of discontent; but it may not have been altogether occasioned by University treatment. E. W. B.

B. J. T. asks for names of men who "had contempt for University education?" Sir William Hamilton (*Essays*, p. 528) says of Oxford:—

"In Oxford, not only is the nation defrauded of nearly all the benefits, for the sake of which this the most important of all national corporations was specially organised and exclusively privileged, but the moral and religious well-being of the people sustains an injury; for which the sorry instruction still attempted in the place affords but a slender compensation."

S. S.

OLD WIVES' SATURDAY (3rd S. ix. 98.)—From inquiries which I have made of the "oldest inhabitants," Old Wives' Saturday (which is the more general term than Old Folks' Day) is peculiar to Keswick, dating from time immemorial.

It is a sort of benefit-day for the public houses frequented by the country folks who bring their farm produce to market, each couple paying three shillings for their dinner, to which tea is supplemented gratis. Originally the same amount was charged for a person coming alone, but now "half shot" is taken at some of the hostelries.

Keswick.

WILLIAM GASPEY.

THE NUMBER 666 (3rd S. viii. 377, &c.)—The work of Dr. Francis Potter on the number will be found in the Museum Old Catalogue, 1012^c, and an epitome of its contents in Mr. Matthew Pool's *Annotations*, London, 1685. The reprint by Mr. Hatchard, &c. is not in stock. I need scarcely add that Dr. Potter failed to understand the riddle.

LE CHEVALIER AU CIN.

"ALBION'S ENGLAND" (3rd S. ix. 156.)—This book is not anonymous; the name of the author, Wm. Warner, is on the title-page, and at the end of the Dedication to Lord Hunsdon. I have a copy of the edition of 1602, which is not in black letter. It is stated in the title-page to be the first edition, in which is added ("in Prose") an Epitome of the Whole History of England. It was "sold by George Potter, at the sign of the Bible in Paules Churchyard." The book is of the smallest 4to size. The Poem is in thirteen books, containing seventy-nine chapters; and with the Epitome and "A Breviate of the true History of Æneas," makes up 398 pages, of which the verses occupy 328.

LYTTELTON.

[The first edition of Warner's *Albion's England* was published in 1586, 4to; again in 1589, 1592, 1596, 1597, and revised and newly enlarged in 1602. See Ritson's *Bibliog. Poetica*, p. 384, and Bohn's *Loundes*.—ED.]

COLLAR OF SS. (3rd S. ix. 23.)—I believe that sometimes an outsider may help in a controversy towards some simple solution of an obscure point. So I would ask, was not the collar of SS. merely a chain on which to hang the pendant decoration, and was not the chain one whose links, together, in some ways, looked like a series of the letter S, and was so designed?

Engraved portraits of Sir Thomas More are numerous; I have several, and in one of them, the oldest, his collar resembles nothing so much as a large-link chain, of that flat and convenient pattern now called a "curb" chain. Such is my own watch chain, and it shows plainly enough the two contrary curves of the letter S, in succession, one above the other.

J. F. S.

EARLY POETRY OF ALFRED TENNYSON (3rd S. ix. 111.)—Tennyson's exquisite poem of 110 lines, entitled "Stanzas," which begins with

"Oh! that 'twere possible,
After long grief and pain,
To find the arms of my true love
Round me once again!"

and in which are the lines—

"The delight of happy laughter.

The delight of low replies," &c.

appeared in *The Tribute*, edited by Lord Northampton, 1837. In the *London Literary Gem*, 1831, were some lines by Tennyson, called "No more" ("Oh, sad No more! Oh, sweet No more!"), a brief piece called "Anacreontics" ("With roses musky breathed"), and some blank verses, entitled "A Fragment" ("Where is the Giant of the Sun, which stood," &c.). A very interesting account of Tennyson's early poems, with extracts from them, and his prize poem, "Timbuctoo," will be found in the *Leisure Hour* for Feb. 1863, No. 582. The early work of which R. H. S. speaks, is mentioned in that article, and also in Mr. Walford's *Men of the Time*. CUTBERT BEDE.

THE PIFFERARI IN ROME (3rd S. vi. 491.)—Spohr, in his *Autobiography* (pp. 296-7, Longman), gives an interesting account of these men at Rome. He says:—

"This is the first music we heard in Rome (December 5th), and since then have heard it so frequently, that I have been enabled to write it down easily. During the time of Advent, when all public music is forbidden, the theatres closed, and a real, death-like stillness prevails, whole troops of virtuosi on the bagpipe come from the Neapolitan territory, who play first before the pictures of the Virgin and Saints, and then collect in the houses and in the streets a *viaticum* or travelling penny. They generally go in pairs, one playing the bagpipe, and the other the shepherd's pipe. The music of all, with a few unimportant deviations, is the same, and is said to have its origin in a very ancient sacred melody; but from the way in which these people now play it, it sounds profane enough. Heard at a certain distance, it nevertheless does not sound badly; the one who plays the bagpipe produces an effect somewhat as though three clarionets were blown, he of the shepherd's pipe a sound like that of a coarse powerful hautboy. The purity of the notes of the bagpipe and shepherd's pipe is very striking. Wherever one now goes, be the part of the city which it may, one hears the above music."

Spohr then gives the music—an allegretto of nineteen bars in six-eight time, and one sharp. Query the same as mentioned by DR. RIMBAULT.

BRIGHTLING.

NOTE FOR SPANISH SCHOLARS (3rd S. ix. 136.) Your correspondent H. W. T. accuses the late Mr. Ford of having made "a philological blunder" in his *Gatherings from Spain* (p. 184), by appearing not to have known the proper composition of the word "aguardiente," brandy, and to have implied in the passage referred to, that *aguardiente* is composed of *agua*, water, and *diente*, tooth.

It is really quite amusing to behold your correspondent correcting such a profound Spanish scholar as Mr. Ford evidently was. The fact is, that H. W. T. is the person who has made a blunder, and not Mr. Ford. How so? By supposing that because *tooth-water* immediately fol-

lows *aguardiente*, that therefore Mr. Ford was so ignorant as to imply that the Spanish word is composed of *agua* and *diente*. Mr. Ford clearly meant to tell his readers that in the *ventorillo* were sold "water, bad wine, and brandy—'aguardiente'; and also tooth-water." Hence, it is impossible that the word *tooth-water** should have been given as the derivation of *aguardiente*. It is also equally impossible that Mr. Ford should have made any such "philological blunder." I refer your correspondent to Mr. Ford's *Handbook for Spain* (part i. p. 25, ed. London, 1855),¹ where the learned author, speaking of Spanish inns, gives the exact derivation of *aguardiente*, viz., *agua*, water, and *ardiente*, burning. When the two words are united, the last *a*, belonging to *agua*, is omitted in Spanish, though it is preserved in the Italian form. J. DALTON.

Norwich.

OSIRIS: ISWARA (3rd S. viii. 189, 479; ix. 22.)

"There must have been a period when a Hindoo power had reigned in Egypt by right of conquest, and established therein the peculiar rites of their religion, with the elements of literature and social civilisation."—O'Brien's *Round Towers of Ireland*, second edition. p. 154.

Let me add to this quotation a query, for the relation of Egypt to Greece is as interesting as that of Egypt to India. Is not *νεφ-μα* the god *Nef? nef-ma*, the last syllable, being only the nominal suffix? A. B. C.

SLAD (3rd S. viii. 452; ix. 104.)—In Gower, a promontory of Glamorganshire, between Swansea and Llanelly, this syllable occurs as a termination to the names of places where there is a ravine leading down to the seashore; or what in the Isle of Wight would be called a "chine." The people of Gower speak English, not Welsh. L. B. C.

There is a small hamlet near Stroud, Gloucestershire, named The Slad. It is about two miles from that town, on the road through Birdlip to Cheltenham, and is principally included in the parish of Painswick, but the name also obtains to a portion of the adjoining parish of Stroud. J. B.

EIKON BASILIKE (3rd S. ix. 80.)—Joshua Watson writing to his friend, Dr. Wordsworth, on the publication of his work in reference to the authorship of *Eikon Basilike*, says:—

"Of the *Eikon* I hear much. It is in everybody's hands; and many, I think, are pleased and convinced. For though few seem satisfied with your theory of Clarendon's sulky silence, or Gauden's moral insanity, yet most are interested by the discussion, and acquiesce in your decision. The verdict on a balance of evidence must go in favour of Charles."

Archdeacon Churton, the biographer of Watson, observes:—

* *Agua-diente*.

"Mr. Hallam pronounced a contrary opinion somewhat peremptorily, and professed to think that Gauden's claim to the authorship could not reasonably be disputed. It is the fate of all controversies relating to the Stuart family, that they trench so much on party feeling that no impartial sentence can be expected. The present writer can see no ground for dissenting from the sentence of Bishop Pearson when the doubt was first started—'It is the king's own book, for none could pen it but himself.'"—*Life of Watson*, vol. i. 248.

May I ask what is the meaning of the Greek motto attached to the explanation of the emblem?

Τὸ Χί οὐδὲν ἐβίχασε τὴν πόλιν, οὐδὲ τὸ Κόδρα.*

E. H. A.

RANK AND FILE (3rd S. ix. 120.)—By "rank" is meant not dignity, but a line of men placed abreast. A company of infantry, when formed, is composed of a front and a rear rank, with the captain on one flank; the other officers, with the sergeants and lance-sergeant, forming a third or supernumerary rank in rear; all other non-commissioned officers being in the ranks with the privates. A "file" is the unit of the company, as a company is of the battalion, and consists of each pair of front and rear rank men taken together. "Rank and file" means the men composing the two front lines of the company, whether standing in *rank*, abreast, or in *file*, one behind the other. The terms are thus used in an old book of *Infantry Exercise* in my possession, published in 1689.

ENKAT.

The expression is explained as follows in James's *Military Dictionary*, edition, 1805:—

"By *file* is meant the line of soldiers standing one behind another, which makes the depth of the battalion; and is thus distinguished from the *rank*, which is a line of soldiers drawn up side by side, forming the length of the battalion. Men carrying the firelock, and standing in the ranks, are called rank and file. Thus corporals are included in the return which is made under *that head*."

W. W. T.

PARISH REGISTERS AND PROBATE COURTS (3rd S. ix. 154.)—I am glad to see this subject again introduced into the columns of "N. & Q." Half a century ago the access to Parish Registers was only too easy, as they could be examined almost free of charge; and it is to be feared that many of the parish clerks did not scruple to lend an odd volume or two to a churchwarden or a particular friend. At the present day in some parishes these same Registers are closed books to all except those who are able and willing to pay the custodian at the rate of perhaps one pound per hour for search, and two shillings and seven-pence for every ex-

[* The motto is quoted from the *Misopogon* of the Emperor Julian (*Opera*, vol. i. pp. 357, 360, ed. Spanheim, Leipzig, 1686). The literal translation, as given by Dr. Carden, is, "Christ has set in anything injured the state, nor has Constantine." Vide "N. & Q." 1st S. vi. 607.—ED.]

tract. In small country churches forty years of the Registers would easily be gone through in an hour, and for this, according to the Act of Parliament, one pound could be (and often is) charged. Some time ago the keeper of the Registers of a village church (the clerk), made a search for me extending over sixty years of baptisms, marriages, and burials, and charged the modest sum of two shillings and sixpence. A few months afterwards, being in that same village, I paid a visit to the church, and made a search myself, which exactly occupied me *ten minutes*, and I took no notes, yet this man demanded five shillings, because I had looked through ten years. I reminded him of his previous charge, and his reply was, "Ah, sir, at that time I had not seen the Act of Parliament, and only charged what I thought *fair*." Another clerk, who demanded the full parliamentary fee, I discovered positively could not read the older Registers.

Now for Probate Courts. In 1858 I wanted to consult some wills of the seventeenth century, which were deposited at Richmond, in Yorkshire. I was told that they were lying in heaps, covering the entire floors of one or two rooms, but that shortly they were to be removed to Doctors' Commons. In 1861 they were removed, and in 1862 I obtained permission from the late Sir Cresswell Cresswell for two days' reading of the old wills at Doctors' Commons. On going there I was at once told that the wills in question were just as they were at Richmond, and being unindexed they were not open to public inspection, but soon would be. From that time to this I have not been able (although I have made several inquiries) to learn anything further about them. So I suppose they are left to moulder away. I have no doubt but that many of your correspondents have had similar experience, and will agree with me that this subject wants ventilating.

H. FISHWICK.

ANONYMOUS BALLADS: "THE BABES IN THE WOOD" (3rd S. ix. 144.)—The place alluded to by Mr. Edward Jerminham, "who passed for a poet in the last century," is West Walton, near Wisbeach, at the western extremity of Norfolk. The church, with its thatched roof, stands on a rising ground above the river Nen, or Nene, otherwise called the Wisbeach river. The wood, supposed to have been the scene of the very tragical event recorded in the ballad, is near Walton, in Norfolk. Mr. E. Jerminham mentions his having often "left the beaten road to greet the poet's shade;" but he resided a long way from Walton, and is not remembered to have often wandered so far west in the county.

F. C. II.

SISYMBRIUM IRIS, LONDON ROCKET (3rd S. ix. 60.)—Alexander Irvine, in his very useful book, entitled *The Illustrated Handbook of the British Plants*, asks the same query as your correspondent.

I have searched a great many botanical books, but have found no mention made as to where this plant grows in London, except that it is occasionally found on rubbish heaps. In Withering's *Botany* (seventh edition, published 1837), the following statement is given:—

"(London Rocket, E.)—Broad-leaved cress. Old walls, and amongst rubbish; on London Bridge, and the walls near it."

THOMAS T. DYER.

THE JANIZARIES (3rd S. viii. 387, 463.)—MR. G. W. M. REYNOLDS derives the name from *Yeni-Tcheri* ("new troops"), and he may be correct in the derivation. But a similar appellation of Eastern and more ancient origin is met with in the form of *jān*, life, and *nisār*, sacrificing; hence *Jān-nisāri*, one devoted. *Jān-nisār*, *jān-bāz*, *jān-bākhta*, and *jān-fishān*, are almost synonymous, and are applied to intrepid conduct in the battle-field. As denoting readiness to sacrifice life for another, these terms are used in the East in every-day parlance, and are, as a matter of course, especial favourites with a boastful and swaggering soldiery.

G. W.

METRICAL SERMON (3rd S. vii. 308.)—I am able to inform you that it is quite true that John Bromley preached a sermon once in poetry. It was composed by his father-in-law, W. G. Thompson; and delivered by Mr. Bromley, at Bromley Chapel, as stated by your correspondent.

The text was taken from Rev. xxi. 5, and was rendered thus:—

"Behold, and see exposed to view,
How Sovereign Grace makes all things new."

I can only add, that I have the original in my possession.

A. K.

SUBLIME (3rd S. ii. 380, 477.)—Adopting the modesty with which the derivation of this word has hitherto been handled in "N. & Q.," occupying as it does only twenty-seven lines, whilst in *Parriana* (vol. ii. pp. 475–543) sixty-eight pages are devoted to it, I shall nevertheless propose a new etymon, which I cannot find elsewhere suggested; associating it, as well nominally as really, with the infinite.

Sublimis, from *sub* under, and *limes* a boundary, i. e. under the horizon, by which the sight is limited; *sublimiter*, aloft:—

"The word *sublimus*, or *sublimis*, in the most ancient writers appears to denote generally 'what is elevated,' whether by erect posture, or by lofty position, or by suspension in the air, or by *soaring aloft into the air*, or by rising just above the ground."—Barker, *Parriana*, p. 540.

" who but rather turns
To Heaven's broad fire his unconstrained view,
Than to the glimmering of a waxen flame?
Who that from Alpine heights his labouring eye
Shoots round the wide horizon, to survey
Nilus or Ganges rolling his bright wave

Through mountains, plains, through empires black
with shade,
And continents of sand; will turn his gaze
To mark the windings of a scanty rill
That murmurs at his feet? The high-born soul
Disdains to rest her heaven-aspiring wing
Beneath its native quarry. Tir'd of earth
And this diurnal scene, she springs aloft
Through fields of air; pursues the flying storm;
Rides on the vollied lightning through the heavens;
Or, yoked with whirlwinds and the northern blast,
Sweeps the long tract of day. Then high she soars
The blue profound," &c.—*Akenside*.

BIBLIOTHECAR. CHETHAM.

MEDIEVAL LATIN POETS (3rd S. ix. 180.)—The most convenient and comprehensive repertorium of the medieval Latin poets seems to be the volume of which I am about to give a description and characterisation. It is entitled—

"POLYCARPI LEYSERI poes. prof. ord. in Acad. Helmstadiensis historia poetarum et poematum medii aevi decem, post annum a nato Christo cccc, seculorum | centum et amplius codicum mstorum ope carmina varia elegantia, ingeniosa, cyriosa evulgantur, emendantur, recensentur. HALAE MAGDEB. 1721." 8^o Titula et praefatio, pp 16 + Historia, pp. 1—2132 + Indices, etc. pp. 16.

"Scarce, and at a good price.—The Latin poems of the middle ages, printed here for the first time, and the critical apparatus to many others printed before, give a peculiar value to this book." F. A. EBERT.

According to the Abbé Labouderie there were four writers of the *same family* who bore the same baptismal name. The author in question is Polycarp Leyser IV. nat. 1690; ob. 1728. He thus announces his plan: "Poetas ordine chronologico locavi, initium faciens a seculo V et sequentia ad decimum quintum usque complexus." The number of the poets recorded exceeds six hundred. He gives numerous extracts, of which he thus remarks: "Specimina elegantiae adduxi aliqua ex editis scriptis. *Inedita* tota, nisi prolixiora, evulgavi." He is also very attentive to the quotation of authorities; and, in addition to the early continental historians of literature, gives frequent references to Leland, Bale, Pits, Wharton, Bernard, Smith, etc.

The copy of the work in my possession was once the property of Mr. Heber, and contains this note: "12 St. &c. Haak's S. Leyd. 1827. Dec."

There is also a copy in the British Museum. I am enabled to ascertain this fact, *while seated at my own fire-side*, by the octavo catalogue of the library of that establishment, published in 1813-19. Messieurs Ellis and Baber, its learned compilers, did not halt at AZZURINUS—but honestly and earnestly pursued their labors, with the smallest amount of manual assistance conceivable, and to the infinite benefit of literature, till they reached in triumph ZYTHOPÆUS.

Barnes, S.W.

BOLTON CORNEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

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TESTIMONIAL TO THE MASTER OF THE ROLLS.—At the Meeting held on Saturday last, under the Presidency of the Marquess Camden, it was eventually resolved to place a marble bust of Lord Romilly, in the new room for literary searchers at the Public Record Office, in acknowledgment of the eminent services which he has rendered to historical literature. A Committee, consisting of the Dean of St. Paul's, Mr. Hepworth Dixon, Mr. Froude, Mr. Grote, and several other men of letters, was formed for the purpose of carrying out this object by means of a Subscription (to be limited to One Guinea), and Mr. Hugh C. Penfold, Library Chambers, Middle Temple, kindly undertook to act as Treasurer. The claims of Lord Romilly to this Memorial of his Services must be too well known to our readers to require from us one word in support of them.

NATIONAL PORTRAIT EXHIBITION.—From the following general report, our readers will be able to form some idea of what this Exhibition is likely to be:—

Already portraits have been received representing several of the Plantagenets and the personages distinguished in their reigns. Of Henry VIII. there are 16 portraits, with portraits of each of his six wives, and the most important personages in his reign. Of his son, Edward VI., there are 11 portraits, with portrait also of the Seymour, Northumberland, and other great families.

Of Queen Mary there are 10 portraits, and of her sister Elizabeth 27; Mary Queen of Scots, 16; Lady Jane Grey, Darnley, Rizzio, Raleigh, and the great military chiefs and statesmen of the reign, also Shakespeare, Ben Jonson, and Spenser.

James I. and his Queen are well represented; Lady Arabella Stuart, the favourite Buckingham, with the distinguished churchmen, jurists, and statesmen of the time.

Charles I., by the hand of his great painter Vandyck, will live again in the exhibition, with his Queen and family, his Court, and the heroes of the Civil War. His reign is represented by no less than 240 portraits.

In the Commonwealth, Cromwell and his family will be conspicuous with the Generals who led the Parliamentary troops and the chiefs of the Long Parliament.

Charles II., his courtiers and courtesans, no less than those who have earned a better distinction, will be represented by altogether 190 portraits, and the exhibition, extending down to 1688, will include James II., his wife, the Duke of Monmouth, the seven bishops, Jeffries, Bunyan, and many others.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

THE SUFFOLK TRAVELLER. By John Kirby. 8vo. 1764.
THE HISTORY OF BARKING, IN ESSEX.

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THAT VOLUME OF NEWMAN'S PAROCHIAL SERMONS that treats of "Saints' Days."—Also, the last Volume (the VIIIth?), published before his accession from the Anglican Church.

ON CONFIDENCE IN GOD. From the French of Bishop Langnet. Published some time in the eighteenth century.

Wanted by J. W. Bone, 41, Bedford Square.

BIBLIA HEBRAICA SINI PUNCTIS. Edit. Forster. 4to. Oxon. 1750.

Wanted by Mr. E. Johnson, 30, Trinity Street, Cambridge.

Notices to Correspondents.

A. BUTTERY will find, from Halliwell's Glossary, that a *Mazer* is a *Bowl*, and a *Furnace* a *Bowler*.

Q. will find, in Milton's *Lydeas*, the words he quotes—

"The last infirmity of noble minds."

GEORGE LLOYD. The motto *Crom a boo* (*Crom for ever*) was the ancient war-cry of the clan of Fitzgeralds, the Irish *A boo*, or *Abu*, meaning in English "for ever."

W. P. P. For the etymology of the word *Kexes*, consult Richardson's Dictionary, art. *Kex*, and Johnson's Dictionary, arts. *Keckey* and *Kex*.—For the lines on the Eucharistic Bread, attributed to Queen Elizabeth, see "N. & Q.," 2nd S. v. 438.

E. The epitaph is by Coleridge: see *Arundines Cami*, 1860, p. 294, and "N. & Q.," 1st S. xi. 190, 252.

H. FIERWICK. Remarks relating to the State of the Church of the First Centuries, is by Abraham Seller, in reply to John Howe, the Non-conformist.

E. N. H. A list of the works of that voluminous miscellaneous writer, Alexander Ross, will be found in Watt's *Bibliotheca Britannica*.

ERRATA.—3rd S. ix. p. 12, col. ii. line 14 from bottom, for "was" read "vero"; p. 138, col. i. line 23, for "boni omni ergo" read "boni omni ergo."

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LONDON, SATURDAY, MARCH 17, 1866.

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Notes.

SIR THOMAS POPE, THE FOUNDER OF TRINITY COLLEGE, OXFORD.

Sir Thomas Pope is one of our old English worthies in whom I take a special interest. He was for many years an inhabitant, and a large benefactor, of the parish of Clerkenwell; and, as such, he ought to have occupied a prominent place in the recent *History of Clerkenwell*, by Messrs. Pinks & Wood. But all that I can find about him in that bulky and ill-digested volume, is a passing notice, full of omissions, and totally unworthy of his singular merits. Passing over, for the present, the omissions, I shall merely point out what I conceive to be an error in one of the statements brought forward in the volume just mentioned.

Sir Thomas Pope is twice noticed; once in the body of the book (p. 32), where it is stated that the nunnery of Clerkenwell was granted to Sir Thomas Pope and Elizabeth his wife, by Philip and Mary; and again in the Appendix, when we have the notice of the funeral of Sir Thomas, extracted from Machyn's *Diary*, printed by the Camden Society, and part of the editor's note, but without acknowledgment.

That part of the note to which I take exception is as follows:—

"Sir Thomas Pope founded Trinity College, Oxford, in 1554. The original place of his interment is a matter

of question. In his will he directed his executors to bury him in the church of that parish in which he should chance to die. This would be Clerkenwell."

Now I do not think it "a matter of question" as to the place of Sir Thomas Pope's interment. Machyn's statement, "The vi dayes of Feybruary, went to the chyrche to be bered at Clerkenwell Ser Thomas Pope, Knyght," has led to some confusion on the subject, but the facts, I think, are sufficiently clear from the will of Sir Thomas. The knight made his last will Feb. 6, 1556, and added a codicil Dec. 12, 1558. In this instrument he desires his body to be buried in the church of St. Stephen's, Wallbrook, London, in the tomb, or vault, in which his first wife, Dame Margaret, and his daughter, were interred. His funeral to be without pomp, "or herse of wax," and only two tapers of virgin wax with branches, to burn on his hearse, *in the church of the parish in which he shall happen to die*, for the space of one week. Machyn's loose statement evidently misled Strype, and made him say, "Sir Thomas Pope, a great man with the former queen [Mary], was buried with much magnificence in Clerkenwell." (*Annals*, 1725, p. 32.) The real fact is, that his body lay in state only at the latter place. It was carried to the church of Clerkenwell, where it was placed under a hearse, or shrine, illuminated with wax tapers, for the space of one week. On the 7th of February, began his funeral procession to the church of St. Stephen's, Wallbrook—to which he was conveyed with a standard, a coat, a pennon or banner of arms, a target, helmet, sword, and four dozen of arms, with twelve for the branches of wax tapers, and six for the body or shrine. He was attended by two heralds-at-arms, Clarenceux and York. The first bore the coat, and the latter the helmet and crest. Twenty poor men and twenty poor women carried torches. The men were clothed in mantle frieze gowns, and the women in rails [white veils], which he gave them. Sir Richard Southwell, and Sir Thomas Stradling, Knights, and divers gentlemen and others, all in black, were mourners, to the number of sixty or more. All his house at Clerkenwell, and the church, were hung with black, with escutcheons of his arms. After the heralds had offered the sword, target, coat, and helmet at the high altar, and the other ceremonies were performed, the company returned back to his house to a banquet, where they were refreshed with spiced bread and wine. The next day followed his morrow mass in the said church; at which were three songs, two being prick'd songs, and the third the mass of requiem, all sung by the clerks of Lon. He was then buried; after which they went to his house to dinner, "being," as Machyn says "a very great dinner, and plenty of a." Then followed a great dole of alms among the poor.

Stowe tells us that Sir Thomas Pope was interred in the north aisle of the choir of Wallbrook church, where was a vault in which before had been buried his wife Margaret, his daughter Alice, and Anne Pope, his sister-in-law. He also gives the following inscription, which existed in the old church, probably placed there upon the decease of Dame Margaret, and before the death of Sir Thomas:—

"Hic jacet Thomas Pope primus Thesaurarius Augmentationum, et Domina Margareta uxor ejus, quæ quidam Margareta obiit 16 Jan. 1538."

Eight years after the interment of Sir Thomas Pope, his body, and that of his wife, were removed from Wallbrook to the chapel of Trinity College, Oxford, where they were again interred on the north side of the altar, under a stately tomb of Gothic workmanship, on which are the recumbent figures of the knight in complete armour, and of his third wife Elizabeth, the size of life, in alabaster.

From the will of Sir Thomas Pope, we learn that he bequeathed 20s. to a "discreet preacher" for two funeral sermons; one to be preached in the church of the parish in which he might die, and the other in the church of St. Stephen's, Wallbrook, at the time of his interment. He also bequeaths 10s. to the vicar of Clerkenwell; and 20s. for opening the vault in Wallbrook church for his sepulture.

During the time of founding his college, he chiefly resided at Clerkenwell, "within the dissolved priory of Black Nuns"; to the repair of the conventual church of which, being left standing at the dissolution, he bequeathed 40l. Many of his letters, preserved in Trinity College, are dated from Clerkenwell.

Most of these particulars are derived from T. Warton's *Life of Sir Thomas Pope*, the second edition, corrected and enlarged, (an interleaved copy of which, with copious MS. notes by the editor, was presented to me by my late friend Dr. Bliss)—a volume which might have been consulted with advantage by the historians of Clerkenwell. EDWARD F. RIMBAULT.

LUCIAN.

I have been looking into the *Saturnalia* of this author in a very old French translation—that of Baudoin—and am struck with the abundance of matter Lucian supplies for the illustration, more or less exact, of Holy Writ—sometimes by force of contrast as well as of resemblance. What Raphaelius did by Xenophon and Herodotus, any learned man of leisure might do, with more advantage, from Lucian, to throw light upon the writings of the New Testament, by suitable extracts—the task rendered all the more attractive,

and the fruits more certain, from remembering the period when our author lived, and the curious harmony between himself and the sacred writers, arising from the circumstance that he too, though an Asiatic by birth, was writing in the Greek tongue.

For instance, in the laws of the saturnalia we learn that inferior wines were put upon the table for inferior guests, while a better sort was served to the more dignified, which illustrates, in one point at least, John ii. 10: "Every man at the beginning, doth set forth good wine; and when men have well drunk, then that which is worse." Lucian's discontented suitor to Saturn begs that—

"At the banquet no regard be had to dignity, or birth, or riches, but that all drink the same wine; and that under no pretext of weak stomach or head, the host drink a finer wine than his humble guests."

In the next dialogue to the same effect:—

"That the servitors pour out promptly to our demand as to their master's, a large cup full of the same wine, that all may drink alike. For where is there any written law prescribing strong wine for one, while the stomach of another is nauseated with unseasoned stuff?"

So much for that matter. In these same *Saturnalia* is an indirect illustration of Luke xvii. 7, 8:

"Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?"

"And will not rather say unto him, Make ready where-with I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?"

The ancient leveller found this service of the attendant on his master a grievance: *e.g.*,

"It seems to me altogether unreasonable that this person should stuff himself with food, while his servant should have to stand bolt upright behind his couch waiting till his master is so gorged that he can eat no longer."

O. T. D.

THE MITRE TAVERN AND DR. JOHNSON.

Every reader of Boswell's *Life of Dr. Johnson* will hear, with deep regret, that the Mitre Tavern, in Fleet Street, the scene of so many of those meetings between Dr. Johnson and his biographer, to which we owe one of the best books in the world, is now in course of demolition. It was shut up a few days since, and will shortly—perhaps even before these lines are in type—be razed to the ground. I fear that no engraving or photograph of the house is to be had, but I believe that Mr. A. F. Sprague, the eminent draughtsman, has made a drawing of it, which perhaps he will allow to be engraved.

One by one the houses rendered interesting from their connection with Dr. Johnson and his circle, are disappearing. Only last December I had to record in these columns the destruction of the Thrale house at Brighton; and but a

few years since the still more interesting house at Streatham was pulled down. It would perhaps be worth while making a list in the columns of "N. & Q." of the few houses remaining in London and elsewhere, formerly inhabited or visited by Johnson. I know of only two remaining residences—the house in Gough Square, and the house in Johnson's Court, now forming part of Anderton's hotel. Sir Joshua Reynolds's house is still standing in Leicester Square, and the house of the Burneys in St. Martin's Street. Garrick's house also remains in the Adelphi, and Beauclerc's on the same terrace. At these houses Johnson was, of course, a frequent visitor. The house of Honest Tom Davies the bookseller, in Russell Street, Covent Garden, where Johnson and Boswell had their first memorable meeting, is happily still in existence. Well might Boswell say, "I never pass by it without feeling reverence and regret." The fine old house in front of Myddleton Hall, Islington, was, I have been told, the residence of Dr. Strahan and of his father, the printer, and as such was often visited by Johnson. The Essex Head, in Essex Street, Strand, still remains, but little altered since Johnson attended his last club there. Am I right in concluding that a stately old house, near Barclay and Perkins's brewery, in Park Street—once called Deadman's Place—Southwark, was the Thrale house there? If so, we have another resort of the great Doctor's left, though in a sad state of degradation and decay.

Perhaps some of your correspondents can add to this list, and also furnish some notices of the Mitre Tavern of a more extended character than these brief and hasty lines of farewell and regret.

E. J. S.

ETYMOLOGY OF "ROTTEN ROW."

The origin of the above term has been already extensively discussed in the columns of "N. & Q." (1st S. i. 441; ii. 235; v. 40, 160; 2nd S. iv. 358), but amid all the different suggestions there made no satisfactory conclusion appears to have been established. I have recently been induced to investigate the subject with considerable care—much more so perhaps than it is really worth—and I now accordingly venture to record here the results of my labours. Like the honest countryman in the song, I have indeed been obliged to "end where I began," and after adopting successively a multitude of learned explanations, been forced at last to recur to the old and popular interpretation which I had at first superciliously rejected. That is to say, the only satisfactory explanation which I believe can be given of the term "Rotten Row" or "Ratton Row," as regards the well-known streets of that name in Glasgow, Dunfermline, and probably elsewhere in Scotland,

is that it signifies simply the "Rat Row" or "Street of Rats." How it came to get this appellation I cannot pretend to state with any degree of assurance, but I think that very possibly the name had its origin either in the love of alliteration or in some fancied resemblance of the street or row of buildings to the march of rats. However this may be, it is at least clear that as far back as the middle of the fifteenth century this nomenclature of a street in Glasgow was so derived, as we find it termed "Vicus Rattunum," or "the Street of Rats," in a charter of that period granted by the Archbishop of Glasgow. "Rotton" or "Ratton," from the French *raton*, it may be superfluous to mention, is the Scottish vernacular designation for a rat. An additional combination of this view of the matter is furnished by the circumstance, that in the *Liber Custumarum* of the Guildhall of London, compiled in the early part of the fourteenth century, and edited a few years ago by Mr. H. T. Riley, a certain *venella*, or narrow street or lane (*Scoticè vennel*), in the parish of St. Michael, Queenhithe, is mentioned as bearing the name of "Ratoneslane" or Rat Lane. From this fact it would seem that in England as well as in Scotland there were streets which, from some cause unexplained, received this appellation at an early period.

In some instances, I do not deny that the term may have arisen from the decay or *rotteness* of the buildings of which the street was composed. Thus, in Stow's *Survey of London* (Strype's edition, 1720, vol. ii. p. 50), we are informed that a portion of Old Street, near its junction with Goswell Street, received anciently the name of "Rotten Row" from the decayed state of the houses, an epithet which was afterwards changed into "Russel's Row." But in general I think that the etymology of all these streets must be "rats" or "Rotton's Row." One special objection may, I think, be fairly made to the derivation from the "rotten" state of the houses. Is it likely that this cause alone would occasion a change in the nomenclature of a street, or that the previous designation which it must have borne would have been entirely lost?

With regard to the far-famed "Rotten Row" in Hyde Park, I think its origin can be traced to nothing more recondite than the "rotten" or loose state of the mixture of sand and gravel of which the road is composed. The term does not appear in any ancient description of the locality, as far as I can learn, and would seem to be wholly of recent introduction.

The other explanations of the term which have been already propounded in "N. & Q." are, that it is derived from "Ratumena Porta," the name of a gate in ancient Rome, so called from an unfortunate charioteer named Ratumena, who there met his death. From "rota," a wheel or chariot;

also, in mediæval Latin, a road. From the woollen stuff called "rateen." From the Old Teutonic word "rot," signifying a file of soldiers. From "Route du Roi" or the "King's Road," the queen's carriage being alleged to have an exclusive privilege here.

In addition to the above, I educed the following etymologies after the most minute and laborious investigation of all the lexicons and other authorities which could be supposed to throw any light on the subject. I think it will be admitted that each of them presents a specious hypothesis on the matter at issue. That "Rotten Row" is a corruption of "Rother Row," the Ox Row, Oxgate, or Cowgate. *Hrither* or *Hrother* in Anglo-Saxon, and *reder* or *rither* in Old Friesic, signifies an ox or cow. The word occurs in Shakespeare and other old English writers, and in Stratford-on-Avon there is to this day a street called "Rother Street." That it signifies the paved street in contradistinction to other roads and streets, which, it is needless to remark, were in ancient times generally of the most miry and rutted description. The authority for this etymology is the Icelandic or Old Norse adjective *ruddr*, meaning *smoothed* or *paved*. *Ruddr vegr* denotes a paved road or street, and the noun *rudningr* signifies a paving or smoothing. There is also the verb *rydia*, one of the meanings of which is to pave, and its past participle *ruðt* may also, I believe, have the form *rudinn* or *rudin*. That it is derived from the Anglo-Saxon *rot* or *rott*, which signifies *splendid* or *cheerful*; and thus the true meaning of Rotten Row may be the *grand* or *fine* street. In the *Saxon Chronicle*, as quoted by Mr. Bosworth in his Dictionary, we find the following expression: "Maeste dael and theot rotteste ealle thaere burh—the greatest part, and the most splendid of all the city."

The objection to all these derivations, both as laid down in "N. & Q." and by myself, is that they are almost all destitute of any substruction of historical evidence, and are all purely speculative or fanciful. No collateral or contemporaneous historical evidence can, so far as I am aware, be produced in favour of any of them. The popular etymology, on the other hand, though it may be repulsive and unrefined, carries with it a degree of weight from positive and ascertained fact, which, in my opinion, approximates to demonstration.

In a very curious and interesting little work published lately by Dr. E. Henderson, and entitled *Extracts from the Kirk Session Records of Dunfermline from 1640 to 1689*, there occurs (p. 20) in a note by the ingenious editor, the following statement regarding the term under discussion as applied to localities in Dunfermline:—

"The *Muygate*, *Colyeraw*, *Rottenraw*, and *Nethertown* are all mentioned in the oldest Town Council Record of

Dunfermline as early as 1487-1497. The *Rottenrow* (now Queen Ann Street) was anciently written 'Rattinraw,' that is, a row of houses composed of *rattins* or *undressed timber*. In connection with this almost obsolete word *rattin* we may mention, that when the *auld kirk* was in use as a place of worship (previous to 1821) there was an awning or laft across the body of the kirk, a little above the highest gallery, having been erected to *keep down the sound, and prevent echoes*, thus acting as an immense sounding-board. It had the name of the *Rotten-laft*. It was *not* rotten; every bit of it was quite fresh when it was taken down in 1821. It was, however, composed entirely of *rattins*; that is, of deals or slabs of *undressed timber*, and *rattin* being a word in common use when it was put up, it, as a matter of course, got the name of the *Rattin-laft*; and this name coming down through several generations, and the word becoming obsolete, it at last got twisted into the name of the *Rotten-laft* instead of the original *Rattin-laft*; just in the same way was the original *Rattin-raw* twisted into *Rotten-raw*. We may further note that an old quay at Ayr is composed of undressed timber, and in consequence of this it is called the *Rattin-quay*."

Now all this looks very probable and specious, so much so that I was disposed at first to acquiesce unhesitatingly in the explanation there given. On consulting, however, Dr. Jamieson and other authorities, I was unable to find any evidence of the word *rattin* having ever been used to designate "undressed timber." Further and more extensive researches were equally unsuccessful, and I was at last forced to the conclusion that Dr. Henderson must have been misled by some mistaken interpretation or unreliable authority. As far as I have been able to ascertain, there is not in the whole compass of the various languages, ancient and modern, which enter into the composition of the English tongue—to speak more particularly, in any of the Teutonic, Scandinavian, or Celtic languages; in French, or in classic or mediæval Latin—a single word even remotely resembling "rattin," which denotes "undressed timber." True, we have in modern English the word "rattan," signifying a cane, but never in any case timber, either dressed or undressed. It is, moreover, a term of Eastern origin, and, as I should imagine, of comparatively recent introduction. I am afraid, therefore, that Dr. Henderson's explanation, however seemingly satisfactory at first sight, is wholly untenable, and that the insufficiency of his foundation must cause the "rotten" superstructure raised on it to topple over like a house of cards. One is here involuntarily reminded of the Hindoo cosmology which represents the world as supported on the back of an elephant, who again rests on that of a tortoise, but fails signally in informing us how the latter animal is in his turn upheld. To clench my argument on this question, it seems to me almost impossible to conceive how the learned and industrious Dr. Jamieson, who has collected in his invaluable dictionary almost every Scottish expression known, could have omitted such a term as

"rattin" had it possessed such a meaning as that ascribed to it by Dr. Henderson.

With regard to the "Rattin-laft" and the "Rattin-quay" mentioned in the extract from Dr. Henderson's work, I think it not impossible that the former may be a corruption for "rood-loft;" but as respects "Rattin-quay" my present knowledge does not warrant me in venturing to offer any hypothesis in explanation.

I should be glad to receive any further information on the above subject from the readers of "N. & Q." and more especially as to any places throughout England which can lay claim to a "Rotten Row."

D. B.

Maida Vale, London.

PORTRAITS OF EMPSON AND DUDLEY. — Allow me, through the medium of your pages, to call the attention of the Committee of the National Portrait Exhibition to the full-length panel portrait of Henry VII. and his favourites Empson and Dudley, in the collection of the Duke of Rutland at Belvoir Castle. The picture has been engraved for Dibdin's *Northern Tour*, vol. i. p. 67.

J. J. M.

CATTLE PLAGUE. — At this moment it may be interesting to note the following, taken from the Memoirs of Turgot prefixed to his *Works*, vol. i. p. 327. It shows how exactly in France, in 1775, the ablest administrators were brought to the same conclusion as we have at this day.

It is stated that the disease was found incurable; that though a few animals might have been cured, the danger of infection was thought to preponderate so much, that Turgot and his colleagues determined to kill every diseased beast, and to isolate and separate from them every healthy one; and that, at length, *these measures succeeded*.

It is also stated that the proprietors of animals killed under the law, were paid one-third of their value when well (no doubt, by the State): showing less liberality than ours, who have awarded one-half. Also, these orders were executed by military force; corresponding to our new police.

LYTTELTON.

Hagley, Stourbridge.

SABLE. — May be remarked as black, and as exhibited by both horizontal and perpendicular lines, crossing each other.

We find that it has been interpreted as portraying "constancy, learning, and grief." And the ancient heraldic components have been put as, Or honour; arg. fame; gul. respect; az. application; ver. comfort; pur. austerity.

Be this as it may, without being too fanciful, we may suppose that our ancestors had often some reason for their devices.

It is said that —

"The Duke of Anjou, King of Sicily, after the loss of that kingdom, appeared at a Tournament in Germany all in black, with his shield of that tincture, 'sarmé de larmes,' i. e. besprinkled with drops of water to represent tears—indicating by this, both his grief and loss."

E. W. B., D.D.

HENRY SHERWIN. — I cannot find any particulars of the life of this laborious and useful mathematician. The friend of Halley, and the publisher of *Mathematical Tables*, ought to have a history. The date of the Dedication is London, July 19, 1705. The third edition, 1742, is said to be the best; but there are copies, as that in the King's Library, dated 1741.

WM. DAVIS.

MASHAM, A MATCH FOR GOTHAM. — In Mr. Fisher's elaborate and very interesting *History of Masham and Mashamshire*, in Yorkshire, I find that the select vestry of the parish of Masham has, from time immemorial, consisted of "the four-and-twenty" self-elected "more fit and able parishioners," of whose superior fitness and ability the following is an instructive example. Mr. Fisher says: —

"I gather from their Minute Book that, in the year 1727, the grave and sapient body, the Four-and-Twenty of Masham, was much agitated by the discussion of the very important and stirring subject, whether a new dial, which they had agreed to purchase at a great cost, should be put up in the inside or on the outside of the church. Great diversity of opinion appears to have existed upon the subject, and accordingly several meetings were held upon it, and doubtless much liquor was drunk by the Four-and-Twenty at the expense of the parish before they were enabled to solve the knotty point. They did, however, ultimately come to a decision upon the matter, and they recorded it in their Minute Book by the following minute, which I here give *verbatim et literatim*, viz: —

"Augst y^e 18th, 1727. Mem'd'm. It is this day agreed att a Vestrey legally held, by a majority of Votes, that a new Dial shall be putt up on y^e insid of y^e church, and not on y^e out."

As the Four-and-Twenty always met at a public-house, if the Masham ale of 1727 was as pleasant and potential as "Lightfoot's" of the present day, the frequent meetings of "the more fit and able parishioners," and the ultimate decision of the majority, are satisfactorily accounted for.

G. H. OF S.

ORIGIN OF THE GAMAGE FAMILY. — Very little is known now in England of this family. Burke only mentions the name incidentally on account of an alliance with the Sydneys, and another with the Howards. It is, however, ancient; and about the time that inquiries were made respecting it, in your valuable periodical (2nd S. vol. ii.) a French gentleman, Monsieur F. J. Darv. published a work entitled *Ches et ses S Amieus*, 1854—1856. male ancestor to have companion of Rollo Hermin who, by

thieu. Herluin's grandson William married Alice, sister of Hugh Capet, King of France; and had a son Bernard, who was Count of Guines and Lord of Gamaches. He was deprived of the former possession, but kept the latter, adding to it the lordship of St. Valéry by marriage with the heiress thereof. His son Gilbert, or Bernard, married Papia, daughter of Richard II., Duke of Normandy; and their grandson, Bernard, came over with the Conqueror accompanied by his brother Reginald. It was owing to his connection with this family that William I. was able to collect his fleet together in the Somme—so short a distance from the English shore. A most important advantage to him, as Dieppe did not then exist. The estates of St. Valéry passed, by marriage, to the Counts of Dreux. M. Darsy states that, from Godfrey (brother of Thomas, the last male of the St. Valéry line), are descended the different existing branches of the family. This Godfrey served our Henry II., attended by fifty knights and a thousand of his own retainers. He is named in the Exchequer Red Book, as are also Guido and Bernardus de Sancto Valerico. Much information is given about the family in Kennett's *Parochial Antiquities of Ambrosden and Burcester*, Atkins' *Gloucestershire*, and Banks' *Extinct and Dormant Baronage*. In France the family is better known, and has occupied a distinguished position up to the last century. The *Dictionnaire de la Noblesse*, published before the revolution, mentioned Denis, Count of Gamaches, as then living.

OLDBOOK.

Queries.

FLAG OF THE LORD HIGH ADMIRAL.

When was the flag now used by the Lord High Admiral, or the Commissioners for executing the office, introduced? Is there anywhere a notice of the flag of Lord Howard of Effingham in the battles with the Spanish Armada; or of his father, Lord William Howard, when he compelled Philip II. of Spain to pay him the "privilege of the flag"?

Would the Vice and Rear-Admirals of England fly the same flag as the Lord High Admiral, at the fore and mizen respectively; or would they fly the flag to which their place in the seniority list of Admirals entitled them? Would, for instance, Sir George Seymour, if appointed to a command, fly the Admiralty Flag at the fore, or White at the main? A few years ago Admiral of the Fleet Sir Thomas Byam Martin was Vice-Admiral of the United Kingdom: would he have hoisted the "Union" at the main, or the Admiralty Flag at the fore? The late Lord Dundonald was, during the Russian war, Admiral of the White and Rear-Admiral of the United Kingdom: if, as seemed at one time possible, he had

been appointed to the command of the Baltic Fleet, what flag would he have hoisted—Admiralty at the mizen, or White at the main?

What has been done is to a certain extent a guide to what may be done; and though instances of the Vice or Rear-Admirals of the Kingdom having a command are rare, there are a small number, any one of which may be taken as an authorised precedent. Sir George Rodney was promoted to the rank of Vice-Admiral of Great Britain on November 3rd, 1781, and on December 13th of the same year sailed from Spithead to resume the command of the West Indian Fleet. His celebrated action was fought on April 12th following, and he (then Lord Rodney), returned to England in September. His flag was thus actually flying for the greater part of a year. What flag did he fly? A picture of the action of April 12th, engraved in Ralfe's *Naval Biography*, represents the "Formidable," Sir George's flag-ship, with White at the main; but as it also represents her with the "Union" at the peak, its evidence on a point of detail is manifestly worthless. But even were it not so, admirals have frequently, in action, hoisted a different flag from the one they were strictly entitled to: thus the battles of the Nile and Trafalgar were fought under the white ensign, Lord Nelson's proper flag, in both instances, being blue.

S. H. M.

ARTISTIC.—I am anxious to find woodcuts which would illustrate the following quotations. The smaller the better—and, if with a touch of the comic, the better also—as I wish to design capital letters from them. Perhaps some of your readers can kindly assist me.

1. "The page slew the boar,
The King had the gloire."
2. "The swartly smith took dirk and brand."
3. "Quem pater ardentis masse fuligine lippus,
A carbone et forcipibus gladiosque pavente,
Incude ac luteo Vulcano ad rhetora misit."
4. "He cast his gown of grey aside,
He called for sword and spear:
'Now take he heed, Sir Knight,' he cried,
'I am no more a Frere.'"

P.

BAGPIPES.—At a meeting, held lately in Edinburgh, the Lord Advocate made the following remarks:—

"I believe it could be demonstrated that the bagpipe is an English instrument—essentially English; that the English were the original bagpipers. And I find in confirmation of this that Shakspeare, who was an authority in music, refers to the bagpipes constantly, but he does not introduce them into *Macbeth*. The armies in *Macbeth* don't march on Dunsinane to the sound of the bagpipe; and he speaks of the drone of the Lincolnshire and the Yorkshire bagpipe. He speaks of a person 'laughing like a parrot at a bagpiper,' but all without the slightest

Caledonian reference. And when we look at the works in the Register House, and show how our former monarchs spent their income, we find their expenditure for music put down in such entries as the following: 'To the English piper, 3s. 6d.' And Scotchmen were not the pipers—they were harpers. The harp was the old Scotch instrument, and I believe continued to be the old Scotch instrument till within a very recent period."—*Manchester Guardian*, Dec. 28, 1865.

It has just occurred to me that Drayton mentions the bagpipes, in connection with the Cotswold festivities:—

"And whilst the bagpipe plays, each lusty jocund swain
Quaffs sillabubs in cans to all upon the plain."

Polyolbion, xiv.

When did we lose our vested interest in the bagpipe, and when was it transferred to our northern neighbours? I shall be glad of any reference to early mention of the English (or Scotch) bagpipe, or anything tending to throw light on this question.

W. C. B.

BOUGHTON FAMILY.—I am very much interested in obtaining all the information I can respecting the ancestors of the family of this name. One, Alexander Boughton, towards the end of the last century, was a partner in an iron foundry and engine and pump-making business in Lambeth; and I believe the family vault is at Streatham. He married a Miss Green, one of the same family into which the late Sir John Key, Bart., married.

Any information, extracts from parish registers, &c., will be esteemed a very great favour by

T. C. N.

OLD CONVERSATION CARDS.—I remember, when a boy, rummaging in an old library for stray volumes, and bringing to light a round box, about three inches deep and four in diameter; containing a number of polished circular wooden tablets, ornamented with scroll work in bright colours, and having round their centres spaces inscribed with black-letter sentences. The date on the corner of the box, which was much worm-eaten, was about the beginning of the seventeenth century, but I cannot remember what was the purport of the sentences. Has any reader of "N. & Q." seen a set of similar tablets; and can he inform me whether they were used as conversation cards, or for divination?

H. C.

DESCENT OF HENRI IV.—Will one of your numerous correspondents be so kind as to give the direct descent from Louis IX. to Henri IV. of France.

CWRW DA.

HYDE FAMILY: SIR EDMOND ANDERSON.—Can any of your correspondents give me any information with reference to a family named Hyde (arms, Gules, a saltire or between four bezants, a chief ermine). John Hyde (who in a deed dated 1778 is described as of Bedford Square, Middlesex, citizen and ironmonger), married Katherine, daughter

and co-heiress of Francis Acres, Esq., of Hanover, Jamaica (arms, Azure, three scallops argent). Their only child was the late John Hyde, Esq. of Montague Square, London, and Lexham Hall, Swaffham, Norfolk, who died in 1835, aged eighty-one, leaving no male issue. Information is requested respecting the father and grandfather of the first-mentioned John Hyde, and whether he was descended from Bernard Hyde, who had the same arms granted to him in 1609. Also, what were the arms of Sir Edmond Anderson, Chief Justice in the reign of Elizabeth? and was his father or grandfather named Thomas Anderson, a gentleman in Berwickshire? I shall feel much obliged by any assistance I can obtain in tracing the above.

LIEUT.-COLONEL ANDERSON.

New Brunswick.

THE LAW TREE.—There is a curious print, of the size of a foolscap folio page, which in Bromley's *Catalogue of Portraits*, and Noble's *Continuation of Granger's Biographical History of England*, is called "The Law Tree." It represents under the figure of a tree, the branches and leaves of which are covered with inscriptions, the various forms of proceedings at law, *Legis Series*. It is surmounted by a portrait of the patriot judge, Robert Price (Baron of the Exchequer, 1712, Justice of the Common Pleas, 1726, ob. 1732), with this motto *Is erat Legum Patriæque Decus*. This portrait is from the original painted by Sir Godfrey Kneller in 1717, from which there is a large engraving by George Vertue, one of his best works. Kneller's picture is now in the possession of Sir Charles Price, Bart., at his house in King William Street, in the city of London. "The Law Tree" bears this signature, *Per I. P. Ar.* Is it known who this ingenious gentleman was? or has the print been noticed elsewhere than in the two books I have mentioned?

J. G. N.

LINCOLN'S INN FIELDS THEATRE.—In Thorpe's *Catalogue of MSS.* for 1844, I find the following entry:—

"Book of Accounts of the Manager of the Lincoln's Inn Fields Theatre, containing the Salaries of the different Actors, and all other Expenses, folio, rough calf, 1735-6."

I should like to know the whereabouts of this MS. at the present time.

EDWARD F. RIMBAULT.

MACHIAVELLI AND ARISTOTLE.—When I quoted the sentence of Machiavelli—

"Sono di tre generazioni cervelli, l' uno intende per se, l' altro intende quanto da altri gli è mostro, il terzo non intende ne per stesso, ne per dimostrazione d' altri" (*Il Principe*, 22),—

a friend repeated a passage from Aristotle expressing the same thought, and from which the Florentine statesman had no doubt derived his. He could not tell us where the passage was to be

found; but I write this query in the hope that some of your readers may be able to give me the reference before long.

EDWARD F. WILLOUGHBY.

University College.

"MAJESTIC REVIAH."—It is said that the "Majestic Reviah" occurs twelve times in the Hebrew Scriptures. It is also said that there are twelve words, over which a mystic line of dots occurs. Will some Hebrew scholar kindly indicate these places? R.

THE MANTLE, VEIL, AND RING.—What is the Order of the Mantle, Veil, and Ring? In note 63, at p. 182, of the *Lancashire Chantryes* (vol. ix. of the Chetham Society), mention is made on the evidence of the Lichfield registers (Reg. Boulers, Lichfield); of a commission issued, Jan. 17, 1458, by the Bishop of Lichfield to the Abbot of Evesham to confer upon "Margaret ffaryngton, relict of William ffaryngton of ffaryngton, Esq., the annulum, velum, et mantillum," of perpetual widowhood. In the same publication (p. 160, note 52,) mention is made of Alice, widow of Robert Heaketh, Esq., professing chastity, and taking the Order of the Mantle and the Ring on the death of her husband, Jan. 1, 4 Henry VII. A. E. L.

NATURE PRINTING.—Where can I find an account of the process by which the (apparently) coloured lithographs in Bradbury's *Nature Printed British Ferns* are produced? F. M. S.
229, Clarendon Villas, Plumstead.

PARK.—Mr. Earle, in his recent edition of the *Saxon Chronicles*, quoted in the *Saturday Review* of Feb. 10, 1866, mentions *park* as "one of the few Keltic words which continued to hold a place in the language of the Anglo-Saxons." He adds, that it "still exists in spoken British." I may be allowed to mention, that it also occurs in the name of two places near this town, on the Welsh border: Parc-y-meirch, a spot at the foot of the Black Mountain; and Pen-y-park, in the parish of Clifford. Is *forest* another instance of the same kind? or did the Welsh borrow it from the English? *Forest* occurs as part of the name of many places in this neighbourhood: Dan-y-fforest, Pen-y-fforest, Mynydd Fforest (New Forest). What is the origin of the word?

THOS. WOODHOUSE.

Hay, Breconshire.

ROYAL MILITARY REPOSITORY AT WOOLWICH. In what year were the grounds forming the Royal Military Repository first enclosed and appropriated as a school for the instruction of the artillerymen in the use of military machines? The Repository was projected and completed by Lieut.-General Sir William Congreve, Bart. On the ground occupied by the Repository stood part of the Hanging Wood, which covered the slopes between

Charlton and Woolwich. This wood was famous as one of the retreats of the highwaymen who infested Shooter's Hill and Blackheath. General Congreve, returning in his carriage from London to Charlton, where he resided, was attacked by two foot-pads, who issued from a pit on the side of the road crossing the heath, called the Devil's Punch-Bowl. He fired a pistol at the miscreants, who then decamped, and were tracked to the Hanging Wood, where they escaped. There is a trial in the *Newgate Calendar* of two highwaymen who were pursued by the whole garrison of Woolwich, hunted for several miles, and eventually captured in this wood, where they had gone to earth in an old drain. H. C.

ST. AUGUSTIN AND POPE ALEXANDER VIII.—In Valdivieso's *Carta Apologetica*, at the end of vol. iii. of the London edition of Ben-Ezra (1826), is the following statement:—

"La inerrancia en este mundo es un don privativo de la Iglesia: y quererlo hacer comun, no digo ya á los intérpretes, pero aun á los padres y mayores padres, sería un error condenado por Alejandro VIII, proposicion 3." P. 371.

Then follows the Spanish translation of a quotation given in Latin at the foot of the page:—

"Ubi quis invenerit doctrinam in Augustino clarè fundatam, illam absolutè potest tenere et docere non respiciendo ad ullam Pontificis Bullam."

Where does Pope Alexander VIII. say this?

Is this extracted by Valdivieso from something which Alexander VIII. maintained, and has he, with true Spanish regard for St. Augustin, taken out those words which make the most for the authority of that Father?

"Ningun olla sin tocino;
Ningun sermon sin Agustino."

Or is this an opinion condemned by the Pope; and if so, by whom was it maintained, held, and taught?

Is it meant to say, that we may be sure that no papal bull could *really* contradict what Augustin already taught? S. P. TREGELLES.

SCUDAMORE FAMILY.—In Burke's *Dictionary of the Landed Gentry*, it is stated that Sir John Scudamore married Elizabeth, daughter and co-heir of Owen Glendower, and was succeeded by his son John Scudamore. Was this son the offspring of this marriage?

James Scudamore, Esq., of Kentchurch, temp. Henry VII., married Joane, daughter of Sir James Baskerville, Knt., of Erdisley, co. Hereford. Was her mother Katharine, daughter of Walter Devereux, Lord Ferrers of Chartley? C. H. M.
The Union, Oxford.

THE SOBIESKI FAMILY (3rd S. ix. 134.)—Is there any truth in the statement of the letter communicated by J. M. to the effect that Prince

James Sobieski was twice married? All the authorities whom I have consulted ascribe to him only one wife, Hedwige of Neüburg.

What is the correct Polish pronunciation of the name Sobieski—Sobeeski or Sobiński?

HERMENTRUDE.

PROTECTOR SOMERSET AND CHURCH BELLS.—Southey, in his *Book of the Church* (vol. ii. p. 121), says, that the Protector "Somerset pretended that one bell was sufficient for summoning the people to prayer." That, by his authority—

"Bells to be cast into cannon, were exported in such quantities, that the further exportation was forbidden, lest metal for the same should be wanting at home."

Query, What is the authority for this assertion? For our churches were not despoiled of their bells till Elizabeth's time, as the Inventories of Church Goods taken 7th Edw. VI., fully prove.

H. T. E.

Queries with Answers.

"A CURIOUS EPITAPH."—Under this heading a correspondent of *The Standard* newspaper (Jan. 24) publishes the following, copied, he says, from a tablet in the north wall of Brent-Pelham [Pelham-Brent?] church, Herts. Perhaps some reader of "N. & Q." will look at the inscription, and send to that journal a revised copy, with corrected date. Who was *Shonks* or *Shonke*, and what is the allusion to killing the one serpent? The other is doubtless the "old serpent," our spiritual enemy:—

"O. Piers Shonks,
who died anno 1086.

"Tantum fama manet Cadmi sanctique Georgi
Posthuma, tempus edax ossa sepulcra vorat.
Hoc tamen in muro tutus, qui perdidit anguem,
Invito positus Dæmone Shonkus erat.

"Nothing of Cadmus nor St. George—those names
Of great renown—survives them but their fames;
Time was so sharp set, as to make no bones
Of theirs, nor of their monumental stones.
But Shonke one serpent kills, t'other defies,
And in this wall, as in a fortress lies."

J.

[Under a recess in the north wall of the church of Brent Pelham, and under the middle north window, where there was formerly a doorway, is an altar-tomb, covered with a slab of greyish marble, of a much more ancient date than the brickwork coated with plaster which supports it. These circumstances render it probable that it was not originally erected in this part of the church, but that it was removed hither from the chancel of the old church, burnt down in the reign of King Henry I. On the stone, carved in relief, is represented a man surrounded by symbols of the evangelists, and at his feet a cross-fleury and a serpent. Upon this tomb, Mr. Gough makes the following remarks and conjectures, in his *Sepulchral Monuments*, vol. i. p. lxxxviii.:

"This monument," says he, "has furnished matter for vulgar tradition, and puzzled former antiquaries. It is by Dr. Salmon supposed to be a founder's tomb. Weever describes it as 'a most ancient monument stone, whereupon is figured a man, and about him an eagle, a lion, and a bull, having all wings, and the fourth of the shape of an angel, as if they should represent the four evangelists. Under the feet of the man is the cross-fleury, and under the cross a serpent. He is thought to have been some time the lord of an antient decayed house, well moated, and not far from this place, called O. Piers Shonkes. He flourished anno Conquestu vicesimo primo.' This description is correct, except in the figure of the man, which is really an angel flying, and carrying up a soul in a shroud or sheet, in the usual attitude. At his right hand, is an angel sitting, holding in his lap an open book; at his left is a bull; the eagle and winged lion over his head complete the number of the symbols of the evangelists. The serpent is really a two-footed dragon, pierced with the cross, whose point is in his mouth, and so the sculpture conveys the idea of the destruction of Satan by the cross of Christ, securing immortality to all who die in the faith of the gospel, as transmitted by the evangelists. Over the lines (above the tomb) is now written O. Piers Shonkys, who died a^o 1086. Salmon, by a train of amusing conjectures on the name of Shonks, makes him out to be either a founder of the church, or Gilbert Sank, on whom Simon de Furneuse, lord of the manor, levied a distress for his homage and service, anno 16 Edward I., which is 221 years from the Conquest instead of twenty-one, and so makes out the old farmer's tale about a hero of Pelham defeating a giant at Barkway, and obliging the latter manor to pay a quit-rent to the former ever since. A manor here retains the name of Shonks. In almost every church a singular or unknown monument of any antiquity is given to a giant." *Vide also Clut-terbuck's Hertfordshire*, iii. 452.]

BULLY'S ACRE.—This is a sad transformation from God's Acre; yet such is the name of a graveyard adjoining the Royal Hospital, Dublin. Why is it so called? There is a broken pillar there, which is said to mark the resting place of Brian Boromhe, the hero of Clontarf.

GEORGE LLOYD.

Darlington.

[A friend informs us that when a child he was taken to see Bully's Acre by an intelligent old nurse, who told him it was the acre of the great Bully (Death) who conquered all men. An ingenious conjecture! The ordinary derivation is, that it was a place where pugilists decided their quarrels, and hence called Bully's Acre. Dr. Nathanael Burton, however, is of opinion that Bully is a corruption of Bailey; for "by the inquisition taken of the priory of Kilmainham in the 32nd of Henry VIII., it appears that part of its possessions were a messuage in the town of Kilmainham called the Castle House, and three parks and one acre adjacent, called the Bayl-yard. As an office existed among the ancient knights, called Bailiff, he might have had the charge of that part where"

Bully's Acre is situated, and so corrupted to Bully from Bailey."—*History of the Royal Hospital, Kilmainham*, p. 127, ed. 1843.

For a place of Christian sepulchre to be called "Bully's Acre," is certainly sad enough; but what is to be said of the profane and extraordinary name given to the cemetery of Christ Church, Dublin, which was long popularly called *Hell*—a place adjoining a cathedral designated Christ Church. Over an arch was an image of his Satanic majesty carved in oak, and resembling one of those hideous black figures which often distinguish the shops of tobaccoists.]

ROBERT DODSLEY.—During a residence at Mansfield, Notts, in 1838, an old lady gave me in manuscript a song, "written," as she said, "by a poor shoemaker of that town named Robert Dodsley, a long time ago." I gave this to a musical friend of mine (Mr. Longhurst, of Canterbury), who afterwards set it to music; and it has been since sung in public by Madame Novello, Madame Lemmens-Sherrington, &c. The ballad is called—

"THE PARTING SONG."

"One kind wish before we part,
Drop a tear, and bid adieu:
Tho' my sever, my fond heart,
Till we meet, shall pant for you.
All my soul and all my heart,
And every wish shall pant for you:
One kind kiss before we part,
Drop a tear, and bid adieu,
One kind wish, &c.

"Yet, yet, weep not so, my love,
Let me kiss that falling tear,
Tho' my body must remove,
All my soul will still be here.
All my soul and all my heart,
And every wish shall pant for you:
One kind kiss before we part,
Drop a tear, and bid adieu.
One kind wish," &c.

Is this in the volume called *Servitude*?

W. D.

[We believe that this tender ditty by Robert Dodsley first appeared in *Colin's Kisses*, being Twelve New Songs design'd for Music. London: Printed for R. Dodsley in Pall Mall; and sold by T. Cooper in Paternoster Row, 1742, 4to. It is there entitled "The Parting Kiss," and commences—

"One kind kiss before we part."

It is also printed in Chalmers's *Works of the English Poets*, xx. 341, and has been frequently set to music.]

SUNDRY QUERIES.—Can you oblige me with answers to the following:—

1. Was Lord Kenyon married a second time? If so, to whom?

2. Was Isaac Lloyd, parish priest of Llanidloes, Montgomeryshire, ejected from his living during the domination of the Puritans? Dr. Walker's

Sufferings of the Clergy is likely to contain the information, but I have no means of referring to it. Who is the publisher, and price?

3. Any information respecting a pamphlet called *The Parliament explained to Wales*, written in Cromwell's time? H.

[1. We conjecture that our correspondent refers to the Lord Chief-Justice Kenyon, the first baron; if so, we do not find he was married a second time.

2. The name of Isaac Lloyd, vicar of Llanidloes, does not occur in Walker's *Account of the Sufferings of the Clergy*. The folio edition of this valuable work can only be obtained of the second-hand booksellers for about 20s. An epitomised edition was published 1862, 12mo, by J. H. Parker, price 5s.

3. *The Parliament explained to Wales* is unknown to us.]

REMARKABLE BIRTH.—Can you assist me in fixing the date of a curious Broadsheet in the British Museum? It is entitled—

"A True Relation of a Monstrous Female Child, born about the 6th May last, at a village called Isle-Brewers, near Taunton Dean, in Somersetshire."

There is no date affixed, but it was printed in London by D. Mallet. M. D.

[This remarkable birth occurred on May 6, 1681, when a woman was delivered of two female infants, whose bodies were joined together from the navel upwards; but each with all its parts below proper to itself, and not only distinct all along, but separate. Upwards beneath the breasts these bodies parted again, and then all was as below, distinct and separate. Though they were both females, they were baptized by the names of Aquila and Priscilla. See Collinson's *History of Somersetshire*, i. 53, and *Philosophical Transactions, Abridged*, ii. 803.]

SCOTT OF BALCOMIE.—Will some of your readers kindly inform me to what branch of the Scott family General John Scott of Balcomie belonged? He married a daughter of the fourteenth Earl of Errol in 1770; and his three coheirresses became, respectively, Duchess of Portland, Lady Canning, and Lady Henry Spencer. Was he related to the Scots of Brotherton, or of Hedderwick, or of Benholme? SCOTUS, R.

[Major-General John Scott purchased the estate of Balcomie, in the parish of Craik, Fifeshire, which county he represented in the British Parliament. He was the lineal representative of Sir John Scott of Scotstarvet, the author of that quaint and amusing book, *The Staggering State of Scots Statesmen*. The Scotts of Brotherton, Hedderwick, and Benholme, are families deriving their joint descent from the Scotts of Logie, and in no way connected with that of Scotstarvet.]

Replies.

DILAMGERBENDI.

(3rd S. viii. 340, 398, 442, 482, 542; ix. 69.)

Your correspondent W. S. J., who initiated the inquiry into the interpretation and right application of this yet uninterpreted, and perhaps uninvestigable term, is, I think, entitled to every acknowledgment for the pains he has taken, and it seems is still taking, in furtherance of that endeavour. While engaged, I believe, very many hours a day in large and responsible avocations as a London merchant, it is to the honour of the mercantile profession that his very limited modicum of leisure is devoted, and in early life, to many useful researches in preference to its being wasted in less appreciable kinds of relaxation. I feel, however, that the course the inquiry is taking is one which (while meandering I trust onward towards a satisfactory issue), yet indicates the necessity that its esteemed originator should have every assistance rendered him in guiding its progressive development in right and rational channels.

The contribution of E. K. from Lymington will be found, in the course of the inquiry, to have introduced suggestions which are availably connected with matters which must necessarily be most gravely considered before any decision, either on the original question, or on others inseparably connected with it, can be definitively affirmed. One of these collateral queries, it will in due course be proved, is no less an one than whether Vecta or Vectis itself has been legitimately assigned as a name to the Isle of Wight; or whether the island having lawful right to that appellation, belongs to the Hibernian Sea.

I find, however, two causes for regret in E. K.'s communication. One of these, indeed, a very trivial one—that the writer should have persuaded himself to affirm, perhaps somewhat tartly, that “the owner of the ‘Villula’ is himself ignorant of its real meaning”—I am only too happy blandly and amicably to dispose of by simply observing, that it will be seen in the sequel how far that is a merited parenthesis. The other matter to be lamented is of more consequence:—I regret that E. K., through unfortunately not having seen, or not having heeded the original article on this subject by W. S. J., and supposing my pen to have been the medium of its first enunciation, has builded his very interesting superstructure of argument on an unreal foundation; and, consequently, great part of it is untenable by reason of manifestly demonstrable fundamental error. I proceed to show this.

Our friend E. K., in the introduction of his argument, appears to be unaware that the visit of St. David to Paulinus is quite as positively

asserted to have been by his going into Vecta, as it is by his going into Withland. The editions of Alban Butler, &c., in the British Museum, have been consulted by W. S. J.; and those at Cambridge by a clerical relative of his of no small celebrity at that University; and the collective results of their researches are, that St. David went for instruction to Paulinus, a disciple of St. Germanus of Auxerre, and that this Paulinus lived in an island, called by Butler the “Isle of Wight;” by Giraldus Cambrensis “Vecta insula;” by Capgrave, “Insula quædam;” in the *Acta Sanctorum Scotie et Hibernie*, edited by Colgan, “Insula Withland;” but in the great work, *Acta Sanctorum*, by the Antwerp Jesuits (47 vols. folio), it is called “Dilamgerbendi.” Evidently, then, the visit of Paulinus identified Vecta, Withland, and Dilamgerbendi as the same island, though under three different designations. The question is, which is the more correct one of the three; or may they not all be correct, but at different periods of time?

In behalf of the reading, “Dilamgerbendi,” there are two pleas to be asserted which are of no inconsiderable importance. 1. The volumes of the *Acta Sanctorum* for the month of March, in which month St. David's Day occurs, are by Henschenius and Papebrochius; and any person consulting the best biographical works, will find that these men were very greatly distinguished on account of their strict integrity in clearing away erroneous encumbrances from the records of ecclesiastical biography. “Il (i. e. Papebroch) épura la légende des absurdités dont elle fourmilloit” (*Dict. Hist.*, Amsterdam, 1771). The like is there predicated of Henschenius. See very interesting details in that publication. 2. The Life of St. David, in the *Acta Sanctorum*, from which the authority for Dilamgerbendi being the name of the island is derived, is headed “Vita ex MS. Ultrajectino;” and in the preliminary matter it is stated:—

“Acta S. Davidis plura extant, etc. Ex his antiquissima ea opinamur, quæ olim in Belgium ex Britannia delata, reperimus in codice MS. Ultrajectino, Ecclesie S. Salvatoris; et hic damus.”

I must say that I, for one, shall look forwards to the issue of W. S. J.'s application to the church at Utrecht with feelings of the deepest interest. It is an inquiry which bears most materially on the question, as I hope to show in a future number, on what sufficiency of warrant it has been received as a demonstrated verity, that even the name Vecta, or Vectis, ever correctly designated our lovely south-shore islet; or was used by the ancients, Celtic, Roman, or Saxon, as its known and accepted appellation.

Having protracted this contingent, however, already fully to the length I can at all hope you will be able to afford for it in one impression,

allow me to add the well-known phrase, "To be continued in our next." And in that next portion, on the assignment of the name Vecta or Vectis to the Isle of Wight, and the degree of authority for such assignment, I shall be able to avail myself more profitably of the contribution of your good correspondent E. K. J. K. C.

Without pretending to be a "Celtic scholar, or very conversant with British antiquarian researches," it appears to me that this "grotesque word," as one of your correspondents terms it, which has occasioned so many learned remarks on the Bindocladii, &c., is no name at all, but merely a blunder of Colgan (P Cogan); who, in his large work called *Acta Sanctorum*, awkwardly runs three or four words into one, and thus makes a description of the locality appear like its proper name. He appears to have discovered his mistake; and in his smaller work, which I suppose is an abridgement of the former, he gives the place its proper name of Whitland. Alban Butler copies Colgan in the first instance; but in a subsequent edition, instead of Whitland wrote the Isle of Wight. In support of this we are told that Giraldus Cambrensis wrote that St. David "in Vectam insulam profectus est." A very respectable authority no doubt, if Giraldus ever asserted any such thing, of which I confess that I am very incredulous.* I rather suspect that some officious transcriber may have substituted Vectam for some other word used by the author. Giraldus was a scholar, and no doubt well read in the history of his own country; and would hardly have written such an absurdity as that a British saint, in the sixth century, ventured to establish himself in the Wight. The original legend which Colgan consulted, was most probably written in Welsh, and he got on tolerably well to the word *Ynys*, an island, which he translates; but not being able to understand the description, leaves it as he found it with the simple mistake of substituting the letter *m* for *n*. The word *Ynys*, in its primary signification, is an island; and "*Ynys dilan ger ben di*," supposing the last *di* to be intended for the adjective now written *du*, but pronounced *dee*, would be, the shoreless island near the black headland, point, or cape. The only meaning I can attach to a shoreless island, is, that of a steep rocky islet, rising immediately out of the water,

without any beach. There are many such on the Welsh coast. But the word *Ynys* has a secondary meaning, especially in South Wales, where it is applied to low flat meadows on the bank of a river or brook. To such an *Ynys* the term *dilan*, or shoreless, would be more appropriate; and I suspect that in this instance it may have been purposely added, to show that it was not an island properly so called of which the author was speaking; and in such case the final *di* should, in modern orthography, be *dy*; and the reading thus, "*Ynys dilan ger bendy*," a shoreless island near the house of the head man or principal. The person referred to being Paulinus, St. David's master, and Abbot of Whitland, "*Ty Gwyn ar Daf*." Colgan was quite right, therefore, in substituting Whitland for Dilamgerbendi in his second work. I think the Bindocladii must be acquitted of having had anything to do with this grotesque word. T. W.

Various circumstances have prevented my reading till now the contributions to "N. & Q." under the above heading. W. S. J., the originator of the discussion, says (viii. 544); in his second communication, that he is "taking steps to have" the Utrecht MS. inspected, but that "in the meanwhile he would again ask of any Celtic scholar who may be among the readers" of "N. & Q.," "to have the kindness to furnish us with any probable interpretation of the word *Dilamgerbendi*." I venture, though with great diffidence, to offer a few words on the subject. I do not pretend to be a "Celtic scholar": all I can say is, that I take much interest in etymological questions; especially in Celtic,—and this partly in consequence of four tours in Wales, one in Ireland, and a sojourn in Brittany,—partly from my happening to know that I have in my veins much Welsh blood, and some Irish.

After so long an interval, it is well to repeat the passage in the larger work entitled *Acta Sanctorum*, especially as it appeared with two slight errors:—"Inde profectus, Paulinus, S. Germani [not Gennani] discipulum [not discipulam], adiit doctorem, qui in insulâ nomine Dilamgerbendi gratam Deo vitam ducebat."

It seems to me clear that the words "*in insulâ nomine Dilamgerbendi*" come to us through the hand of some transcriber who did not live in Wales, and who knew very little, if anything, of Welsh names of places or of the Welsh language. I therefore think we may deal very freely with the passage. Consequently, I do not agree with W. S. J. (viii. 544) in considering that the conjecture of Q. Q. (viii. 442) was inadmissible, in so far as that he would make *Dilam* a corruption of *ad ilam*, notwithstanding that the words *in insulâ* appear previously: nor can I see that the word *Dilamgerbendi* "will be much more fairly

[* In the *Works* of Giraldus Cambrensis by J. S. Brewer, ed. 1863, iii. 384 (Life of St. David), occurs the following passage:—"Exin profectus est in Vectam insulam, ubi Paulinus Germani discipulus, divinis ex toto manipatus officiis, gratam Deo vitam agebat," etc. To the words "Vectam insulam" is added the following note:—"Exstat in Maridanensi comitatu, vulgo Caermarden, qui Demetiae regioni adscribitur locus *Whiteland*, Latinis *Albalanda*, in qua postea illustre monasterium ordinis Cisterciensis exstructum est. Bolland. Utrecht MS."—Ed.]

interpreted if it be dealt with altogether irrespectively of its right geographical locality"; for I think Wales has decidedly the first claim.

E. K. (viii. 542) made several suggestions and sub-suggestions. One is, that *insulâ* is a corruption of *in cellâ*, while *Dilamgerbendi* is a corruption of the preposition *de* and a Latinised form of the word *Llancarvan* (the name of a village about five miles south-east of Cowbridge). He adds the following:—

"Probably St. David withdrew at first in *quâdam insulâ* (Bardsey or Ewley); afterwards, in *cellâ Withland* (Whiteland Abbey); and later, it may be, in *cellâ de Lamerbendi* (Llancarvan); and the confusion has arisen from these three different names having been wrongly fused into the appellation of one locality."

This hypothesis seems to me unnecessary: there is no need, methinks, of supposing that St. David went then to any other place than Llancarvan only; though, certainly, the supposition that he previously went to Whitland (so, and not White-land, the word is spelt in my map) might account for the ridiculous mistake—as it appears to me—which makes him go to the Isle of Wight. What I would conjecture is this: that, in the first place, *Dilam* was supposed to be *ad ilam* (*ad insulam*), and that then the knowledge that Paulinus was stated to have founded a school at Whitland (the name of which seems to have been, like that of the Isle of Wight, originally *Withland*), caused the smaller *Acta Sanctorum* to adopt the words in *insulam Withland*, and Giraldus Cambrensis to write in *Vectam insulam*.

LÆLIUS (ix. 69) follows up E. K. by stating that Llancarvan has "been sometimes called *Carbani Vallis* or *Vallis Carbani*," and proceeds thus:—

"What if *Dilamgerbendi* should be *ad Vallem Garbani*? It is quite true that *Carvan*, in Llancarvan, seems to be formed most irregularly from the name of *Garmon* or *Germanus* of Auxerre; but in *Dilamgerbendi* there seems to be (in letter *g*) a relic of a more regular compound."

With all respect to LÆLIUS (whoever he may be), his connection of Carvan with *Garmon* or *Germanus* seems to me far-fetched, especially as there is no need of going out of Welsh, which language gives a simple derivation enough.

But his suggestion that *Dilamgerbendi* is *ad Vallem Garbani* appears to me to be by no means unworthy of entering the lists: *Dilam* may be, not *de Llan*, but *ad Vallem* (as, if it were best to do so, we might interpret it to be *ad Villam*). Thus St. David is said to have afterwards founded a monastery in the *Vallis Rosina* (Ross).

Perhaps it is as well to mention that we do not owe the letter *g* to the Latinisation of the Welsh word. Every observant traveller will have remarked that in Welsh compound-names of places the letter *g* is, after the occurrence of *a*, substi-

tuted for *c*. Thus we find *Ban-gor*, not *Ban-cor*; *Llan-goed*, not *Llan-coed*; *Llan-goedmore*, not *Llan-coedmore*; *Llan-gorwen*, not *Llan-corwen*. Why we should find, not *Llan-garvan*, but *Llancarvan*, one fails to see. However, the *g* is found in one of the Latinisations of the word.

What is said of Llancarvan in the biography of Paulinus seems to me to leave little, if any, room for other claimants: otherwise I could have put in a claim for one or two other places.

E. K., while preferring the claim of Llancarvan, couples with it that of Llantonny Abbey, the magnificent development of the simple little oratory built by St. David in what is now a narrow strip of Monmouthshire, stretching, like a Norwegian *fjord*, far up between Radnorshire and Herefordshire. E. K. states that *Llanthony* is a contraction of *Llan-ar-Honddû* ("the church on the Honddû"): it is rather, I believe, a contraction of *Llan-dewi-nant-Honddû* ("the church of St. David in the valley of the Honddû"); hence it is that the abbreviation contains the letter *t*. But neither derivation accounts for either the *g* or the *b* in *Dilamgerbendi*.

Failing some such news about the Utrecht manuscript as would give another start to the question, I think we must conclude that Llancarvan is the "local habitation" of *Dilamgerbendi*.

However—though I do not anticipate it—I should not be sorry if the village of Llancarvan had to give place to the stately convent that grew out of St. David's oratory. I have pleasant memories of a summer, and of an autumn, visit to that most stirring site. Well do I remember the deep green glen which, like a genuine Welsh *cwm*, ends in a *cul de sac*, the "black stream" that gurgles in its long-worn channel, and the rampart-like Black Mountains—a lofty range on which I met with something like an adventure. And the connexion of an ancestor of mine with the great abbey makes me feel a more than common interest in its majestic ruin.

JOHN HOSKYNs-ABRAHAM, JR., M.A.

Long Coombe, Oxon.

I have lately been told by a gentleman in whom I can place reliance, that the word *Dilamgerbendi* is of Indian origin, and means "Opposite the sea." Can any of your readers, who are versed in oriental nomenclature, inform me if such is the fact? Wareham. T. R.

FIRST PRINCIPLES.

(3rd S. viii. 499; ix. 46, 89.)

"Are there any second or third principles?" asks V. S. V. The answer is, No, there cannot possibly be such principles, speaking logically. Nevertheless, the poverty of our language, and the *usus loquendi*, compel us to speak of *first prin-*

ciples. Universally an Englishman will say it is my principle to do so and so; another will answer by saying, it is my principle to do just the reverse. No *first* principles can be in such opposition. Still there may be a principle common to both, and to all; to wit, to get as much and as soon as they can of what they esteem to be good; which is a *first* principle. There are certain "principles," properly speaking "maxims," such as *Ignorantia legis non excusat; qui facit per alium facit per se*, &c., which are first principles in our municipal law. When speaking logically of the first principle of all these principles (say "maxims"), we come to the *cuique suum* of Justinian in the Roman law. We may go beyond this, and speculate on the *moral* principle, out of which the notion of *cuique suum* (= to every one his own) arises, and still further proceed in search of the mental powers whence this grandfather or great-grandfather principle takes its rise, and obtains universal assent, if not adoption, by all mankind. In reference to the title given by Newton to his *Principia Philosophiæ Naturalis*, it should have been *Principium*, in the singular number, instead of *Principia*, because he resolved his whole system into one unexplained cause—gravitation. "Celestial mechanics" is a far more appropriate term for what Newton herein treated of, and that was adopted by La Place. Aristotle, the great fountain of all our *à priori*, as well as *à posteriori* knowledge, has elucidated the subject of "first principles" in a manner that would have astonished Thales, could he have lived to the time of the Stagyrte, in his great work on metaphysics. Euclid, in reference to pure geometry, has based all his reasoning on what are, after the Latins, stupidly called *axioms*, but which he more logically termed "notions admitted by all mankind," these being "first principles" in the modern sense. In recent times such method of strict reasoning has never been adopted, except by Spinoza on metaphysics, and by Whewell (now set free from earth) on the mixed sciences of pneumatics, hydrostatics, hydraulics, &c. The *precision* of the French language is its chief merit, which it derives from the assiduous attention bestowed on its use under the ablest instructors. The *vagueness* of the English tongue rests on its total neglect as to cultivation; it is, in fact, never taught, except to school-girls, and perhaps at some school (academy) where other languages are not taught. Those who have had a classical education know, to a man, that they were never taught the English tongue grammatically. It is needless to go into the reasons of this anomalous state of education, but the explanation is obvious to many, and is easily made intelligible to those who desire to know.

T. J. BUCKTON.

The use and fitting illustration of this term will be found in the following sentence:—

"In short, they are my speculations in the *first principles* that (like the world in chaos) are void of all light, distinction, and order."—*The Spectator*, No. 46, vol. i. p. 186 (Tonson's 12mo, ed. London, 1749.)

W. B. MAC CABE.

Dinan, Côtes du Nord, France.

"I should like a good definition of first and second principles, and, much more, a few examples—say half-a-dozen—of first, second, and third."—*N. & Q.* 3rd S. ix. 146.

If your correspondent will throw his eye over the pages of the commentators on Aristotle, and of the Alchemists, he will find many instances of the use of these expressions. Of the latter I propose shortly to furnish a bibliographical account, by way of supplement to what has already been communicated in "*N. & Q.*"

"Man finds within himself several principles to discern good from evil, and these principles are so many rules of his conduct. The first directive principle we find within ourselves is a kind of instinct, commonly called moral sense. . . . The second principle is reason, or the reflection we make on the nature, relations, and consequences of things; which gives us a more distinct knowledge, by principles and rules of the distinction between good and evil in all possible cases. But to these two internal principles we must join a third, namely, the divine will."—Burlamaqui's *Principles of Natural and Political Law*, i. 205.

BIBLIOTHECAR. CHETHAM.

BANNISTER, OR BALNEATOR.

(3rd S. ix. 97.)

If CURIOSUS has nothing better to oppose to the authority of Camden, than the assertion that Banastre is found in the Roll of Battle Abbey, and *ergo* the inference that it, *in that shape*, "came in with the Conqueror," I fear he is in error. This Roll, which professes to give the names of those who actually fought at Hastings, is of no authority whatever. It is, as yet, quite unknown by whom, or when, it was made.

In 1863, a lithographic "Roll of Battle Abbey" was published by J. C. Hotten, London; but from no stated authority. Moreover, as it is adorned with the shields of many of the knights who are said to have commanded, while we know that armorial bearings were not in general use till the close of the twelfth century; this effectually disposes of its value as a *contemporary* record.

In the Roll of Dives, by M. Leopold Delisle, and in a recent work (*Le Nobiliaire de Normandie*) by the Vicomte de Magny, lists of the Companions of the Conqueror are given. Both of these are compiled from authentic sources; and the only names there, which in the slightest degree resemble Banastre, are "Raoul Baignard," "Geoffroi Bainard," and "Raoul de Bans." In these one can trace a faint connection with the "*bath*," and by turning the two former into "*Balneator*"

(no very violent change) Camden's authority is at once supported, and the only guise suggested under which the name of Banastre can claim admission among the Norman followers of the valiant Bastard.

May I add, with reference to the "Bonar" question (3rd S. ix. 23, 50, *antè*), that I was not misled, as G. W. M. supposed, by the pedigree in the *Landed Gentry*, being, like him, an admirer of *Popular Genealogists* (the exposures in which have already done good, to my own personal knowledge); but was glad to find my incredulity as to the "Bona res" derivation so finely veiled as to escape his notice. The lucubrations of SCHIN (p. 108, *antè*) must fail to convince any one (but a Bonar) that its origin is French. If he turns to pp. 56, 57, of *Popular Genealogists*, he will there see all that is known of the early instances of this name in Scotland; to which I venture to think my humble suggestion of an agricultural derivation, from Jamieson's *Dictionary*, forms a fitting corollary.

The notion of a French origin is only one among the numerous absurdities of the Bonar pedigree, as may be seen on referring to that extraordinary performance, at the end of which it is gravely asserted that there were in Scotland alone "no less than thirty-seven different lines of Bonars upon record, each with its territorial designation, nor were they less numerous on the continent"—facts which, it is scarcely needful to observe, only existed in the brain of the mendacious compiler.

ANGLO-SCOTUS.

CAMBODUNUM: "COH. IIII. BRE."

(3rd S. ix. 12, 87, 122.)

In the last century, before the invention of gas, when everybody used snuffers to keep their lights burning, an Etonian, who had snuffed out his candle in attempting to shorten the wick, wittily quoted Horace's apothegm:—

"Brevis esse laboro,
Obscurus fio."

The same fate has happened to your correspondent at Heidelberg—BREVIS. In trying to enlighten the puzzled antiquaries at Huddersfield on the fringed tile inscribed BRE, he has, I fear, left them more entirely in the dark. They are groping about "in that valuable but sadly heterogeneous jumble of geographical names and denominations, the compilation or chorography of the anonymous Ravennas of the seventh century," with no more chance of finding the station in Britain they are hunting for, than the needle in a bundle of hay. I should envy BREVIS for his learning and research—the characteristics of a real antiquary—if they had produced a clear explanation of the mystic BRE. But after a careful enumeration of the divers classical itineraries

(and they are legion), from Ptolemy to Camden, bearing on the knotty question, he only comes to this conclusion—that Cambodunum may be Bremen, in the Duchy of Lower Saxony; or, "probably the Bremen auxiliary troops founded our Bremenium at Rutchester, and assigned their own name to the new colony in Britain." What a waste of learning and research, to come at last only to a probability! Bremenium, according to Camden, was not Rutchester, but Brampton in Cumberland. And the Romans only gave a sort of surname to their own legions (not auxiliary troops), from the name of the district which any particular legion or cohort had subdued. "COH. IIII. BRE" (*ucorum*), means, therefore, the fourth cohort of a certain legion which conquered the Breuci, as explained in my former note. If the Secretary of the Huddersfield Association will turn to "De Notis Romanorum Compendiariis" at the end of Ainsworth's quarto *Dictionary* (1796), edited and revised by Thomas Morell, D.D., &c., he will find a clear and satisfactory solution of the puzzle BRE.

QUEEN'S GARDENS.

Your correspondent QUEEN'S GARDENS is completely in error. There is no inscription that I know extant of the Breuci in Britain or elsewhere. The BRE refers to the Bremenenses or Bremenetacenses of the *Notitia*, and their station Bremenium in Northumberland. Unless Gruter notices them, the Breuci will be found nowhere except in the brain of a Stukeleyan, and as respects the coins of Trajan, I can show the writer fifty of that emperor dug up at Exeter, some with legends and reverses commemorating *Decebalus*, and the conquest of Dacia by Trajan. And yet there is not the slightest clue to prove what Roman or auxiliary troops ever occupied ancient Exeter, or *Isca Damnon*, and Ptolemy's second legion may have been meant for Caerleon in Wales, not *Isca D*. Anonymous Ravennas places Drumburgh (*Rumabo*) close to Bramanium or Bremenium. The *exploratores*, or light scouts of the sixth legion at Carlisle, were thrown out to this Rumabo (the Solway Frith). So says an inscription in Gruter.

BREVIS.

CASA, GAROPOLI, REDI.

(3rd S. viii. 260.)

The only notice of Garopoli which I can find is in Quadrio:—

"*L'Aurena*, Poema Eroico di Girolamo Garopoli, Bologna, 1640, in 12°. *Il Carlo Magno, ovvero la Chiesa vendicata*, altro Poema dello stesso. In Roma, 1660, in 12°, seconda edizione, ricorretta e accresciuta. Fù il Garopoli da Corigliano, ne' Salentini; e fu Parocco nella sua patria, creato nel 1645; ma morì in Roma, segretario del Principe di Palestrina."—*Storia d' Ogni Poesia*, t. vi. p. 687.

The work for which Garopoli is called a "base flatterer" is —

"*Il Carlo Magno*, o vero La Chiesa Vendicata, alla sacra Maestà Christianissima di Luigi XIV, Re di Francia e di Navarra, poema heroico del Sig. Girolamo Garopoli, seconda impressione. In Roma, 1660."

The prose dedication is strong, but the following is more condensed: —

"Tu, gran LUIOR, in cui Natura e'l Fato
L'idea d'heroe magnanimo formaro,
Che più c'hai mesi, o giorni, hai già contato
Vittorie, che 'l tuo crin di palme ornaro,
Che sei di gloria, al maggior grado alzato
Fra' grandi ch' in Europa unque regnaro,
A la cui destra fora lieve il pondo
De l'universa monarchia del mondo."—(i. 3.)

In the fourteenth canto, Charlemagne has a vision of the future kings of France, which is explained to him by a hermit. About fifty stanzas are given to Louis and his court. One on his mother seems worth quoting: —

"Vedilla armata non, ma i duci armati
Starle d'intorno riverenti, humili,
A quale invitti esserciti assegnate,
Gir lieti a soggiogare i Regni hostili;
Nè trà cure di guerre, anco lasciati
Sono i pensier pacifici e civili.
Di tanta monarchia l'è dolce il peso:
Sì l'arte ha del regnar da gli Avi appreso,"
(xiv. 93.)

After this, it is not surprising that Charlemagne (st. 139) feels some jealousy (*invidia emulatrice*) of his greater successor.

We do not know why Garopoli praised Louis so vigorously, but his compliments were not stronger than those of Boileau, Molière, and Racine, and were certainly as disinterested. He had tried his hand in 1640 on Ferdinand, Grand Duke of Tuscany, to whom *L'Aurena* is dedicated:

"Tu Ferdinando a cui concesse Dio
D' Etruria i cori e le provincie à pieno,
E li fe d' ogni heroe piu grande e pio,
E d' altre monarche capace il seno:
C'hai sol tra re d' Europa alto desio
Porre al tiran d' oriente il feno;
E vinto di Macon lo stuolo indegno
Stabilir di Gesù nell' Asia il regno."—C. i. st. 2.

Quadrio does not give the date of the first edition of *Il Carlo Magno*, nor can I collect it from the author's *Apologia* (Rome, 1660), in which he fairly reprints the criticism of the "Academico Partenio," and replies to it. I should be very glad to have an opportunity of comparing the two editions, as at p. 538 the second is said to be "*ricorretto e accresciuto dall' autore*." The dedication to Louis is dated "1 Marzo, 1759"; that of the *Apologia* "1 Marzo, 1660." And as in my copy, and that in the British Museum, the second edition and the *Apologia* are bound together, it may be that the first was exhausted in a year.

The author of the *Letter on the State of Learning*, &c., classes Garopoli with the "forgotten

rhymesters," and seems to be nearly right as to the fact, though I believe the defect was rather that of his printer than himself. Both poems are badly printed, on bad paper, and in a bad Italian type. *Il Carlo Magno* is the worst. It is very disagreeable in reading poetry to be stopped by half-impressed letters and other defects which oblige one to pause and puzzle out the word, and sometimes to skip and go on from inability to do so. After getting through a few pages, irritation takes the place of enjoyment. I have not yet read through *Il Carlo Magno*. I should have done so with satisfaction, had it been more *physically* readable. It contains some good descriptions and vigorous language, and I think may claim a fair place among Italian poems of the second class.

I have not, by "index-reading," been able to discover among the many Italian writers bearing the name of "Casa," one who could have been a flatterer of Louis XIV. I have read Redi's poetry in the Venetian edition of his works, 3 tom. 1712, and, unless he wrote more and of a different quality, he cannot be the person indicated. H. B. C.

U. U. Club.

CHRISTOPHER BATTISCOMBE (2nd S. viii. 453, 522.) — In *Poems upon Several Occasions*, by the Rev. Mr. John Pomfret, London, 1777, one of his essays, "Cruelty and Lust," —

"was occasioned by the barbarity of Kirke, a commander in the western rebellion, 1685, who debauched a young lady with a promise to save her husband's life, but hanged him the next morning."

The name Christopher Battiscombe is not mentioned in the Essay, but there can be not the slightest doubt that the husband of the lady mentioned by Mr. Pomfret was that unfortunate gentleman. Alf. Shelley Ellis, in his *Enquiries*, states that Christopher Battiscombe became one of the victims of the infamous Judge Jeffries. Mr. Pomfret goes further, and tells us of Commander Kirke's barbarity in disposing of his prisoners, acting under the judge, which takes all blame of a most disgraceful deed off the judge's shoulders. In the answer at the foot of Alf. Shelley Ellis's question, he is mentioned as being engaged, not married, and the proposals for the deed placed to the judge. Mr. Pomfret states that he was married, and Commander Kirke is accused of the "cruelty and lust." Give the devil his due even at the "bloody assizes." H. E. M.

Secunderabad.

HOLLAND HOUSE GUN-FIRE (3rd S. ix. 154.) — In "N. & Q." of Feb. 24, 1866, a question is asked as to the origin of the gun fired at 11 P.M. every evening at Holland House, Kensington.

It was commenced about the year 1798, on the return of Henry Richard Lord Holland, from his tour in Spain and Italy, and is said to be the copy

of an old custom in Spanish country-houses to show that fire-arms were kept as a warning to robbers. It is quite true that when the gun-fire was at one time discontinued by the order of the late Lord Holland, that some of the older inhabitants of Kensington petitioned to have it continued.

JOHN TATHAM, M.D.

A RUSH RING (3rd S. ix. 194.)—This name, with the explanation of its meaning, reminded me of an illustrative incident. Last summer, on crossing the river at Barmouth, North Wales, I found in the ferry-boat a *quasi*-gipsywoman, who had rings on several of her fingers except that on which is usually worn the marriage token. Finding she spoke of her husband, I asked which was her wedding-ring? "Oh," said she, laughing, "I was married with a rush!" On her leaving us, my companion asked what she meant by the expression; and was not a little amused with my answer.

J. H.

FOOT-PRINTS ON STONES (3rd S. ix. 205.)—John Wesley's foot-prints are certainly *not* "still shown on his father's tombstone": for the sufficient reason that the surface on which the preacher stood is no longer visible. When I saw the stone more than twenty years since, it had long been turned face downwards, and the original inscription reproduced on a new surface. A tolerably practised student of Wesleyan memorials, I never before heard of the story related by J. T. F.

D.

VOSSIUS "DE THEOLOGIA GENTILI" (3rd S. vii. 478.)—Your correspondent H. B. C. desires to know who was the editor of Vossius *De Theologia Gentili*, printed in 1669, and can find no indication of an editor to make the third edition "*auctor et emendator*," since the author himself was *καταργητός* in 1649. I have consulted the folio edition of his complete Works, and in vol. v. learn from the Dedication of the treatise here referred to, dated 1668, Hagæ, the editor was his son, Isaac Vossius; who in reference to this work says:—

"Jacuit itaque per multos annos scriptum hoc inchoatum potius quam absolutum, ac nunc demum, quoad fieri potuit, integrum sub illustrissimi nominis tui tutela in lucem prodire audet, a te sperans splendorem quem ut a scriptore acciperet non permitit lex avara fatorum."

BIBLIOTHECAR. CHETHAM.

SYRIA (3rd S. ix. 139.)—Not having time to enter fully into the reasons, I can only state briefly my opinion and firm conviction that Syria, the occidental name of the oriental Belad el Sham (=the country to the left), is derived from *Tsôr* in Hebrew, and *Soor* in Arabic, that is, Tyre (=a rock), the early emporium of trade between Asiatics and Europeans after Sidon had fallen. Beyroot has now superseded both. Assyria is from the same root, and Herodotus (viii. 63) can only be under-

stood as to his description of Assyria by his interchange of the words Syria and Assyria.

T. J. BUCKTON.

Is not Syria for Tsyria, the country about Tsur, or Tyre, which was the first Syrian town known to the Greeks?

THOMAS T. DYER.

ESCALOP SHELLS (3rd S. viii. 519.)—On the 4th of February, 1835, I was present at the opening of a vault outside the walls of Rome. It contained several sarcophagi of terra cotta, filled with earth; imbedded in which were the skeletons of the deceased, with many small vessels of clay and glass, also some bronze coins, the dates ranging from Augustus to Constantine the Great. Of one of these skeletons the skull was wanting, no trace of it could be found; but in its place were two valves of a large pecten. A Roman antiquary present at once pronounced the skeleton to be that of a decapitated Prætorian soldier; and asserted, that it was always customary to deposit these shells in place of the head in such cases. What his authority for this statement might be, he did not tell us, neither have I ever been able to ascertain; but finding the escalop shells in what was probably a pagan interment, struck me at the time as curious.

W. J. BERNHARD SMITH.

Temple.

AFFIRMATIVE AND NEGATIVE SIGNS (3rd S. ix. 137.)—One often hears this question asked. I think that the affirmative is much more often used in replies to questions than the negative, and this, joined to the fact that it is easier and less painful to nod than rock the head sidewise, will explain why the nod is always *yes*, or a permission, and a side shake *no*, or a refusal. In a similar way the leaning of the head to the side will be often seen to imply *doubt*. Nations, however, differ greatly. In England we *wave* an adieu; in Wales the farewell is given by pawing the air with the hand, the palm outwards: this latter form of leave-taking is frequent in Egypt. An Englishman also *beckons* a person, whilst a Greek in hailing you to approach him, paws the air just as does a Celt in bidding good-bye. Franks, Turks, Greeks, and Armenians, have all a different kind of shrug to express their ignorance or their carelessness about anything; and the way in which most Orientals testify their disapprobation is by a sharp twisting of the half-opened palm near the ear. The Turk and Turkoman express their perfect liking of a thing by holding up the hand, with the tips of the fingers drawn closely together. I have seen many other curious signs when abroad, but beyond noticing their peculiarities and meanings, I attached no consequence to them. W. E.

PROSPER TWISS is not strictly correct in assuming that a shake of the head from right to left is *everywhere* the sign of negation. In Greece, for

instance, the sign of negation is a toss of the head backwards, or, in other words, a slight jerk upwards of the chin, a gesture which is really not unpleasing when made by a pretty woman, rather a scarce animal in that country. The language of signs, or pantomime, is, in the countries bordering on the Mediterranean, carried to an extent of which an untravelled Englishman can form no conception, and some knowledge of this language is absolutely necessary. Thus, money, by the poorer natives of Malta and Syria, is almost always denoted by rubbing the thumb over the first bend of the fore-finger, as though making an imaginary bread pellet. S. H. M.

THE WHITE HART (3rd S. viii. 536.)—At this reference is a paper on this subject, attributing the sign to the time of Henry VII. It is not indeed improbable that the White Hart, as the badge of King Richard II., as frequently shown in the Houses of Parliament, dates from his reign. The Boar, for Richard III., is still a frequent sign of an inn.

THE KNIGHT OF MORAR.

YEX OF A CART OR WAGGON (3rd S. ix. 80, 149.)—A provincial pronunciation of *ex* or *ax*, short for the *axle* of the wheel. Common among countrymen. H. T. E.

TOBACCO AND SMOKING (3rd S. ix. 1.)—Many years ago I noticed the silence of several travellers respecting the custom of smoking in the East, and have briefly mentioned them in my communications to "N. & Q." on that subject (1st S. ii. 154), viz. Marco Polo, Rubruquis, Drake, Cavendish, and Pigafetta. Now MR. THORNBURY'S interesting paper on the silence of Shakespeare respecting smoking in an age when we know that it certainly did exist, goes strongly to corroborate my assertion of its antiquity, and to answer those who lay so much stress on the silence of the above authors as contradicting the fact.

Marco Polo is equally silent on the subject of the long nails of Chinese gentlemen, and the distorted feet of Chinese ladies; further, there is not even an allusion to the use of opium. In the *Arabian Nights*, too, there is not the slightest allusion to the practice of smoking, or the use of tobacco in any shape. Pray what means pouncit-box which Hotspur's friend, the popinjay—

" . . . ever and anon

Gave his nose, then took't away again."

Was this a snuff-box?

A. C. M.

HINDOO GODS (3rd S. v. 135, 197, 262.)—In the replies to MR. DAVIDSON'S query given by MR. WOOD and SPAL, allusion is made to the tenth or coming avatar of Vishnoo the Preserver, and it may prove interesting to MR. DAVIDSON and your readers if I subjoin further particulars regarding the incarnation of the Saviour, whose reign, it is believed by the Hindoos, will be universal. At

the end of this the Kali Yug, or Iron Age, the fourth of the lesser periods of time which combine to form one divine age or Maha (great) Yug, Vishnoo will again appear in the Kalki, or Akalunki Avatar, to restore order to this earth prior to its final dissolution. He is prefigured as armed with the avenging sword, bearing the emblematical discus, crowned with a jewelled diadem, and mounted in royal apparel on a winged white horse, a kingly conqueror. He will become incarnate at Sumbul Moradabad, in the north-western provinces of India, and will be born of a pure virgin; hence a *kalki*, "without shame or reproach"—the spotless one. He will level all distinctions of caste, will utterly destroy evil-doers, and will establish universal happiness, until the consummation of things temporal. G. W.

SLANG PHRASES: "UP AT HARWICH" (3rd S. ix. 155.)—I am unwilling that the saying "Up at Harwich" should remain a query unanswered. The phrase is common enough in the eastern counties, but has nothing in reality to do with "Harwich." The similarity of sound has here led to confusion. The expression is, "Up at harrage, or harriage," and it is used to express a state of confusion and disorder, like "all at sixes and sevens." It is common enough in these parts to hear a person who is in any perplexity or confusion with his affairs, or household, to complain that he is "all up at harrage." The etymology is obscure: I am not satisfied with any derivation that I have met with, and shall attempt none.

F. C. H.

I do not know whether it will in any way illustrate this phrase to record an expletive in frequent use by the old housekeeper at my first boarding school. It is sixty years since, and the old lady dated some sixty years earlier; e. g. "What are you doing there, you boy? My heart at Harwich if I come after you," &c. &c. I have never heard it since.

A. PR.

Dover.

JEWISH HUMAN SACRIFICES (3rd S. ix. 144.)—In sober earnestness may I ask, what can MR. W. PINKERTON mean? He says,—

"The Jews were charged with stealing Christian children, to sacrifice them as burnt offerings to Jehovah, according to the Jewish law of Moses, which, if it did not actually enjoin, decidedly permitted human sacrifices."

In what part of the Pentateuch is such an injunction or permission to be found? Every permitted sacrifice is prescribed, and all others are solemnly forbidden. The massacre of the Jews at Damascus in 1840 was on a pretence of murder, and not of "the very same crime," i. e. offering Christians "as burnt offerings to Jehovah." I read the whole of the alleged evidence: there was nothing on which a reasonable accusation could be founded.

MR. PINKERTON could not speak of the charge as he does if he had not forgotten the particulars.

LÆLIUS.

MOTHER SHIPTON (3rd S. ix. 137.)—Mother Shipton was a conspicuous object among the wax figures, not in Westminster Abbey, but in Mrs. Salmon's once popular exhibition in Fleet Street. She was an especial favourite with the juvenile visitors, as she used to put out her leg and kick the shins of any one who approached her near enough.

A. PR.

WHITE USED FOR MOURNING (3rd S. vii. 458; viii. 506; ix. 87, 144.)—It is customary in nearly all parts of Greece when a young man or woman dies *unmarried*, the relatives and friends of the family to whom he or she belonged, to follow the coffin, wearing a broad white crape across the left shoulder towards the right hip, not only as a mark of mourning, but also as a sign of the innocence and youth of the deceased. In case the dead is of an advanced age the crape must be of black colour.

RHODOKANAKIS.

THE LINCOLNSHIRE DUMBY (3rd S. ix. 59.)—I have waited some weeks to see a reply to this inquiry; and now, for want of better, send the best information I possess:—It seems that many years ago, when no rectors or vicars, and few gentlemen, resided in the flat country of Lincolnshire, and farmers easily lived, and even grew rich, in that fertile district, there existed in the parish of Holbeach a set of men, few in number perhaps, who led most wild and dissipated lives. There were four, in particular, who were remarkable as lovers of whist, as well as of practical jokes of a very equivocal character; and one of these men being on one occasion asked if he was ready for a rubber of whist, said—"Yes, dead or alive." In due course he died, and his saying was remembered by his desperate companions; and the most probable account is, not that his corpse was disinterred, but that being left in the church (as was the custom then) until a locomotive parson came along to bury it, these three companions in their cups went into the church, and taking the corpse out of the coffin, placed it at the communion table to play dummy with them at whist. Of course I cannot say how much of this is true, but it is the most probable account I ever heard of a shocking folly, which no doubt was committed in some shape. I could give the names. Eliza Cook has made this the subject of a poem.

By way of exhibiting the practical joking of the day, it is said that these men, on turning out one night from a public house, saw a waggon load of wool standing opposite to the church, and that they unloaded it, and piled it up (some say and the waggon, too) on the roof of the church, where it was to be seen the next day. It is sometimes added (perhaps to make the story better) that one

of these workmen was much surprised to find the next day that it was *his* wool.

It is also said, that one fine morning, very early, a farmer rode into Holbeach, and to his own farm in the marsh, in great haste, and on a remarkable pony, in a heavy foam. His men were on the point of carrying his hay; he cut the pony's throat; the haystack was built upon the body. In a brief while some men followed in hot pursuit, but finding him quietly at his farming business, and no apparent means of any hasty or new arrival, they concluded that he was not the man they wanted, and went away. It is said that this farmer rode the pony down from London that night, and had committed some crime or other, but what it was is not known, although often conjectured.

HAROLD C.

PROFESSIONAL NIGHTMARE (3rd S. ix. 154), is I imagine, not uncommon. For myself, I can say, that it almost invariably takes the form of not getting to the organ in time, stops being out of order, wind failing, or the like.

ORGANIST.

MINT MARKS ON FRENCH COINS (3rd S. ix. 70, 167.)—In addition to what I sent a few days ago, I have found the following French mint marks (*Bonneville*, 1806):—

C, Caen.	M, Toulouse.
E, Tours.	O, Riom.
H, La Rochelle.	U, (same as V).
J (the same as I).	W, Lille.
B.B, Strasbourg.	C, C, Besançon.
MI, Marseille.	9, Rennes.
A cow, Pau.	

These are the old marks, not mentioned by W. S. J.

In conformity with the Order of the 10 *prairial*, an *XI.*, the number of the mints was reduced to 16 (to last three years.) I give them:

A, Paris, a cock.
B, Rouen, Paschal lamb.
D, Lyon, a fly.
G, Geneva, a lion.
H, La Rochelle, S.B. (initials of the Director).
J, Limoges, 2 clasped hands.
K, Bordeaux, a fish.
L, Bayonne, a tulip.
M, Toulouse, a cow.
Q, Perpignan, bunch of grapes.
T, Nantes, an anchor.
U, Turin, a heart.
B.B, Strasbourg, an ear of corn.
C.C, Genoa, prow of ancient vessel.
MI, Marseilles, mullet of 6.
W, Lille, a caduceus.

The letters are the marks peculiar to the mints. The figures, &c., are the marks "des directeurs actuels."

JOHN DAVIDSON.

P.S.—I hope some correspondent will continue the series up to the present time.

Miscellaneous.**NOTES ON BOOKS, ETC.**

History of Scandinavia from the Early Times of the Northmen, the Sea Kings, and Vikings to the present Day. By Professor Paul C. Sinding, of Copenhagen, formerly Professor of the Scandinavian Language and Literature in the University of New York. First English Edition, thoroughly revised and largely augmented. (Published by the Author.)

Although called on the title-page "first" English edition, this is we believe really the ninth edition, of Professor Sinding's history, for eight editions of it have been called for, and exhausted in America. The reason of this success is sufficiently obvious, in the fact that the work contains a large mass of trustworthy information, written, though the author is a Dane, in good plain English, upon a subject which has been but little touched upon by English writers. The book opens with an interesting account of the early history of the Norsemen, their Mythology, their Skalds, their Runes, social condition, way-faring life, their foreign expeditions, and among these their discovery of America; and then traces the history of Scandinavia down to the close of the late cruel and most unjustifiable onslaught upon Denmark. If our American brethren found Professor Sinding's History one of great interest, how much more so must it be to the people of England, connected as their history is in so many ways with that of the Norsemen?

Monograms, Ancient and Modern; their History and Art-Treatment: with Examples collected and designed by John Eliot Hodgkin, F.S.A. (Longman.)

Mr. Hodgkin agrees with the Wise Man of Old, that "there is no new thing under the sun;" and asserts that the devices of which his book treats, and which, after a slumber of about two centuries, have sprung anew to life, belong really to the early ages of the world; and are but the feeble descendants of Greek, or perhaps of Egyptian parents. Starting from the monograms on the coins of the Greek cities, he treats briefly and clearly of the Christian monograms; the monograms of the Carolingian sovereigns; the merchants' marks of the Middle Ages—among the last traces of which are the devices on the well-known tradesmen's tokens; then glances at the monograms of the early artists, and the devices of the old printers; and brings his sketch to a close with some remarks on the modern mania for monograms. But to many, the curious and beautiful illustrations which Mr. Hodgkin furnishes will prove by no means the least interesting portion of this quaint little volume, which, fitly printed in the shape of a shield, is really a curiosity of literature.

Index to Printed Pedigrees contained in County and Local Histories, and in the more Important Genealogical Collections. By Charles Bridges. Part I. (J. Russell Smith.)

The value of such an *Index* to all parties interested in family history, or who may have occasion to investigate questions of descent, is so obvious, that we may content ourselves with announcing Mr. Bridges's *Index to Printed Pedigrees*.

M'CULLOCH'S GEOGRAPHICAL DICTIONARY.—We are glad to announce that the first volume of a new and carefully revised edition, of this most useful *Dictionary*, will be published in April under the editorship of Mr. Frederick Martin, author of *The Statesman's Year Book*.

MR. SHAW'S ILLUMINATED DRAWINGS.—Those of our readers who have not yet seen these interesting Works, should lose no time in going to No. 196, Piccadilly, as the Exhibition will very shortly close.

BOOKS AND ODD VOLUMES**WANTED TO PURCHASE.**

Particulars of price, &c., of the following book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

SCOTT'S LIFE OF NAPOLEON BUONAPARTE. Vol. IX. Edinburgh, 1827. Wanted by *Sholto V. Hare, Esq.*, Clifton Park, Bristol.

Notices to Correspondents.

DAREY AND JOAN. This phrase takes its origin from the old ballad so entitled, said by some to be the production of Matthew Prior (see our 1st S. iv. 196); by others attributed to Henry Woodfall, the first of the printers of that name, see our 2nd S. xi. 300.

WAR OF THE ROSES. We do not know that our Liverpool Correspondent will anywhere find a better account of the brawl in the Temple Garden than eventually sent—

" . . . between the red rose and the white,
Thousands of souls to death and deadly night,"
than in Shakespeare's King Henry VI., Part First, Act II. Sc. IV.
The article on Prehistoric Man, &c., next week if possible.

FLY-AWAY will find notices of the Cucking Stool in every book on Popular Antiquities.

W. W. "As mad as a hatter" has never been satisfactorily explained. Some speculations as to its meaning will be found in "N. & Q." 3rd S. v. 25, 64, 125.

W. W. C.'s query is under examination.

L. E. (Bradford). The valuable work on English Medals by that distinguished numismatist, Mr. Hawkins, the late Keeper of the Medals in the British Museum, is, we believe, nearly ready for publication.

Cure of Cancer by a blacksmith near Reading. S. C. is anxious for information on this subject. The query is scarcely suited to our pages, but we should be glad to procure the information for S. C. if possible.

CIVIL. The phrase "To go on tick" was in use at least a century before Lord Holt used it, for it occurs in Decker's Gull's Hornbook, 1609. See "N. & Q." and S. viii. 492. For some account of Dr. Thomas Deacon, see our 1st S. xii. 85; 2nd S. i. 173; iii. 479; iv. 476. The "Maxims of Tom Thumb and Dr. Doolittle" we take to be purely imaginary productions.

T. H. WARD (Oxford). "God tempers the wind to the shorn lamb," is a French proverb; see "N. & Q." 1st S. i. 357, 418; vii. 193.

"**NORNS & QUASIMS**" is registered for transmission abroad.

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P.S. Enclose Two Stamps, with Name and Address, for Catalogue.

Interesting Library of the late Rev. James Morton.

MESSRS. PUTTICK & SIMPSON will SELL by AUCTION, at their House, 47, Leicester Square, W.C. (West Side), on MONDAY, March 26, and the three following days, the LIBRARY of the late REV. JAMES MORTON, B.D., Prebendary of Lincoln, and Vicar of Holbeck; comprising numerous books of interest to the Antiquary and Archaeologist, Chap-books and Works illustrative of Folk Lore, English and Foreign. Transactions of the learned Societies, and publications of Printing Clubs. Philology, Dictionaries, Grammars, &c., Anglo-Saxon books, and interesting miscellanies in all branches of literature. Catalogues sent on receipt of Two Stamps.

LONDON, SATURDAY, MARCH 24, 1866.

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IRISH LITERARY PERIODICALS.*

Ansell's Monthly Military Companion, containing communications relative to the Standing Orders, and Plans, and Treatises, on Fortifications, for the Use of the Officers of the Army. By S. Ansell. Dublin, 1801—2. 8vo.

The first numbers in September, 1801, and the others on the 14th of each month, by the Compiler. Printed by John Jones, 90, Bride Street, 88 pages. Price 2s. 2d. per number. A copy in the British Museum.

The Weekly Pantheon, or General Repertory of Politics, Arts, Science, Literature, &c., commenced in June, 1801, ended in December, 1809. Gilbert & Hodges, Dublin, 1801—9. 8vo.

Universal Magazine. Dublin, 1802. 12mo.

Commenced March, 1802. The number for May (No. 3), says that in future it will appear in an enlarged form. The first numbers contain 36 pages, with music, plates (coloured), essays, poems, &c. The preface to No. I. is only signed L. A copy in the British Museum.

New Magazine. Ireland's Mirror, a Chronicle of the Times. Charles, Mary Street. Commenced in May, 1804, ended in December, 1805. Dublin, 1804—5. 8vo.

An attempt to revive *Ireland's Mirror* was made in January, 1806, with an addition to the title of the word "Masonic," but after three or four publications it died

out. In the British Museum, but imperfect; vol. i. only wanting part of preface and pp. 1—6, with some of the engravings.

The Anonymous. Dublin, 1807. Folio.

Commenced Dec. 23, 1806. No. 24, May 30, 1807. Printed for N. Mahon, 111, Grafton Street. A copy in the British Museum.

The Irish Magazine, or Asylum of Neglected Biography, edited and published by Walter Cox, in 8 vols. 8vo, commenced in November, 1807, ended in December, 1815. A perfect copy is rarely met with. Dublin, 1807—15.

In the British Museum, imperfect.

The New Magazine, Dublin Museum, or Entertaining Pocket Companion, published by Charles, Mary Street, commenced and ended in 1807, 1 vol. (all published). Dublin, 1807. 12mo.

The Cyclopaedical Magazine, and Dublin Monthly Register of History, Literature and Arts, and Science, commenced in January, 1807, ended in December, 1808. Dublin, 1807—8. 8vo.

A copy in the British Museum.

The Belfast Magazine, edited by Dr. Wm. Drennan; commenced in 1808, ended in June, 1813. Belfast, 1808—13. 8vo.

The Dublin Satirist. Dublin, 1809—10. 8vo.

Published by Charles, Mary Street. Commenced Nov. 1809, ended March 1810. Rare.

The Supernatural Magazine. Dublin, 1809. 8vo.

It was published monthly by Wilkinson and Cowdness, Wood Street, Dublin; the first number in June, the last in September, 1809. A copy in the British Museum, but imperfect, wanting a few pages at the end.

The Hibernia Magazine, printed at the Hibernian Press Office, commenced in January, 1810, ended in June, 1811. Dublin, 1810—11. 8vo.

The second volume of this Magazine took the additional title of "The Dublin Monthly Panorama," which latter journal having "died out," was said to have merged into the *Hibernia Magazine*. Some copies are on large paper with coloured plates.

The Dublin Monthly Panorama, R. Smith, College Green, commenced in January, 1810, and ended in July same year, when it merged in the *Hibernia Magazine* of that year. Dublin, 1810. 8vo.

In the British Museum, in 3 vols.

The Political Register, or Monthly Magazine. Kelly, Dublin, 1810. 8vo.

The Munster Farmer's Magazine, conducted by a Committee of the Cork Institution; commenced its career in April, 1811, and ended it in December, 1813. Cork, 1811—13. 8vo.

The Irish Dramatic Censor. Dublin, 1811—12. 12mo.

In the British Museum, six numbers only, published by O'Callaghan of Crow Street.

* Continued from p. 175.

The Milesian Magazine, or Irish Monthly Gleaner. Dublin, 1812—20. 8vo.

Edited by Dr. Brennan. It commenced in 1812, and ended in 1820: very rare and most eccentric. There is an imperfect copy in the British Museum, 1812 to 1825. Nos. 1 to 16 with MSS. notes. No. 15 wants pp. 8—6. After July, 1812, this work appeared quarterly, and subsequently at irregular periods.

The Dublin Magazine, or Monthly Memorialist: commenced in November, 1812, and ended in December, 1813 (contains several curious notices of the Kilkenny Theatricals). Dublin, 1812—13. 8vo.

The Monthly Museum, or Dublin Literary Repository of Arts, Science, Literature, and Miscellaneous Information, published by Nolan, in 2 vols.; the first appeared in October, 1813, the last in December, 1814. Dublin, 1813—14. 8vo.

A copy in the British Museum, imperfect.

The Dublin Political Review. Dublin, 1813. 4to.

Published and edited by Frederick William Conway, and set up mainly for the advocacy of the Veto Measure. The first number published 6th February, 1813; the last 1st May, 1813.

The Munster Olive Branch. Cork, 1814.

Only one number published in August of this year.

Dublin Examiner, or Monthly Journal of Science, Literature, and Art, published by Hodges & Co., College Green; commenced in May, 1816, and ended in January, 1817. Several articles of considerable ability appeared in this Magazine. Dublin, 1816. 8vo.

The Catholicon. Dublin, 1817. 8vo.

Dublin Library Catalogue, p. 96. Nos. 20 and 21 only, bound with others in the Library's Collection of Pamphlets, vol. xlvii.

The Ulster Register. A Political and Literary Magazine, edited by J. Lawless. Belfast, 1816—17.

In the British Museum. Imperfect, Nos. 1, 2, and 4, vol. i.; No. 3, vol. ii.; No. 59, vol. iii.

The Anti-Unionist Weekly Magazine. Dublin, 1818. 4to.

A very ably written and well-conducted periodical. Commenced 31st January, 1818; ended 30th May, 1818.

The Literary and Political Examiner. Cork, 1818.

Commenced in February, and ended in May, 1818.

Belfast General and Commercial Directory for 1819, with a Directory and History of Lisburn. With a View and Plan of Belfast by T. Bradshaw. Belfast, 1819. 12mo.

In the British Museum. Imperfect.

The New Hibernian Magazine, published by Tate, Dublin, price 1s. 3d.; commenced in July,

1820, and ended same year. Dublin, 1820—1. 8vo.

The Dublin Magazine, or General Repertory of Philosophy, Belles Lettres, and Miscellaneous Information. Dublin, 1820. 8vo.

This very well conducted and ably written Magazine began in January, and ended in December, 1820. Rare; quoted in a recent Catalogue, 10s.

The Marvellous Magazine, published by Charles, Mary Street, in 2 vols. (all published). Dublin, 1822. 12mo.

The Dublin Inquisitor, published by Archer, commenced in January, 1821, ended the same year. Dublin, 1821. 8vo.

No more published. In the British Museum.

The Gleaner, or Lady and Gentleman's Magazine, published by Cumming, &c., price 5d.; commenced January 6th, 1821, ended same year. Dublin, 1821. 12mo.

One vol. published.

The Morning Visitor; or, Breakfast-Table Companion. Dublin, 1822. 8vo.

In British Museum, imperfect, wanting No. 116.

The North West of Ireland Society Magazine. Published weekly for the Society by Kempsen, Derry, price 2d. Derry, 1822—25. 4to.

This Journal, devoted chiefly to agricultural subjects and industrial pursuits, commenced in November, 1822, and came to an end on May 18th, 1825, with the publication of the 26th number.

Nolan's Theatrical Observer, published daily by J. J. Nolan, Suffolk Street, commenced in July, 1822, ended in April, 1823. 12mo.

The Emerald. Dublin, 1823. 8vo.

Copied from the Dublin Library Catalogue, p. 105, where Nos. 1 and 2 only, bound with other works in a Collection of Pamphlets, vol. lxxviii.

The Gridiron, published by Connolly, Mary's Abbey. Dublin, 1823. 8vo.

This Magazine appeared in December, 1823, and died out after a few publications. It was published weekly, price 2½d.

The Immortal Memory Magazine, or Monthly Protestant Register of Important Events. Gregory, D'Olier Street. Dublin, 1823. 8vo.

The Williamite's Magazine, or Protestant Advocate for Civil and Religious Liberty. Dublin, 1823. 8vo.

Printed by John Jones, Great George Street, price 8d., pp. 34. Commenced Jan. 1, 1823, ended March same year. In the British Museum. Apparently imperfect.

The Rushlight, printed and published by Clarke and Hope, of Belfast, price 3d. Belfast, 1824—5. 4to.

A Chartist weekly literary publication, very cleverly and honestly written, chiefly by mechanics, and edited by Hope, a journeyman printer.

The Dublin Philosophical Journal and Scientific Review. Dublin, 1825. 8vo.

In the British Museum, No. 1 only.

Captain Rock in London; or Chieftain's Gazette. London, 1825. 4to.

One volume all published. Commenced on March 5, 1825, ended Dec. 31, 1827. Though printed and published in London, it was essentially Irish in its tone and object. Rare.

Bolster's Magazine, published in Cork; largely contributed to by the late John Windele, Esq.; commenced in February, 1826, ended in March, 1830. It extended to 3 vols. Dublin, 1826—30.

In the British Museum, imperfect. Only the two vols. for 1826.

A Wreath from the Emerald Isle. A New-Year's Gift for 1826, edited by P. D. Hardy. Dublin, 1826. 12mo.

In the British Museum. A small volume, pp. 150, of tales, poems, &c., intended for the first of a yearly series.

Captain Rock, or the Chieftain's Gazette, published by Robins, 1827. 8vo.

An unsuccessful attempt to revive the *Gazette* of 1825.

The Catholic Miscellany. London, 1828. 8vo.

Though printed and nominally published in London, was virtually an Irish periodical. When *The London and Dublin Magazine* ceased in June, 1828, its principal writers became contributors to the *Catholic Miscellany*.

Hibernian Constitutional Magazine. 8vo. No price or date, but circa 1829.

Copied from the Catalogue of the Dublin Library, p. 103. Bound up with other works in a vol. of pamphlets, No. lxxviii.

The Dublin Literary Gazette; or Weekly Chronicle of Criticism, Belles Lettres, and Fine Arts; from January to June, 1830, inclusive. Dublin, 1830. 8vo.

Continued as a Monthly Magazine under the title of the *National Magazine*. Dublin, 1830. 8vo. In the British Museum, July to Dec. 1830, and No. 1 of vol. ii. No more published.

The National Magazine, published monthly by Wakeman, in 2 vols. Dublin, 1830—1.

This very well written and cleverly conducted periodical commenced in July, 1830, and ended in 1831.

The Belfast Co-operative Magazine. Belfast, 1830. 8vo.

The first and last number appeared in January, 1830.

The Dublin Weekly Gazette, or Weekly Chronicle of Criticism, Belles Lettres, and Fine Arts. Dublin, 1830. 4to.

The Limerick Magazine. 1830. 8vo.

Copied from the Catalogue of the Dublin Library, p. 103, where it is bound up with other works, in a vol. of pamphlets, No. lxxvi. The first number is not stated.

The Bible Christian, designed to advocate the sufficiency of Scripture, and the right of private

judgment on matters of faith. Belfast, 1830—36. 12mo.

In the British Museum, imperfect, wanting No. 1 of vol. i.

The Dublin Monthly Magazine. Dublin, Tyrrell, Grafton Street, 1830. 8vo.

Commenced in January, 1830, and ended the same year.

National Irish Magazine. Dublin, 1830—31.

Edited by C. Lover. Commenced in 1830, and ended in 1831. Contributed by Drs. Petrie, O'Donovan, E. O'Curry, W. Carleton, and other eminent Irish writers. Contains some very amusing Irish tales and sketches of celebrated characters. Scarce, priced in a recent catalogue, 7s. 6d.

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(To be continued.)

THE CAVE MAN, AND PRE-HISTORIC AGE.

Thirty-three years ago a waterspout fell at Glanflesk, in Kerry, in which several lives were lost, and cattle and houses overwhelmed with the débris of peat, soil and gravel, swept along by the rushing flood, which penetrated even into the cave-like fissures in the rocky sides of that beautiful valley. Now do not such catastrophes furnish a probable solution of the pre-historic Sphinx, so ingeniously invented by the self-puzzling imagination of our anthropological savans? Some anthropologist of the twentieth century may hereafter discover beneath a deep bank of peat, or in a cave, the bones of a Kerry cow in proximity with a pair of brogues and a dudeen, and he would at once infer from the depth of the deposit, or of the stalagmite in the fissure, that the cave-man co-existed in Ireland with a dwarf species of the bovine tribe before Adam was a boy; whereas a little inquiry into topographical tradition might have convinced him from the lips of a grandson of one of the tenants of my honourable friend, the O'Donoghue of Glanflesk, that the dudeen and brogues belonged to some poor fellow whose property had been swept away in a tremendous flood just one hundred years before.

Now for another and more circumstantial illustration:—The storm on the Flesk spent its residual force upon McGillicuddy's Reeks, some fifteen miles to the west. On that evening, taking a solitary stroll in the vicinity of Carrantual, the loftiest of the range, indeed the highest mountain in Ireland, I happened to meet Moriarty (Shaneruagh, i. e. Red John), the well-known Killarney guide, and observed that a thunder-cloud was gathering over Carrantual, but we might have time to get to the top before it burst,—would he show me the path through the Glen of the Hag's Teeth? After some persuasion he consented, and we hastened up the steep and circuitous track,

However the storm overtook us midway, rain in torrents, with deafening thunder and incessant lightning, and when we got fairly into the unclouded atmosphere above, it had nearly ceased, only an occasional faint zig-zag traversing the rolling sea of vapour at our feet, and the thunder scarcely audible, as if miles distant. Shaneruagh left me wet and weary on the summit, bounding away, like a deer, to reach his cabin near the Gap of Dunloah before the sun was down, and "the good people" abroad. Climbing the cairn on the highest pinnacle of the mountain, I lingered long in contemplation of the magnificent panorama around and beneath. The sun sank behind the Blaskets in a gorgeous field of crimson and golden fire, and I could trace distinctly, as on a map, the deeply indented coast-line from Cape Clear to Slyme Head in Galway, a distance of at least two hundred miles. The night was cloudless and starlight, as I groped my way at ten o'clock down the perilous steep, but all the lowlands were over-spread with a dewy haze—"the clear heat after rain" (Isaiah xviii. 4), and I quite lost my reckoning in the stony glen at the base of the mountain. Looking around for some sign of human habitation, I at last spied a goat near a sloping heap of stones topped with scraws. This was a hut, with a hole for entrance, but neither door nor window; and within were a woman and two children, lying upon some heath in a corner, with no other covering than their scanty clothing. There was a flat-topped log near the hearth, and beside it a piggin or wooden vessel, which might have been hollowed out by a sharp stone with the aid of fire, so rude was its workmanship. I did not observe any other article of furniture. I told the woman in Irish, that I was hungry, and asked for a potato; she only stared in silence, with an expression of mingled wonder and stupidity. I then made signs, and she brought me an egg, which I put in the embers for a few minutes, and poked out with my stick. I asked for a spoon—a fork—a knife; the last word was understood, for she thrust into my hand a splinter of bog wood with a fragment of an old iron hoop wedged into it. This I rejected, and eat my egg ravenously with the primitive feeding apparatus, fingers, after which I immediately left the cabin to search out some breen that might lead to the high road, without either thanks or payment for the ovation. Probably the woman could not comprehend the use or value of money; however I had none to offer, having given the contents of my purse for the escort of Shaneruagh, who swore that the devil himself would not face Carrantal in a thunderstorm, nevertheless Shane did that same for the thrifling consideration of six shillings and sixpence.

Now does not this secluded hut, with its miserable occupants, furnish an exact sample of that debased humanity on which the dreamy antiquary

builds his theory of pre-historic time? Such a condition may be entitled *non-historic* as regards the degraded people themselves; but *pre-historic* is altogether a misnomer. Civilization preceded barbarism, and man has never been without a history from the Adamic epoch to the present day.

The fact is, that ignorance, want, and neglect, suffice to reduce human nature to a savage, or merely animal condition, within the brief space of even one generation; and the phenomena adduced to prove extreme remoteness of time may be found throughout the earth coexistent with all the signs and circumstances of an advanced and advancing civilization. (See an Essay on this subject read before the Royal Irish Academy, Jan. 23, 1865.)

J. L.

Dublin.

CLASSICAL REPARTEE.

Mr. Gladstone, in his speech on Reform, Monday, March 12, said:—

"We cannot consent to look upon this addition, considerable though it be, of the working classes to the constituencies of the country, as if it were an addition fraught with nothing but danger (cheers). We cannot look upon it as the Trojan horse approaching the walls of the sacred city, filled with armed men, and bent on ruin, plunder, and conflagration. We cannot compare it to that *monstrum infelix*, or say—

*Scandit fatalis machina muros,
Fœta armis*

medæque minans illabitur urbi— (cheers). We believe that those persons whom we ask you to enfranchise ought rather to be welcomed as you would welcome recruits to your army (cheers)."

Mr. Lowe replied:—

"My right hon. friend the Chancellor of the Exchequer, although he had not time to give us a reason, found time to give us a quotation, and it was a quotation of a very curious kind; for, not finding in his large classical repertory anything that would describe the state of perfect bliss which his bill would produce, he was induced to give us one to show us what the bill would not do. He said—

*Scandit fatalis machina muros,
Fœta armis.*

That, said the right hon. gentleman, is not my bill. Now that is not a very apt quotation; but there was a curious felicity about it which he little dreamt of. The house will remember that among the proofs of the degree in which public opinion was enlisted in the cause of reform, he stated that this is the fifth Reform Bill which has been brought forward since 1851. Now, just attend to the sequel of the quotation. I am no believer, I am happy to say, in the *Sortes Virgilianæ*, but I wish the house to hear what follows:—

*O patria, ô Divum domus Ilium, et incluta bello
Mœnia Dardanidûm! quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedêre.*

But that was not all—

*Instamus tamen inmemores cæcique furore,
Et monstrum infelix sacratâ sistimus arce*—

(cheers and laughter). I abominate the preface conveyed in these last two lines; but I mix my confidence with

fear. I know that I am addressing a new parliament, whose intentions are as yet hidden by the veil of futurity."

On this the *Pall Mall Gazette*, March 12, says:

"Mr. Lowe, turning the tables on Mr. Gladstone, was very clever, from the curious good luck with which *quater* came in—four Reform Bills having preceded the present one. But there the felicity ends; it was not a turning of the tables as a whole, since Mr. Lowe did not apply the passage in Virgil in any new sense which Mr. Gladstone had overlooked. Mr. Gladstone's point was, that the Reform Bill was not a Trojan horse; and to assume that it was, as Mr. Lowe did, was simply begging the question. The joke in fact, though good, was an incomplete joke, and less successful than the best ones in the same style of Peel or Pitt."

Mr. Gladstone "begged the question" as much when he said the bill was not a Trojan horse, as Mr. Lowe did when he said it was. Whether it is or not, is a question of politics, and as such to be avoided in "N. & Q." no less than one of theology; but I think Mr. Lowe's wit unexceptionable. He went on with the quotation to show that the whole of it was applicable to his views. I am glad to find that the old horse is not yet quoted to death; but I write not in a critical, but an inquiring spirit. *The Pall Mall Gazette* is too well-read and careful to make unfounded comparisons; so I have no doubt that there are jokes "in the same style by Peel and Pitt." I do not know them; and I believe that most of your readers will be glad to see some specimens, even as good as Mr. Lowe's, in "N. & Q."

FITZHOPEKINS.

"THE HUNTING OF BADLEWE."—I have a work entitled "*The H. of B.*, a Dramatic Tale. By J. H. Craig of Douglas, Esq." 8vo. London and Edinburgh: Goldie. 1814.

James Hogg, in his *Literary Life*, says:—

"I wrote a tragedy, which was called *The Hunting of Badlewe*, but of this Goldie printed only a few copies, to see how the public relished it. It was not favourably received; but more of this hereafter."

When Hogg does return to the subject, it is only to say that, "The 'Profligate Princess,' in my *Dramatic Tales* (1817), is a modification of my first play, *The Hunting of Badlewe*, printed by Goldie," which it is in every respect but the title.

The Shepherd nowhere, that I can find, offers a word of explanation about the play going forth in another, and apparently a real name; to save, therefore, a Cutlean of a future time, who would look up a dramatic author, 'yclept J. H. Craig, the trouble, it might be well to record him in "N. & Q." a myth. J. O.

HONEY USED INSTEAD OF SUGAR.—In Ecclesiasticus xxxix. 26, is a curious catalogue of the chief necessities of life; among which, *honey* is to be found. This may seem odd at first sight; but the explanation is, that honey

was always used where we use sugar. This may be very well known to those better informed than I am, and illustrations of it might be interesting. I will only notice one. In Southey's *Doctor* (chap. iv. pt. 1), is a charming sketch of the interior of a small North-of-England country house, one hundred years ago; in which it is said: "Tea was nearly as scarce as potatoes, and for all other purposes honey was used instead of sugar."

LYTTELTON.

Hagley, Stourbridge.

NAMES.—The following copy of a note in *The Times* contains too many hints for the historians and the statist to be allowed to be forgotten:—

"One in every three in the present House of Commons has a namesake in the House. There are in the House 5 Russells, 5 Bruces, 5 Hamiltons; and there are 4 Barings, 4 Egertons, and 4 Peels. These six names were the six most frequent in the last Parliament also; they had 25 members then, and they have 27 now. There are also 14 surnames, each of which is borne by 3 members; viz. Cavendish, Dundas, Grosvenor, King, Leslie (with Waldegrave-Leslie), Lindsay, Lowther, Miller, Rothschild, Seymour, Smith, Stanley, Wynn (or Wynne), and Young. This is a larger number of triplets than the last Parliament had. There are above 70 other members who have one colleague in the House of the same surname. The names most common out of doors are not the names most common in Parliament. The three names most frequent in England and Wales together are Smith, Jones, and Williams. The hand of fate was heavy upon the Smiths at the general election of 1865: there were 8 of them in the last Parliament, there are only 3 in this, and only 3 members bear the name either of Williams or Jones, 2 of Williams, and 1 of Jones."

WM. DAVIS.

CURIOUS EPITAPHS.—The following eccentric epitaph is to be found on a tomb in the graveyard of Youlgreave church, some ten miles from Matlock Bath, Derbyshire. From information I obtained from the sexton, I learnt that the subject of it was a miner, who composed his epitaph during his lifetime. He was an ingenious amateur mechanist, and played the violin:—

"Sacred to the Memory of

SAMUEL TAYLOR,

who died January 14th, 1848,

aged 72 years.

To the down Bow of death

His Forte gave way.

All the Graces in sorrow were drown'd.

Hallelujah Crescendo

Shall be his glad lay,

When 'Da Capo' the Trumpet shall sound."

An epitaph of a less grotesque character is the following from a tomb in Morteohoe churchyard, North Devon:—

"Seventy-eight years I've lived this life,
In honest upright ways,
Free from vexation, fear, and strife,
I've finished my days."

E. B. F.

CONFUSION OF SIMILES.—In Lindley Murray's *English Grammar*, as an instance of this failing, the following sentence is given:—"There is not a single view of human nature which is not sufficient to extinguish the seeds of pride." Most people, I presume, have heard of the Hon. M.P. who remarked that he "smelt a rat, he saw him floating in the air, and believed that he should yet nip him in the bud." I beg now to enclose a sentence from a local newspaper published very recently, as a worthy corollary to the above. I hope your readers will be as much amused with it as I am:—

"These hopes and joys were far too transcendent to dwell alone at Orchard Top, among roses, lilies, and pomegranates; so they *ferreted* their way down to the ungardened plains below, to be *pruned* in the public crucibles."

HERMENTRUDE.

AUTOGRAPH OF MARIE-ANTOINETTE.—Very probably it will interest some of your readers to hear that a very curious and interesting letter of Marie Antoinette, consisting of four pages, from which not even an extract is to be found in any published collection, and addressed to Count de la Marck, the friend of Mirabeau, was knocked down for the enormous sum of 7,365 francs, at a late sale of autographs at Berlin. RHODOKANAKIS.

Queries.

NABUCHODONOSOR, OR NEBUCHADNEZZAR.*

In chapter iv. 34 of the prophet Daniel, Nabuchodonosor concludes the account of the recovery of his reason, in these words:—

"Therefore, I, Nabuchodonosor do now praise, and magnify, and glorify the King of heaven: because all His works are true, and His ways, judgments, and them that walk in pride He is able to abase." (Douay Vers.)

To this verse (34) the following note refers, which is found in the margin:—

"From this place some commentators infer, that this king became a true convert, and dying not long after, was probably saved."

Can any of your correspondents inform me who "some" of these commentators are, and what are the reasons which they give for the belief that Nabuchodonosor "was probably saved?" It is certainly a curious question. But the character of the king, when studied under all its complex variety, and viewed simply such as it is described by the Prophet Daniel, will not, according to my humble judgment, afford the slightest ground for any probable supposition that the king's conversion was sincere, and much less that he was saved. Calmet, in his *Dict. of the Bible* (vol. ii. ed. London, 1823; Taylor's Translation,

* The more correct form appears to be *Nebuchadnezzar*, which in the original orthography is, according to Mr. G. Rawlinson, *Nabu-kadurri-uzur*.

sub voce Nebuchadnezzar), says, referring to this very point:—

"The king's conversion was neither solid nor sincere: for in the year of his restoration, he erected a golden statue, in the plain of Dura, to one of his gods in Babylon."

Dr. Smith also, in his *Dict. of the Bible* (*sub voce* Nebuchadnezzar), sums up the king's religious character thus:—

"Nebuchadnezzar seems at some times to have identified this, his supreme god (Bel-Merodach), with the God of the Jews; and at others, to have regarded the Jewish God as one of the local and inferior deities, over whom Merodach ruled," &c.

Mr. G. Rawlinson, in his recent most interesting volume (vol. iii., *The Five Great Monarchies of the Ancient Eastern World*. London, 1865, chap. viii. p. 500), agrees with the two preceding writers in his estimate of the king's moral character. These are his words:—

"He is religious after a sort, but wavers in his faith; sometimes acknowledging the God of the Jews as the only real deity, sometimes relapsing into an idolatrous worship, and forcing all his subjects to follow his example. Even then, however, his polytheism is of a kind which admits of a special devotion to a particular deity, who is called emphatically 'his god,' &c."

The fact of Nabuchodonosor acknowledging the God of Daniel, and praising, and magnifying, and glorifying Him as the "King of heaven," does not, by any means, imply that the monarch renounced all his other gods—viz. Nebo, Bel-Merodach, Nergal, &c. His belief, for a time, in a supreme God did not, it seems, interfere with his acknowledgment of inferior gods. Cyrus, in his edict, owned the supremacy of the God of the Jews, and Artaxerxes even spoke of Him as *the God of heaven*, yet no one ever believed that therefore they renounced their hereditary Polytheism. (See Dr. Pusey's *Daniel the Prophet*, p. 437, London, 1864.)

J. DALTON.

Norwich.

CARUCA, OR CARUCATA, IN DOMESDAY.

Very recently there has been published the *Domesday for Wiltshire*, translated and edited by the Rev. W. H. Jones, in which that gentleman adopts a form of extension and translation with regard to certain words which I see grave reason to doubt; but before proceeding with any remarks, I wish to state that I am not at all desirous of disparaging Mr. Jones's labours on a very difficult and peculiar record, which Domesday undoubtedly is; but I confess that I am not quite convinced by the reasons which he advances in his preface for the form of extension and translation which he uniformly adopts. The disputed phrase is that one well known to all students of Domesday, viz. *Terra est [] car*, and the point is whether this contracted word signifies *caruca*, a plough team, or *carucata*, a carucate. Mr. Jones uses the

latter word, and justifies himself in his preface; but in another *Domesday*, published in 1863, viz. that of Northamptonshire, by Mr. Stuart A. Moore, *caruca* is adhered to uniformly. Now, one of these gentlemen must be wrong, and I have little doubt in asserting my belief that it is Mr. Jones, therefore it will be my province to show my reasons for this assertion; and if any reader of "N. & Q." who has made *Domesday* his especial study, is able to set me right, if I am wrong, I will with pleasure yield my point. Until then I must adhere to the word *caruca* as the proper extension of *car*. At page 8 of the *Wiltshire Domesday* is an entry concerning Guerninstre, which says, "The land is 40 carucates. In demeane are 6 carucates, and 24 serfs, and 13 swineherds. There are 15 villans, and 8 coscets, and 14 coliberts, with 36 carucates." Now this is self-contradictory: if the land contain 40 carucates only, how can we dispose of the two items of 6 and 36, which would make 42 carucates? It is manifestly impossible here to follow Mr. Jones, because we are at once led into an arithmetical difficulty; but if we adopt Mr. Moore's reading of a similar passage, the difficulty vanishes. Thus, "There is land for 40 ploughs. In demeane are 6 ploughs, and 24 serfs, and 13 swineherds. There are 15 villans, and 8 coscets, and 14 coliberts, with 36 ploughs." We have no anomaly here, nor yet any arithmetical difficulty; if the land will furnish occupation for only 40 ploughs, there yet may be 42 ploughs upon it. Examples like this occur throughout the entire book; it would be needless to repeat them, because they all follow the same law. Let us then take another form of expression, involving the same word: at page 9, under Chepeham, we have "Terra est 2 carucate, et ipse ibi sunt," or, as Mr. Jones translates it, "the land is 2 carucates, and they are there." Now, where else should they be? Such a phrase is simply unmeaning; one might as well say that a stick is 3 feet long, and the 3 feet are there; it is a truism and an absurdity; but if we say "there is land for 2 ploughs, and they are there," then we make ourselves intelligible, because it is obvious that the two ploughs need not necessarily be upon the land, though there is land for them.

The examples which Mr. Jones adduces in his preface are by no means convincing to me. In fact, the first one is, in my opinion, exceedingly unhappy, for it is open to the very objection of which I have just spoken. Under "Chintone" (p. 110), Mr. Jones says we have "Terra est 1 car', que ibi est in dominio," which he translates, "The land is one carucate, which is there in demeane." This, I repeat, is unintelligible; but if we read it thus, "There is land for one plough, which is there in the demeane," the absurdity disappears.

But let me, on the other hand, produce an example in support of my opinion. In the *North-*

amptonshire Domesday, p. xi., under "Stanwige" is this entry:—"Terra est iii carucarum. In dominio sunt duæ carucæ cum uno servo, et viii villani et iiii bordarii cum i caruca et ii bobus." It would be manifestly absurd here to adopt *carucates* as the correct word, for we should make complete nonsense. "Eight villans, and four bordars, with one *carucate*, and two oxen," means nothing; but Mr. Moore's reading, I think, overcomes the difficulty at once, and does not strain the sense in the slightest degree.

Again, on p. xvi. is the following entry:—"Ansgerus clericus tenet de rege i hidam et iii virgatas terræ in Medewelle, et ibi habet ii carucas et ii servos et v villanos et ii bordarios cum ii carucis." Now if we turn *ploughs* into *carucates* in this passage, we shall instantly transgress the first rule of arithmetic, for if, according to Mr. Jones in his preface, the hide and carucate are identical, then the four carucates (2+2) will be equal to one hide, *alias* one carucate, and a fractional part, consisting of three virgates—a contradiction which scarcely needs a remark. I think this is the strongest case of any.

Again, on the same page: "Lewinus presbyter tenet de rege unam virgatam terræ in Etenestone. Ibi dimidia *caruca* potest esse." To read this anything else but *caruca* is utterly impossible; *carucata* would be an absurdity.

I will take only one more example, which I hold to be conclusive. We have on p. xxii. line 55: "Terra est iiii carucarum et ii boum," which is quite consistent; but if we were to turn the *carucarum* into *carucate*, there would be no sense whatever; and in the very same entry we have another phrase in a simpler form, but of the same character—"Terra est vi boum." Oxen and ploughs may well be associated together, but oxen and carucates are an anomaly.

I have thus given my reasons for the position which I maintain, but shall be very happy indeed to discuss the question with any reader of "N. & Q.;" in fact my present object is to ventilate the matter, and if I am found to be wrong, I shall have great pleasure in recanting my opinion. I now leave the point for judgment.

Roupell Park, Streatham, S. W. H. HART.

ANONYMOUS.—Who wrote *Glencoe; or the Fate of the Macdonalds*, a tragedy in five Acts (London, Moxon), 1840?

JOHN DAVIDSON.

[The late Justice Talfourd.]

ARTISTIC.—I am anxious to obtain, if possible, a complete list of the works of the late J. Russell, R.A., who was elected to the Academy in 1780. (Died 1806.)

Where can I find a complete list of the Catalogues of the Royal Academy? There is no such thing in the Bodleian.

Many of his portraits are scattered up and down Yorkshire. A list of them would greatly oblige.
J. HAWES.

BACSTROM'S POLAR VOYAGE.—In the *Minerva*, a periodical paper published at Hamburg by Arckenholtz (vol. ii., 1802), is inserted a short narrative of a voyage to Spitzbergen executed in the year 1780 by Bacstrom, a Swede, surgeon to the ship "The Rising Sun," Capt. W. Souter. It seems probable that this German narrative is a translation from an English original. Any one who could give any hint where to find the latter, would greatly oblige a
POLAR BEAR.

DAVID BARBUT.—I have received a letter from M. Corbierre, President of the Consistory of the South of France, and author of one of the most valuable and interesting works in the French language (*History of the Protestant Reformation at Montpellier, &c.*), requesting me, if possible, to obtain some information on the following point: David Barbut, a Protestant refugee, was born at Montpellier in 1638. He left it in 1689, and went to Berlin, where he remained till 1708. He then visited Holland on his way to England; after which time M. Corbierre has been unable to trace his history. I hope that some of your readers may be able to say where any information on this point may be obtained.
A. A. ISAACS.

Hanford, Stoke on Trent.

BARONETS OF IRELAND.—I remember to have read somewhere, I think in some old work on the Baronets of England, that the writer intended to include in it the Baronets of Ireland; but that finding so many of their patents were missing, the account of them would be very incomplete.

Can any of your readers kindly give me the quotation, and say what foundation there is for the assertion?
VILLEDO.

Paris.

CHURCHILL THE POET.—Can any of your readers inform me where I could see any letters, or MS. remains, of Charles Churchill; sufficient for the identification of his handwriting?
W. A. SCOTT-ROBERTSON.

CHANCERY CHAPELS.—Where can I meet with some information respecting chantry chapels, both in cathedral as well as parochial churches?
M. A.

Oxon.

CHEQUERS, AN INN SIGN.—Can any readers of "N. & Q." give the origin of chequers on the door-posts of inns? The sign is of great antiquity, and dates as far back as the ruins of Pompeii.*
WILLIAM BLOOD.

GIOTTO, THE PAINTER.—Giotto's surname was Bondone. Is Giotto a contraction for some well-

known Christian name? Might it be Androgeotto? May I also ask, what collections of engravings has been published exhibiting, in chronological order, the works of the great painters?
CIMABUE.

GREEK CARRIER.—A carrier of household goods on railways, hitherto very successful, thinks he should increase his prosperity by advertising with a Greek term for his occupation. He has consulted some learned Grecians hereupon, who propound three distinct terms:—

In Gr. *οικοσκευφόρον*, in English, *ecoscuephoron*.
" *οικοσκευφόρος*, " *ecoscuephoros*.
" *οικοσκευφέρων*, " *ecoscuepheron*.

Be so good as to settle which of the three, or what else, is correct, for doubtless you and some of your contributors—

"Can speak Greek
As naturally as pigs squeak."

B. J. T.

Required, the Greek for "household-goods-carrier." I give *οικοσκευφόρος*, in English characters *ecoscuephoros*, or *ecoscuephoron* if the act of carrying is intended. My friend gives *ecoscuepheron*, i. e. the present participle (P) *οικοσκευφέρων*, which I maintain to be an impossible form. He intends the word, I suppose, for the participle *οικοσκευφορῶν*, which in my opinion ought to be preceded by the article *ὁ*, or some other word, in order to give complete sense.

W. IRELAND.

OUTLIERS.—In some old Pay-lists of troops quartered in London and the neighbourhood, allowances are granted for "Outliers." The payment for these Outliers was discontinued in 1793. What were Outliers?
SEBASTIAN.

PARIS BRIEVIARY.—To the hymns in the Paris Breviary are prefixed, in many cases, initials designating their respective authors. The names referred to are sometimes sufficiently evident; but I shall feel much obliged if your readers can help me to interpret any of the following:—S. M. (probably Santolius Maglorianus), B., N. T., G. Ep. S., J., H. Vabr. Ep., G. Vict., Mur. (probably Muretus). I have a conjecture respecting N. T., but am very doubtful about it.
PRESBYTER.

ANN, COUNTESS OF PEMBROKE, ETC.—I lately became possessed of a silver medal, bearing on one side the bust, in high relief, of a lady, described by a surrounding inscription as—"ANN: COVNT: OF: DORSETT: PEMB: & MOVNTG, &c." The figure is arrayed in a large flowing veil, laced stomacher, and double Vandyked tippet fastened with a square brooch. In her own *True Memorial*, this illustrious lady thus describes herself:—

"The colour of mine eyes was black, and the form and aspect of them was quick and lively, like my mother's."

[* See "N. & Q." 1st S. x. 32.—ED.]

The hair of my head was brown, and very thick, and so long that it reached to the calf of my legs when I stood upright; with a peak of hair on my forehead, and a dimple on my chin; like my father, full cheeks; and round face like my mother; and an exquisite shape of body, resembling my father. But now time and age have long since ended all those beauties, which are to be compared to the grass of the field."

My medal, which has a small silver ring soldered on the edge by which it has apparently been suspended, is a good deal worn, but the eye, the hair, and the form of the face correspond to the lady's description of herself; whence I infer that this interesting effigy was executed when "the triple Countess" was in her prime. The reverse of the medal bears a graceful and beautifully draped female, wearing a coronet, holding a book in her right hand, and grasping a cross with the left. The inscription runs thus:—

* SOLA . DAUGHTER . & . HEIRE . TO . GEORGE .
EARLE . OF . CYMBERLAND."

Not having access to any treatise on Medals, I shall be much obliged by being informed by what artist, at whose cost, and at what date, this memorial of a most remarkable English lady was executed.
G. H. OF S.

MISS PRISCILLA POINTER OF LICHFIELD.—Is anything known of this lady, who published *Poems on Several Occasions*, 8vo, Birmingham, 1770?
EDWARD F. RIMBAULT.

ONE OF RAPHAEL'S MADONNAS.—I have a photograph of the Virgin and Child, which was sold to me as *La Perle*, but which cannot, I think, be a copy of that celebrated picture, or of any engraving pretending to represent it.

In Dr. Franz Kugler's *Handbook of Painting*, edited by the late President of the Royal Academy, one meets with the following passage:—

"The Holy Family known by the name of 'The Pearl' in the Museum of Madrid [is] the most important, and in composition unquestionably the finest of Raphael's Holy Families. The figures, arranged in perfect harmony, form a beautiful group; the infant Christ is on the Madonna's knee, resting one foot on a cradle; in the foreground John brings fruits in a panther's skin. Philip IV. of Spain, who had purchased the picture from the gallery of Charles I., is said to have exclaimed on seeing it, 'This is my pearl!' hence the name."—P. 292.

My photograph does not at all answer to this description. The Virgin in it is seated on a stone bench; in the background may be dimly discerned a shelf bearing three jars and a sort of cruse. On her head St. Mary wears a veil, the ends of which confine a ringlet, which appears as though it would otherwise fall over her face; she holds the holy Infant's left foot in her right hand, and he, while gazing at the spectator, catches with his fingers at the front of her gown.

My queries are—Do connoisseurs call this picture "the pearl" as well as the Holy Family

lauded by Kugler? if not, by what distinctive title is it generally known?
ST. SWITHIN.

SCHOMBERG FAMILY.—Schomberg (William III.'s general) was created an English Duke. He is sometimes called the Duke of Schomberg, which is obviously incorrect. Was he simply Duke Schomberg, or was he Duke of Leinster? He had two sons, Charles and Meinhardt, both, I believe, officers in the British army. Did the title, whatever it was, descend to each of these successively? Where can I find any account of the life and services of Charles Schomberg, who was killed at the Battle of Marsiglia?
SEBASTIAN.

VITULUS AUREUS.—Taking up *Points of Misery*, by Charles Westmacott (1823), I find that the second point, "Miseries of the Mind" (pp. 11—25) is an extract from Vitulus Aureus, on the subject of the authorship of which you inserted a query by me (3rd S. vii. 156). May I be allowed to repeat my question: Who under the name of "Joakim Philander, M.A.," wrote *Vitulus Aureus*? My edition is dated 1749.
JOHN DAVIDSON.

Queries with Answers.

PET NAMES.—What is the connection between Dick and Richard?
T. T.

[It is not always easy to trace the connection between baptismal names and their vernacular equivalents. Occasionally, the change from the name to its familiar substitute is simply a vulgarisation. A friend, on taking lodgings in East London, very soon made the discovery that three of the inmates of the household were called respectively *Wheezer*, *Chawney*, and *Loarer*. Who were *Wheezer*, *Chawny*, and *Loarer*? No other than *Louisa*, *Johnny*, and *Laura*. Our friend had not been long on the premises before he heard what follows:—

MISS LOARER (*from the attic*). "Wheezer! Wheezer!" (*No reply.*) "Chawny! Chawny! Do tell Wheezer to bring up my frock."

MASTER CHAWNY (*from the first-floor*). "Wheezer! Wheezer! Miss Loarer's frock! Why don't yer take it up?"

We would venture to suggest that "Dick" belongs to a class of vernacular names which owes its origin to a peculiar operation—that of selecting from the *end*, or from *near the end* of the correct and full-formed name, some letter which is placed at the *beginning* of the name that is to be used vernacularly. Thus from *Eleanor*, transferring and prefixing the *n*, we get *Nel*; and from *Ann*, in like manner, *Nan*; so *Bob* from *Robert*, prefixing a *b*; and so, we would say, *Dick* from *Richard*, *Ricardus*, prefixing the *d*. *Ric*, the first syllable of *Ricardus*, in this manner becomes *Dic*, whence *Diok*.

The *T*, however, which usage has prefixed to some vernacular names, is the final letter of *Saint*. Thus *Tantony*

is St. Anthony, Tiago is St. Iago (St. James), Tandrew is St. Andrew, &c. See "N. & Q." 1st S. iii. 308, 428.

Without dwelling upon certain other modes of transformation, each of which has its own Boppian analogies, we would now conclude with an inquiry or two. Whence comes the *l* in Sal, Sally, for Sarah, and in Mol, Molly, for Mary? Whence comes the *n* in Ned for Edward in Nol for Oliver, and in Numps for Humfrey? Whence comes the *p* in Padge and Peg for Madge and Meg, originally Margaret; or in Poll, Polly, for Moll, Molly, already considered? Whence comes the *p*?

LINES ON CONVOCATION. —

"At length the disputants resorted to rhyme, and Convocation itself, at a time when its meetings were not known to have terminated, is thus satirized in a pseudo-epic poem, in which the chief incidents and personages of the discussion are cleverly, but irreverently described:—

"In the adjacent Abbey of renown,
Full in the western canton of the town,
The synod is convened: his proper place
Each trusty member fills with reverend grace.
Immured they sit within the brazen wall,
And teach the Christian stocks to rise and fall.
They fix the layman's faith, intent of thought,
And stamp each doctrine orthodox by vote;
The gospel is declared a baseless guide,
And passive crowds believe as they decide."

Last Glimpses of Convocation (p. 282), by Arthur J. Joyce, London, 1853, pp. 284.

The lines are not of a high order, but I wish to look into the book from which they are taken, and shall be obliged by any one who will tell me its title and author. I cannot guess why Mr. Joyce omitted them; surely not out of delicacy to an author who wrote in the Bangorian controversy.

FITZHOPKINS.

Garrick Club.

[The work was published anonymously, and entitled, *Protestant Popery; or the Convocation*. A Poem in Five Cantos. Addressed to the Right Rev. the Lord Bishop of Bangor. London, printed for E. Curll in Fleet Street, 1718, 8vo. There should be a portrait of Hoadly prefixed. It was written by the well-known author of *Terra Filius*, Nicholas Amhurst. The quotation occurs at p. 35. In case our correspondent should wish to consult the work at the British Museum, he will find it entered in the new blue Catalogue under HOADLY (B.) *Bishop*.]

ROCHE ABBEY.—This abbey is frequently mentioned in Domesday under the title of "Abbas de Rupe" and "Rupe de Abbatia," but with this exception I believe there is not much known of that wealthy house. They had large estates in the West Riding of Yorkshire, and where they usually kept a bailiff or steward. At Friar Mere, near Delph, they had also a depository for records; and I have learned that so late as eighty or ninety years ago a large number of ancient deeds and documents were sold to the children of that locality at the rate of a penny a sheet to make kites.

I will now put myself in order by asking—1. The address of a gentleman living in or near Sheffield who intended writing some historic notices of Roche Abbey, and collected some materials for that purpose?

2. A reference to any works in which this abbey is named?

3. What evidence can the shelves of the British Museum give about this neglected house?

Darlington.

GEORGE LLOYD.

[We can hardly agree with our correspondent that Roche Abbey has been "neglected," either by the historian or the biographer. Historical notices of Roche Abbey may be found in Dugdale's *Monasticon*, edit. 1825, v. 501; Tanner's *Notitia Monasticon*, edit. 1787, "Yorkshire," No. cli.; and Burton's *Monast. Ebor.*, pp. 319—323. The most ample account, however, of this abbey at present in print is that by the late Joseph Hunter, in his *South Yorkshire*, Deanery of Doncaster, i. 266—276. We say at present in print, for we are informed that J. H. Aveling, M.D., of Sheffield, has been engaged for some years on a History of Roche Abbey, comprising along with whatever could be ascertained of its general history as a conventual establishment, precise and ample details, with engravings, relative to the architecture of the buildings, the ruins of which, with the surrounding grounds, have long been noted for scenic beauty. The historical portion of Dr. Aveling's work has long been printed, and will form an elegant quarto volume; the delay of its publication arising, we believe, from the yet unfinished architectural survey and engraved illustrations. One of the documents found at Delph, and which will appear in Dr. Aveling's work, refers to property in the parish of Rochdale, where the monks had a Grange.]

HOOD'S "MONTH OF NOVEMBER."—Where can I find certain verses of Hood's upon the "Month of November"? I have searched the miscellaneous works of this author in vain, and have mislaid my references.

POETASTER.

Oxford.

[The verses are printed in the collected edition of Thomas Hood's *Works*, edited by his Son, edit. 1862, ii. 339, where they are entitled "The Lord Mayor's Show." We quote the first two lines:—

"How well I remember the ninth of November,
The sky very foggy, the Sun looking groggy."

There is a garbled version of this piece in "Mr. Mathews' Entertainment, entitled *My Youthful Days*"; and a pirated edition by Duncombe.]

Replies.

THE OTELLE.

(3rd S. ix. 77, 160.)

Having read with attention MR. BOUTELL'S remarks upon my note on the Otelle which is seen in the Topcliffe brass, I think they rather confirm what I have said than the suggestion that

the charge is "peg-tops." I gather from MR. BOUTELL's statement, that he has not referred to Menestrier's book. If he will do so, I think he will be of my opinion. I have not MR. BOUTELL's book at hand; but, I presume, in it he has described the charge as peg-tops. It certainly is so described, without an alternative, in the *Archæological Journal* as quoted by me on p. 77. The alternative, "whipping-top," was there suggested by me. I said, "if tops at all, whipping-tops." But I denied, as I still deny, that it is either. One obvious reason for rejecting the blazon "peg-tops," is, that the charge has no peg. It is not necessary that I should question the merit of the etching of Messrs. Waller, which no doubt deserves the praise given by MR. BOUTELL. I have seen the brass, and I write with a rubbing of the shield before me. The charge is not a peg-top. No one, really acquainted with heraldry, has now any doubt that *armes parlantes* occupy the highest rank: that is to say, were carried by a very large part, if not the largest part of the families of greatest consequence and antiquity. It is not necessary to force Topcliffe into the "group" at the cost of passing over the only evidence which we have on the subject of his charges.

I ask MR. BOUTELL whether he can produce any coat in which peg-tops are borne; but especially whether he has ever found the charge of Topcliffe so described, in any roll or other ancient record?

I now place, one after the other, MR. BOUTELL's statement and Menestrier's:—

"The words of Menestrier quoted by D. P., and his figure of an almond-shaped device having its pointed extremity upwards, do not affect the charge upon the Topcliffe shield, nor do we thus obtain any very clear authoritative definition what the Otelle of foreign heraldry may be like: much less can any inference be drawn that in English heraldry any such device as the Otelle was ever known."

Menestrier says:—

"Otelles sont bouts de fers de piques que l'on a appelé amandes pelées par abus, parce qu'ils en ont la figure."

I do not understand how any clearer definition could be given. I have the book open before me; and there I see the accompanying figure of the Otelle, identical with the charge in the rubbing of the Topcliffe brass by its side. It seems unnecessary to say any more in this direction. I should rather hope that, on referring to Menestrier, and reading what more I have to say, MR. BOUTELL will join me in correcting the mistake about a very interesting shield.

I find one family on the Continent named as bearing the Otelle. There are others, no doubt, but I have only seen this one—*Comminges*. I find the arms of this great family mentioned, first, by Favyn, p. 332, part II., English edition, 1633:

"The Count of Commenges ('Qui portoit de Gueulles à trois Otelles d'argent en sautoir')"—where, by error of the press, *trois* occurs instead of *quatre*.

Then it is given in *Instruction des termes usitez au blason des Armoiries*, etc., à Rennes, 1677:—

"Ottelle n'est autre chose que des amandes pelées, et se voit le plus souvent comme aux armoiries de Comminge, ayant 4 Otelles, ou amandes, dont les pointes sont rangées es 4 angles de l'écu, et posées comme en sautoir."

Then, in the list of the Chevaliers du Prieuré d'Aquitaine, in Vertot's *Histoire des Chevaliers Hospitaliers de S. Jean de Jérusalem*, 1732, under the year 1631, is—

"Gaspard de Comminges de la Ferrière; le 7 Juin: de gueules à quatre Otelles d'argent mises en sautoir. Diocèse de Xaintes."

It is, however, right to mention that, in "*Le Mausolée de la Toison d'or*, ou Les Tombeaux des Chefs et des Chevaliers du Noble Ordre de la Toison d'or," etc., Amsterdam, 1689, the fortieth is "Messire Mathieu de Foix, Comte de Comminges," who died 1456; and that the note upon him is this:—

"La devise de la Maison de Comminges: *En croisances nous amandons*. C'est une épée de rebus que l'on a fait des quatres amandons, ou Amandes pelées, dont les armes de cette famille sont composées."

Ginanni says,—

"Mandoria pelata, Fran. Otelle, Lat. Spicum. Cette figure nel Blasono che sono più simili alle Mandorle che ai ferri di Lancia, come altri hanno creduto, dicono Mandorle pelate."

Richelet gives the meaning of the word thus:—

"Oteles, s. f. *Hastula*. Terme de Blason. Qui se dit de certaines figures dont on charge l'écu, qui ont aparues ou de fers de lances, ou d'amandes pelées. Elles sont dans les armes de Comminges."

As the "bout de fer de pique" is made in the shape of an almond, probably all that the Comminges meant was a play upon the description of its shape. And it was no doubt to correct a popular error, that Menestrier, in 1688, not only said what the Otelle was, but mentioned that it was *not* an *amande pelée*. It seems to me that the Otelle, the *hastula* at the bottom of the lance, was called an almond, *par abus*, just as the end of a sword hilt is called *pommelée*.

"Pommeau," says Richelet, "se dit, en parlant de selle de cheval, d'épée, et de fleuret. C'est ce qui est en forme de petite pomme au bout de la poignée de l'épée."

I am made to say on p. 78: "I do not know any English *work* except this of Topcliffe," &c., "and I have only met with it on the Continent in one other." The printer mistook my word. I said, not *work*, but *shield*. I now give what I saw at Bruges in the cathedral.

In a chapel, on the north side of the ambulatory of the choir, are two brackets; one on each side of the altar, high up. Each has two shields,

the dexter bracket has: Per pale *baron* a chevron between three otelles; on the chevron a small escocheon, showing nothing distinct. *Femme*, a chevron between two mullets pierced, in chief, and a flower in base. Here the baron coat is the same as Topcliffe, with the exception of the escocheon, which probably was an addition for a marriage. I think it quite possible that it may be the Topcliffe coat itself. The next corbel furnishes some ground for this supposition. It also has two shields:—One showing a single coat, in which fortunately the tinctures still remain: Argent a chevron azure between three squirrels, gules—Lovell of Norfolk. The other, Lovell as baron; and the femme as on the other bracket: Argent, a chevron gules, between two mullets pierced in chief azure, and a flower in base, apparently intended to be *proper*.

The Otelle coat is repeated in carved wood on the parclose of this chapel, and there the escocheon on the chevron shows its charges. They seemed to me to be: Barry, and over all three tall flowers side by side. The parclose is dated 1513.

The appearance of the Lovell coat may account for the appearance at the same time of the English coat of Topcliffe. D. P.

Stuarts' Lodge, Malvern Wells.

While agreeing entirely with my friend MR. BOUTELL in the opinions he so ably states (3rd S. ix. 160), with regard to the bearings on the brass in Topcliffe church, the Otelle is so very curious a charge, and one so rarely met with, that I think the few notes respecting it which I have hastily thrown together in this paper may be of interest to others beside MR. BOUTELL and D. P.

I do not know from what work of Menestrier D. P. makes his quotation, but in *La nouvelle Méthode raisonnée du Blason* of that author, published at Lyons in 1718, I find the following passage at pp. 25, 26: "Une figure semblable à une amande pelée (se nomme) Otelle." And at p. 26 is a rough woodcut of it, in which it is represented almond (or rather heart) shaped.

The best known coat in which the Otelle is borne (and the one alluded to, I presume, by D. P.), is that of the Counts de Comminges, and is thus blazoned: Gu. four otelles in saltire arg.

In Menestrier's work, *L'Art du Blason justifié* (Lyon, 1661), a very curious and successful defence of the *Méthode du Blason* against the strictures of Le Labourer, the arms of De Comminges are alluded to; and pp. 130—140 are occupied with a defence of these bearings against the assertion of Le Labourer that they were: Gu. a cross patée throughout arg.,—a coat which the disposition of the Otelles in saltire causes them to resemble. This is much too lengthy, and a good deal of it is too irrelevant, to be quoted here; but the sum of it is, that Menestrier lays

down the four following propositions: first, the arms of De Comminges are not a cross patée; secondly, that they are otelles; thirdly, that these otelles are not ételles; fourthly, that they are cicatrised wounds. It appears to me, that he proves conclusively the first three of these propositions; but, though I never express dissent from the opinions of one who is generally so thoroughly trustworthy, without very great diffidence, I must confess that, as regards the fourth proposition, he for once fails to convince me.

He derives Otelle from *oreilla*, and accounts for the bearings on the shield of the Comminges by the fact that, according to De Joinville, a member of this family, the Vicomte de Couzerans, received four considerable wounds in the Egyptian crusade of S. Louis: two in the battle of Masoura, and two others in coming to the rescue of the Count de Poitiers; and he concludes that, as a memorial of this, the original arms of the family (Or. a bordure gu.) were discarded, and the present ones, representing the four cicatrised wounds on a bloody field, were assumed.

Monet makes Otelle=*hastula*, a lance head. For my own part I am unable to say what the bearing is, unless it be either a spear head or an almond; in which latter shape it is most frequently drawn, and which it is generally considered to be. Chifflet, *Le Blason des Armoiries des Chevaliers de la Toison d'Or* (Antwerp, 1632), thus blasons the third quarter of the arms of Matthieu de Foix, Comte de Comminges, elected 1440: "De gueules, à quatre otelles, ou amandes d'argent, mises en sautoir." So Favyn, *Théâtre d'Honneur et de Chevalerie* (Paris, 1620), says at p. 1854, under the head of "Comtez":—

"Commenge. Marche Frôtiere d'Espagne dans les Môts Pyrénées. Depuis que les Seigneurs d'Icelle furent cœurtis à la foy Catholique, ils prirent pour armes De gueules, à quatre otelles (qui sont amandes pelées) d'argent disposées en sautoir. Et pour devise, *En croyant nous amandons*."

In endeavouring to arrive at a conclusion as to what the Otelles really are, I think the opinion of the chief family bearing them is entitled to some weight. What that opinion was, is indicated sufficiently clearly by their use both in ancient and modern times of the mottos (similar to that given already from Favyn), "En amendant," and "En vivant nous amandons"; which are, of course, allusive to the bearings in the arms.

D. P. is only acquainted with one instance of the use of this bearing. I have met with very few myself, but I am able now to add two others: the French family of Bonaliez bears—"D'argent à quatre otelles de gueules"; and, in *L'Armorial Universel* of Segoing (Paris, 1679), in plate 45, is an engraving of the arms of the Count de Momperoux: the first quarter of which is, apparently, Azure three otelles in pairle reversed or—that is,

the larger ends of the Otelles nearly meet in the centre of the shield; one of them points to the middle of the chief, the others to the dexter and sinister base.
J. WOODWARD.

In the neglected cemetery in Wandsworth is a tomb in memory of a Frenchman, where three distinct bells with clappers are shown as his crest. Should this notice draw any one to the spot, I recommend daylight, and—

“Lightly tread, 'tis dungy ground.”

T. J. BUCKTON.

PARISH REGISTERS AND PROBATE COURTS.

(3rd S. ix. 154, 207.)

The subject referred to by K. R. C. has been very fully discussed in the last edition (1862) of the *History of Parish Registers*, pp. 200, 267; and the necessity for something being done was urged by the Editor of “N. & Q.” in his notice of that volume.

The late Bishop Blomfield, the late Sir James Scarlett, and the late Lord Lyndhurst, have each of them been convinced of this necessity, and each of them intended to bring the subject before Parliament; but other more immediately pressing measures interfered, and our old parish registers were left in their acknowledged state of insecurity, neglect, and decay. It will be no little honour to any peer, whether spiritual or temporal, or to any Member of our new House of Commons, to take up a subject which has been entertained by such names as I have just mentioned; and I trust, with K. R. C., that such a Member may be found this Session, for no time should be lost.

There are several gentlemen of position and long experience, ready to give valuable help in framing the details of a short bill.

Allow me to conclude with an extract from the work already referred to:—

“All the exceeding good French Protestant registers—all the registers of the various Dissenting bodies—indeed, all non-parochial registers—are now securely placed with the Registrar-General at Somerset House. All the parish registers also of Scotland, are, by a more recent enactment, in the course of being deposited with the Registrar-General of Scotland. The principle of a central office of secure deposit is thus far carried out, and it is hoped that it may at once be extended to the *early* parish registers of England; which, it may be urged, are of equal importance with those already so well provided for.”

The Grove, Henley.

J. S. BURN.

If any gentleman wished to consult my parish registers for purely antiquarian purposes, I should (in common, I believe, with many neighbours) be very sorry to accept the *smallest* fee. The State has, in late years, set a noble example in unlocking the treasures of the Record Office and Doctors'

Commons to literary inquirers; and those at least who have used the privileges accorded them will, I believe, not be slow in acting in a like spirit with regard to records in their charge. I have received the greatest courtesy, and even kindness, in Doctors' Commons; and it is greatly to be wished that the country registries were at once thrown open in the same way.

I should like to add my experience in the county of the remissness of persons generally in returning the usual fee for a baptismal certificate. I have constantly been asked to send the copy by return of post; but having done so, I have been at the trouble of writing more than once before obtaining the fee. Now, I never send a certificate until I have received the 2s. 7d. fee. W. H. S.

The same thoughts in connection with the Court of Probate, to which MR. FISHWICK gives expression in 3rd S. ix. 207, have occurred to other persons. Like your correspondent, I have had to make inquiries into ancient wills for literary purposes and genealogical investigations, and have experienced the same inconvenience to which your correspondent appears to have been subjected. The truth is, that when the wills were in the hands of the registrars of the provincial courts, they were properly indexed and readily accessible on payment of moderate fees. Now they are removed to London, are placed hardly anybody knows where, and are (or were not long ago) without indexes or other means of facilitating research. I think the wills ought to have been left in the hands of local registrars, and preserved in the districts in which the families interested reside—not taken away to be buried in London offices, as if they were waste paper.

Formerly, one could write to a local registrar—say to Mr. Bailey Langhorne, of the Consistory Court of Richmond Archdeaconry, for example—and be furnished with a courteous reply, on payment of a moderate fee, accompanied by the extract desired. Now, for anything one knows to the contrary, the wills transferred from Richmond to Doctors' Commons may have all been burnt or destroyed as so much useless lumber. I hope it is not so; but how is the public to know the fact? At any rate, in these days of professed reform, we ought not to be placed in a worse position than we were before the old system was disturbed.

JAYTER.

It is pretty apparent that your correspondent is unacquainted with the admirable way in which the parish registers are now kept in Scotland under the provisions of the statute 17 & 18 Vict. chap. 80, for which the praise is, I believe, chiefly due to Lord Elcho. If K. R. C. will look at that Act he will probably see that it presents an excellent model for framing one applicable to England.

The same correspondent, and another whose query is in the next page (155), alludes to the registration of wills; the latter as referring to Scotland. Now, by the statute 44 Geo. III. c. 98, all wills relating to personal (or as it is called in Scotland *moveable*) property in Scotland are required to be registered in the Commissary Court Books of the district of the *grantor's domicile*, an enactment which, by the statute which imposed duties on heritable succession, has been extended to wills of all kinds. Whether indices are kept of these in all the Commissary Courts I cannot say, though I think it very likely. In the Edinburgh County Commissary Court there are full and distinct alphabetical indices. G.

Edinburgh.

AUTOGRAPHS IN BOOKS.

(3rd S. viii. 202, 284.)

To the interesting notes under this title by MR. HAZLITT and MR. D'ALTON, I may add the following:—

My father has an original MS. copy of thirty-five Cantatas by Scarlatti, almost entirely in that great composer's own handwriting. This valuable MS. was formerly in the possession of Dr. Burney, who thus mentions it in his *History of Music*, vol. iv. p. 169 (London, 1789, 4 vols. 4to):—

"Of this fertile musician's Cantatas I was so fortunate, when at Rome, as to purchase an original MS., containing thirty-five in his own handwriting that were chiefly composed at Tivoli, during a visit to Andrea Adami, Maestro di Capella to the Pope, and author of *Osservazioni per ben regolare il Coro dei Cantori della Cap. Pontif.*, published at Rome, 1711. Each of these Cantatas is dated; by which we learn that he frequently produced one every day for several days together, and that the whole number was composed between the month of October 1704, and March* 1705."

Dr. Burney gives eight extracts from these Cantatas, none of which he says, to his knowledge, have been before printed. In addition to the date, each Cantata has the composer's autograph: "Aless. Scarlatti."

A MS. copy of the "Oratorio di S. Gio. Battista, a 5, con i stromenti, del Signor Alessandro Stradella," bears on the first page the autograph "Cha^s Burney, St Martin's Street, Leicester Fields (this has been lined through, and underneath written, 'Chelsea College, near'), London." This Oratorio (which is described by Burney at p. 105 of his 4th volume) is curious as being that which is generally believed to have saved this charming composer's life for some time, by its effects on the hearts of the first assassins that were employed to murder him, at Rome, on the night of its performance.

These very interesting MSS., as well as a copy

* The learned Doctor is incorrect in this date: the thirty-fifth is dated "7bre 24, 1705."

of Glück's *Iphigénie en Aulide*, having Burney's autograph in lead pencil, were bought by my father at a sale of Sotheby's for a few shillings.

I have a copy of Granville Sharp's *Tracts on the Hebrew Tongue*, which was presented by the author to the Rev. John Brand, author of *Popular Antiquities*, &c. On the fly-leaf is pasted a piece of paper addressed, in the author's handwriting:

"Rev^d Mr Brand, Antiquarian Society, Somerset Place. With M^r Sharp's complim^{ts}."

And on the title-page is written, in a small neat hand:

"Received, June 28th, 1804, a present from the learned author. "JOHN BRAND."

This curiosity has travelled as far as Grahams-town, in this colony, and was bought at a sale there some years ago. JAMES A. HEWITT.

Capetown, S.A.

THE CROSS.

(3rd S. ix. 126, 202.)

What can BREVIS mean by saying that "the Latin cross is a complete error, and ought not to be adopted"? The question is of the most accurate representation of the cross on which our Saviour suffered; and no one is ignorant that with the Romans, who crucified him, the Latin cross was in common use, which also Constantine represented on his Labarum. And what right has BREVIS to assert that the Greek one, of four pieces of equal length, is the "proper cross"? Proper for what? Certainly not proper to represent the cross of our Saviour, though proper enough for a symbolic memorial, and most convenient for its portability. He gives as a reason, that the "Greek Church of course was the oldest foundation, and never bowed to the Latins or to the Pope." But the Greek Church was not "of course" the oldest foundation; for every one knows that the church of Jerusalem was the first founded; and upon such ground the Jerusalem, or double-barred cross, should be put forth by BREVIS as the "proper cross." But though a great variety of forms have been imagined for the purposes of symbolism, devotion, heraldry, or mere fancy ornament, every one when intending a real representation of the cross on which our Saviour died, will, notwithstanding the sneer of BREVIS at my expression of its "correct proportions," adopt the acknowledged form of the Latin, or Calvary, cross.

But BREVIS tells us that "the Greek church never bowed to the Latins, or to the Pope." To refute seriously so glaring an instance of either ignorance or perversion of history, would be mere waste of time: nothing is more certain than that the Greek and Latin churches formed only one and the same church for more than eight centuries, in full acknowledgment of the Pope's supremacy,

till the unhappy schism commenced by Photius, who, in 866, presumed to depose and excommunicate Pope Nicholas.

But BREVIS comes out worse and worse as he proceeds. He is evidently not even a Christian, and can have no right to discourse of the cross. The man who thinks it possible that Christianity adopted the rites of Mithras, or of the idolatrous Persians, and who even asserts that "several of our doctrines smack strongly of Buddhism," can claim no attention in a Christian publication. And certainly the man who could profanely say of that man who was *sent from God, whose name was John*—that man of whom it is written, *Behold, I send my angel before thy face*—that man to whom the incarnate Son of God has borne testimony so glorious—that perhaps after all he was no more than "a travelling Brahman, a gymnosophist philosopher," or an Indian "fakir," can be no Christian, and ought to be excluded from the Christian pages of "N. & Q." Let us at least have one periodical free from the revolting infidelity which is polluting so many of our journals. And let me express my surprise that when the least approach to religious polemics appears in a communication it is sure to be excluded, a writer like BREVIS, who equals the worst enemies of revelation, and strikes at the very root of Christianity itself, should have found admission. Surely it must have been by some oversight deeply to be regretted.

F. C. H.

Surely such an article as this is unsuited to the pages of "N. & Q.," and the large majority of its readers will concur with me in deprecating the insertion of an article which is simply a coarse and revolting attack on Christianity. Is "N. & Q." to be the vehicle for such *ψευδάρμοτος γνῶσις*?

EIRIONNACH.

For interesting information as to the pre-Christian cross see Godfrey Higgins's *Celtic Druids*, pp. 126-131.

A. O. V. P.

OLD LEATHERSELLERS' HALL (3rd S. ix. 177).—Mr. Charles Vines, Clerk of the Leathersellers' Company, can give to MR. WILLIAMS full information as to this old hall.

Leathersellers' Hall, St. Helen's Place.

THE MITRE TAVERN AND DR. JOHNSON (3rd S. ix. 212).—Before we commence our lamentations on account of the demolition of the Mitre Tavern, in Fleet Street, would it not be as well clearly to ascertain if this tavern is the identical house frequented by the Society of Antiquaries from 1728 to 1753, where, on the Thursday evenings, the President—

"Majestic took the elbow chair,
And gravely sat in due decorum,
With a blue gilded mace before him;"

where Dr. Radcliffe passed a delightful evening with Billy Nutty; and where Samuel Johnson and Boswell furnished "their couple of bottles of port, and sat till between one and two in the morning"?

If I have been correctly informed, the house in which these pleasant meetings took place some years since disappeared, having been previously converted into "The Poets' Gallery" (Macklin exhibited a collection of prints here in 1794), and subsequently into an auction room. On the site stands the western portion of the Banking House of Messrs. Hoare & Co.; and the present Mitre Tavern was formerly "Joe's," and, on the Old Mitre being closed, adopted its time-honoured name. In the reign of James I. there was a tavern here bearing the same sign, kept by a Mrs. Sutton.

Will any of your readers give us some information on these points? * J. H. W.

PORTRAIT OF SHAKESPEARE (3rd S. ix. 116, 203.) My attention was directed yesterday by a friend to the communication signed S. T. in reference to my portrait of Shakspeare. In answer, I beg to observe, I am the only person I believe entitled to the appellation of Dr. Clay. There is one, perhaps two, surgeons with similar surnames. I know nothing whatever of the dirty portrait seen at Duthoit's in Gracechurch Street. I was not in London in the year 1848. I do not know, nor was ever in, Duthoit's establishment. I never purchased a portrait in London, nor ever dreamed of a frame of sixty guineas' value; and I am equally ignorant of any offer to government. And, therefore, am of opinion that S. T. is not justified in using my name so freely without first endeavouring to learn the truth of the extraordinary statements that he has thought proper to favour your readers with, of which as regards myself there is not one particle of truth.

The portrait in my possession is I believe *one of*, if not *the best of*, the known portraits of Shakspeare; and expresses more fully his vast intellect than any I have seen. I am also prepared to maintain, it is neither the one seen by S. T.'s friend, nor yet the one spoken of as being some years ago at Messrs. Saunders and Otley's. It is neither dirty nor unframed, but is in the same frame it has had for very many years, and both in excellent preservation. I never saw it until the beginning of this year (1866). I think after this explanation it is only fair, and very reasonable, that S. T. should not only give publicity to the name of his friend, but the latter should give his reasons for mixing up my name with the matter. What is meant by the words, "Dr. Clay

[* Johnson's Mitre was No. 39, Fleet Street, and was demolished in 1829 for the enlargement of Messrs. Hoare's banking-house, which cost little short of 60,000*l.*—Ed.]

who was still present," I am at a loss to conceive. If S. T.'s wish was to tell the world he had sent a portrait of Shakspeare for the Exhibition, I think he might have done so without alluding to me. It was my intention shortly to offer your journal an article on my portrait, accompanied with a very fine woodcut. If I do, I think you Mr. Editor will allow, on seeing it, that it will bear comparison with the best esteemed portraits extant, not even excepting the one of which S. T. intends favouring the public with a view in the National Portrait Gallery.

I would not ask space for this in your pages, if I did not consider the letter of S. T. so marvelously unique, that my reply is a matter of necessity.

CHAS. CLAY, M.D.

Manchester.

P.S. I should have no hesitation in placing my portrait side by side with any other portrait of Shakspeare: but more particularly with the one heralded forth by S. T.; and should have no fear of the opinion of the public verdict in favour of mine.

BONAR (3rd S. viii. 500.)—I am indebted to a popular and infallible authority for the following authentic data, which enables me to reply to the query by H.:—

"An ancient tradition in this family, which is of French origin, thus accounts for the name assumed by one of their earlier ancestors, Guilhem le Danois."

This gentle knight was censured by sundry hypercritical enthusiasts for indiscriminating zeal in roasting, at the expense of the edifice, certain Pagan freebooters; who, with their blood-stained booty, had taken refuge in the Abbey of St. Blaise-sur-Loire. These pious worthies, wisely considering that the holocaust should have been carried out in a secular building, and that the abbey (appropriately and presciently dedicated to St. Blaise) should not have been included in the incrimination, mumbled hard words about sacrilege and gloated over its penalties; but the King of France viewed the pardonable eccentricity of his fiery *vavasour* in its proper light, and thus addressed him:—

"'Bona res, Bona res, conspectu' Dei et regis!'—from which royal words the knight was thenceforth called Guilhem de Bonares, which appellation has descended as a patronymic to his race."

For further interesting particulars, I beg to refer H. to *Popular Genealogists, or the Art of Pedigree-making*: an able and amusing work by a distinguished writer, published last year at Edinburgh.

G. W.

ATLANTIC TELEGRAPH CABLE (3rd S. viii. 276, 296, 376.)—In the last volume, I stated that it was my belief that no word or signal passed through the Atlantic Telegraph of 1858. A short time after, R. M'C. of Liverpool drew my attention to the

announcement of a collision between the *Europa* and *Canada*, two steamers of the Cunard line, made by the Atlantic Telegraph. I had neither books nor paper to refer to at the time; but since then I have inspected the columns of *The Times*, and other papers of the period, and found that I was quite wrong. I therefore take this, the earliest opportunity of acknowledging my error.

I may just observe, by the bye, that the collision did take place between the steamers *Europa* and *Arabia*, according to *The Times'* account.

WILLIAM PINKERTON.

BESIQUE (3rd S. ix. 138.)—This game is played by two persons, in the following manner:—Take two packs of cards and shuffle them together, after having thrown out all the twos, threes, fours, fives, and sixes. The dealer then gives eight cards to each (two at a time), and turns up the seventeenth as a trump, for which, if it is a seven, he scores ten, or if either has a seven of trumps in his hand he may exchange it for the trump card, and score ten for it. The non-dealer then leads a card, which his adversary wins, if he can, by playing a higher card, but not necessarily of the same suit (ace is highest, ten next, then king, queen, knave, &c.); each player then draws a card from the pack, and does the same after every trick, so as always to have eight cards in hand, until the whole number is exhausted, the trump card being taken up last, and whoever takes it scores ten. Whoever has, at any period of the game, ace, ten, king, queen, and knave of trumps in his hand at the same time, announces it, and scores two hundred and fifty; if he has four aces, he scores one hundred; for four kings, eighty; for four queens, sixty; for four knaves, forty; for king and queen of trumps, forty; king and queen of any other suit ("marriage"), twenty; for queen of spades and knave of diamonds ("besique"), forty. These "announcements" must always be made before drawing the next card from the pack, and the same announcement can only be made once by each player. As soon as the last card has been drawn the second player must follow suit if he can, if not, he must win the trick with a trump, if he can. The cards being all played out, each player counts the aces and tens in the tricks he has won, scoring ten for each. The "game" is one thousand; and if neither has won, the cards are all shuffled together, and dealing commenced again as before. For scoring it is usual to take a black four and five to reckon the tens up to ninety, and a red five and six for the hundreds.

N. F.

C. A. JONES will find the rules of this game in *Macmillan's Magazine*, vol. v. p. 138.

CYRIL.

WIGTON PEERAGE (3rd S. ix. 157.)—ANGLO-SCOTUS is mistaken in saying (158) that the name of William Gyll does not appear in the Army Lists of the period to which he refers. I have

the Edinburgh Almanacs for 1794, 5, and 6, in all of which (not subsequently) his name *does* appear (spelt *Gill*), as a *Lieutenant* in the 2nd Life Guards. I have not the almanac for 1793, but the name is not in that for 1792. G.
Edinburgh.

JUDGE INGLEBY (3rd S. ix. 18, 169.)—Sir Charles Ingleby is the name of the judge, in the reign of James II., who returned to his practice at the bar after he was superseded. His ancestor, Sir Thomas Ingleby, was a Judge of the King's Bench under Edward III.; and I must apologise for my carelessness in substituting the one Christian name for the other in my hurried communication to you.

EDWARD FOSS.

MOTHER-IN-LAW (3rd S. vii. 480; viii. 17.)—This name is very generally given to step-mothers in the hill country of the West Riding of Yorkshire. I have also noticed another error of the same kind in that locality; *i. e.* widowers are frequently named as widows. "He is a widow." I need scarcely say it is only common with the uneducated classes.

GEORGE LLOYD.

Darlington.

ASH-LEAF SUPERSTITION (3rd S. viii. 494.)—An ash-leaf is pinnated; and when it is made up of an even number, ten or twelve, it is called *even*. The difficulty of finding an even one, of course, makes the charm the more palatable.

F. A. ESCOTT.

WORM OF LINTON (3rd S. ix. 158.)—Compare with this story that of the "Worm of Lambton," in the Bishopric of Durham. There are full particulars in Surtees's *History*, and in the *Gentleman's Magazine* for September 1865. I have pointed out an interesting illustration of the legend in describing the ancient bells of Chester-le-Street, in which parish Lambton is situated. The story is remarkably well told, under the heading of "The Saurian of the Wear," in the *Oxford Magazine* for April, 1862, p. 188.

J. T. F.

The College, Hurstpierpoint.

DAUGHTER: DAFTER (3rd S. viii. *passim*; ix. 89.)—The case of the word *daughter* helps one to the belief that all our words, derived from a German or Saxon source, which contained the letters *gh* in conjunction, were pronounced gutturally. The modern Scotch retains the usage: as see the orthography of Burns' poems, *passim*—*nicht, nicht, nocht*, for *night, sight, nought*; and listen to any Lowlander. When did this use cease with us English folk? Does it not survive still in the provinces, where, for *through* and *though*, we hear *thruf* and *thofe*? Will any reader point out, from old rhymes, indubitable proofs of the rougher earlier usage, or throw light upon the subject from provincial pronunciation? ARISTARCHUS.

VICE-ADMIRAL GOODSON (3rd S. ix. 138.)—This officer was second in command under Sir Wm. Penn, of the expedition to the West Indies in 1655, which resulted in the capture of Jamaica, and when Penn invalided, became commander-in-chief, and brought the fleet home. He does not appear ever to have served again, and must have retired into private life—if still alive—at the Restoration. From his being associated with Penn, it would seem probable that he had formerly served with him in the Dutch war, which ended in the decisive victory of July 31, 1653; but I do not know of any published list of naval officers under the Commonwealth; and in fact naval rank was at that time subject to such extraordinary fluctuations that it would have been difficult to arrange one.

Captain Magger must have been an officer of the same period, and have retired at the Restoration. The private relations of both Goodson and Magger to an "old Puritan" would seem to indicate strong party feelings, which may easily be supposed to have hindered their accepting service under the monarchy. At any rate, the determination of the date of their service may be a useful guide in further inquiries.

S. H. M.

MEDLEVAL CHURCHES WITHIN THE BOUNDARY OF ROMAN CAMPS (3rd S. v. 173, 329, 441; vi. 37; viii. 57.)—Bede (chap. xiv. A.D. 627) says:—

"Paulinus built a church in Campodunum, which afterwards the pagans, by whom King Edwin was slain, burnt, together with all the town."

Although it is not clear where this Campodunum was situated, yet it is remarkable that the people of Slack (now claimed as Cambodunum) in the parish of Longwood, near Huddersfield, have a tradition that a church once was built there on the ruins of the old Roman camp. An old man lately pointed to a certain part of the field, where it is said "a christening stone" was once placed. He told me that the stone was removed by the proprietor of the soil many years ago, and he had heard that some one had traced it to "the College in Manchester."

As Chetham College is eminently *the* college of Manchester, perhaps some of your correspondents in that quarter will kindly make some inquiries about it. It may be only the "baseless fabric of a vision" of my old friend and informant at Cambodunum, but it *may* have some foundation in fact.

GEORGE LLOYD.

Darlington.

COURT ETIQUETTE (3rd S. ix. 78, 167.)—It has been frequently asked whether earl's daughters are to be kissed by the king when presented at court on their marriage. I believe they are. When Miss — married Field Marshal —, and was presented upon that event, King William IV. kissed her cheek, and nodded to his old friend

the Field Marshal, saying, "Ah! ah! you cannot help yourself," the salute being a distinguishing token that she was now the wife of a marquis's younger son.

C. B.

I know not if French princes were remarkable for their petting small animals in public; but I give an extract from Sully's *Memoirs* (vol. i.) in illustration:—

"I arrived at St. Maur, where the court then was, and went down to the house of Villeroy, with whom I dined, and stayed the rest of the day, and on the next he presented me to the King (Henry the Fifth). I shall never forget the fantastic and extravagant equipage and attitude in which I found this prince in his cabinet: he had a sword at his side, a Spanish hood hung down upon his shoulders, a little cap, such as collegians wear, upon his head, and a basket full of little dogs hung to a ribbon about his neck."—Mrs. Lennox's *Trans.* p. 119, vol. i.

J. A. G.

COCK-SURE (3rd S. ix. 61.)—The Rev. Alex. McLaren of Manchester delivered a lecture lately in this town on "Pictures and Lessons in Hebrew Words," and in the course of a few preliminary observations, which were called forth by some remarks on the part of the chairman, he made use of the word *cock-sure*, in the sense that his hearers were not to be too certain that any expectations which may have been raised in their minds by the remarks made by the chair with regard to his lecture would be realised by him. I have since been favoured by Mr. McLaren with his views as to the origin of this word, and they are these:—

"Latimer's use of 'cock-sure' is slightly different from the modern. 'He thought all cocksure,' i. e. he applies it to *objective security*, not to subjective certainty. The passage to which I refer is in his 'Sermon of the Plough,' preached in St. Paul's, January, 1548, and in my edition (London, 1758, 2 vols. 8vo), is in vol. i. p. 55. I can only venture on a suggestion of an etymology which seems to me probable. We must look for the original word, of which ours is a rendering into English sounds, in French, from which we get 'sure.' The process, for instance, by which 'quelques choses' becomes 'kick-shaws,' is exemplified, I fancy, here too. For any French dictionary will give 'à coup sûr' as a compound adverb, meaning certainly, indubitably, securely. It is easy to see how this became 'cock-sure' by the above familiar process, which is illustrated in hosts of words when an unmeaning foreign sound has been changed into some English equivalent, which suggests some idea to a mere English ear. And it has to be observed that the French phrase has the same slight variation from our use of the word which Latimer's employment of it has. Perhaps, too, the English word was helped to its present form by some feeling that a strutting cock might very well stand for a picture of complete assurance. The derivation I have given seems to me to be plausible, and in accordance with a recognised tendency of language."

WILLIAM BLOOD.

Liverpool.

WEST WALTON: "THE BABES IN THE WOOD" (3rd S. ix. 208.)—The paragraph signed F. C. H., is singularly inaccurate. West Walton church

has *not* a thatched roof, and does *not* stand on rising ground above the Nene. It is about three quarters of a mile from the river, the land *below* the level of high water at spring tides; the country being protected from the river by a Roman bank. There is no wood near Walton, or anywhere within several miles, either in Lincolnshire, Norfolk, or Cambridgeshire.

As to the "limpid streamlet" (p. 144), it is a muddy river, 18 to 20 feet deep at high water, opposite Walton Dam; and 50 or 60 yards across. West Walton was certainly not the scene of the tragedy. It might have been at East Walton, nine miles south-east of Lynn.

W. POLLARD, *Herts Guardian*.

Hertford.

MARIA, COUNTESS MARSHAL (3rd S. ix. 67.)—Will MR. FELIX LAURENT kindly complete his interesting account of this lady, by giving a reference to any document in which she is styled "Countess Marshal"? It is generally considered that the title of "Earl Marshal" did not exist until Richard II. conferred it, by special charter, upon Thomas, Earl of Nottingham. Certainly this lady's husband, and William Montacute, Earl of Salisbury, who succeeded him in the office, were not so styled in any record I have met with.

W. A. SCOTT-ROBERTSON.

Fryerning Rectory.

ELIZABETH BARRETT BROWNING (3rd S. ix. 155.)—Elizabeth Barrett's first poem was *The Battle of Marathon*, in the metre of Pope's *Homer*, is comprised in seventy-two pages, and divided into four books. The title-page states that it was "printed for W. Lindsell, Wimpole Street, Cavendish Square, 1820." The "dedication," however (to her father), is dated "Hope End, 1819." The *Battle of Marathon* has never, so far as I am aware, been reprinted with the poetess's other works.

NOELL RADECLIFFE.

SIRIS = TAR WATER (3rd S. ix. 156.)—De Quincey (see *Works*, Author's Edition, ii. 55), has a note upon this:—

"Seiris ought to have been the title, i. e. *Zeipis*, a chain. From this defect in the orthography, I did not in my boyish days perceive, nor could obtain any light upon its meaning."

JOHN ADDIS.

TURKISH TOMBSTONE IN THE TEMPLE (3rd S. ix. 165.)—I know nothing about the "Turkey merchant who sold coffee at the Rainbow in Fleet Street," but I do know that the fragment of the Turkish turban stone which I found at Mr. Rogers' shop in Carey Street, and which my late friend, Mr. Morley, purchased, was bought by Mr. Rogers at an auction, together with some broken pieces of Greek sculpture, brought from the Levant.

W. J. BERNHARD SMITH.

Temple.

EXTRAORDINARY FEAT OF MEMORY (3rd S. ix. 98.)—I have frequently heard my old friend, General Charretie, assert that for a bet he had once got by heart and repeated the *Morning Post*, including advertisements; but I feel myself bound to observe, that whenever I pressed him to relate to me "how, when, and where" this marvellous wager originated, he invariably either checked my curiosity, hastily evaded the question, or let the subject drop. I suspect, therefore, that *The Field* newspaper will find some difficulty in verifying their statement, especially as Mrs. Charretie, the General's widow, and his brother, Captain Charretie (an octogenarian); have no recollection whatever of the General entering into any particulars connected with the wager in question. The General, without question, was gifted with an extraordinary memory, and quoted freely; and a trifling incident which happened to him, when a boy at Dr. Valpy's school at Reading, may possibly have given rise to this marvellous, and as I conceive, fabulous story of his getting by heart and repeating the contents of one impression of the *Morning Post*. The incident alluded to occurred at a dinner given to some friends by Dr. Valpy, when the power of memory became the topic of conversation, and the host offered to bet that he had a boy in his school who in an hour's time could get by heart and repeat one hundred lines from any part of Virgil. The wager was accepted, young Charretie sent for, introduced to the company, and verified the Doctor's assertion by the accomplishment of the task.

ARTHUR HOULTON.

Conservative Club.

ST. JAMES'S LUTHERAN CHAPEL (3rd S. ix. 69, 160.)—Your correspondent, MR. W. H. HUSK, requests me to inform him upon what authority I state that several of the Royal Family have been christened in the St. James's Lutheran Chapel. I merely wrote *currente calamo* from impressions imbibed in my juvenile days, now more than fifty years ago, and have no positive evidence to offer. All I remember with certainty is that several members of the Royal Family, as well as some of the court nobility and foreign ambassadors, used occasionally to come in grand carriages to be present at christenings or confirmations. Among the distinguished persons who at different periods appear to have attended there on such occasions, may be named George III., Queen Charlotte, the Prince Regent, the Duchess of Kent, the Duke of Clarence, the Princes Polignac and Esterhazy, the Dukes of Wellington and Devonshire, Lord Liverpool, Sir Benjamin Bloomfield, Lady Conyngham, and, I am pretty sure, her present Majesty Queen Victoria. The last time I attended the Chapel was, I think, in the autumn of 1823, when the Princess Feodora, daughter of the Duchess of Kent by her first husband the Prince of Leiningen, and half-sister to Queen Victoria, was confirmed; and she

was, I find, married there to the Prince Hohenlohe-Langenburg, Feb. 18, 1828.

Another of your correspondents on this subject has mentioned that the Chapel Registers are deposited with the Registrar-General in Somerset House. They commence 1712 and end 1836, and will probably supply any other information your readers may require.

HENRY G. BOHN.

SIR WALTER SCOTT AND MELROSE (3rd S. vii. 156, 211, 230; ix. 149.)—Moore says that Sir Walter was a too practical and careful man to be haunting Melrose by moonlight. Washington Irving tells us of Johnny Bower's notable device to show to visitors Melrose by moonlight when there was no moon! It was a double tallow-candle, stuck on the end of a pole; and the effect was regarded as being, on the whole, somewhat preferable to that of the real moonlight. "It does na licht up a' the abbey at aince, to be sure," the inventor would say; "but then you can shift it aboot, and show the auld ruin bit by bit, while the moon only shines on one side." But Johnny Bower was a genius, as well as a guide; witness his directions to the visitor for obtaining the best view of the exterior from the south-east corner of the churchyard:—

"Turn your back to the building, stoop down and look at it through your legs; when the effect is astonishingly grand, the defects of the ruin being but little perceived, as the whole assumes such a beautiful appearance as may be more easily conceived than expressed."—*Description of the Abbeys of Melrose and Old Melrose*, by John Bower, Jun., 1813, dedicated to Walter Scott, Esq., Abbotsford, pp. 41.

Mrs. Beecher Stowe, who tells us that she "intended to walk the whole figure while she was about it," by which trans-Atlantic phrase she meant that she proposed to see the abbey by moonlight, saw all that she desired to see; though her "Sunny Memories" of the spot would seem to have been linked with "such a dish of mutton-chops" consumed, at supper, by herself and party at the Melrose Hotel. Turner painted a view of Melrose by moonlight for the Farnley Hall collection. I may add, that these various points have been noted at greater length in *A Tour in Tartan-land* (Bentley, 1863), pp. 352-5, by

CUTHBERT BEDE.

PICCADILLY (3rd S. ix. 176.)—In addition to the Piccadillies in London and the Chiltern Hills there is another spot so called close to Aberystwith. The place in question is a plateau of ground of moderate eminence, bounded on one side by the valley of the Reidol, and on the other by that of the Ystwith. A small public house situated on the place derives its name from that circumstance, as it is called Piccadilly.

C. S. REVELL.

Miscellaneous.

NOTES ON BOOKS, ETC.

Helenore, or the Fortunate Shepherdess: a Poem in the broad Scotch Dialect, by Alexander Ross, M.A. A New Edition, containing a Sketch of Glenesh, a Life of the Author, and an Account of his Inedited Works. By John Longmuir, LL.D. (Nimmo.)

"Lindy and Nory," as *Helenore* is familiarly called by its admirers, has long been a favourite among the "Men of the Mearns" as well as those of Angus and Aberdeenshire. It has deserved this favour for its intrinsic merits; and it has for those merits deserved moreover, what it has never yet received, namely, careful editing and supervision at the press. The present edition of Alexander Ross's masterpiece will do much to spread abroad his reputation as one of those sons of song who have done honour to their "mither leed." Mr. Longmuir has done his work well, and thoroughly. The volume opens with a Sketch of Glenesh: this is followed by a Life of the Poet, (who was born in the parish of Kincardine O'Neil, in Aberdeen, on the 13th April, 1699), far more complete than any which has yet been produced. An interesting analysis of Ross's inedited works, which are now carefully preserved in the Advocates' Library, comes next; and then we have a very carefully edited reprint of the poem, *Helenore, or the Fortunate Shepherdess*, to which he owes his reputation as a poet. Some few of his admirable lyrical productions, among which will be found the old favourites—"The Rock and the wee Pickle Tow," and "Woo'd and married and a'"—and a Glossary, brings to a close a little volume which will be acceptable to all lovers of true poetry.

Shakespeare's Jest-Book. A Hundred Merry Talys. From the only perfect Copy known. Edited with an Introduction and Notes by Dr. Herman Oesterley. (J. R. Smith.)

This is a curious and valuable addition to the library of every Shakespeare student. Mr. Singer's reprint of the imperfect copy of *The Hundred Merry Tales* found by Mr. Conybeare, and Mr. Hazlitt's reproduction of that curious illustration of Benedict's taunt to Beatrice, have served to make us more anxious to see a complete copy of the book. That desire may now be gratified, thanks to Dr. Oesterley, who having had the good fortune to find such a copy in the Royal Library of the University of Gottingen, has had the good taste to reprint it in a neat and unpretending form.

NATIONAL PORTRAIT EXHIBITION, 1866.—The arrangements for this interesting Exhibition are rapidly approaching completion. The Portraits are arranged, and the Catalogues at press, and we hope next week to call the special attention of our readers to the treat that is in store for them.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

BRITISH ASSOCIATION REPORT FOR BIRMINGHAM, 1839.

Camden Society:—

LETTERS OF LADY B. HARLEY.

GRANTS, &c., IN THE REIGN OF EDW. V.

CAMDEN MISCELLANY. Vol. III.

JOURNALS OF SYMONDS.

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Notices to Correspondents.

WIGTON PEERAGE. We have received a communication on this subject from Mr. Gordon Gyll, the grandson of Mr. Hamilton Fleming, whom he styles "per legem terræ, 9th and last Earl of Wigton." The letter is far too long for insertion, and deals chiefly with matters irrelevant to the points touched upon in these columns. We must, however, remind Mr. Gyll that, so far from his ancestors having been recognised per legem terræ as the 9th Earl, the Committee for Privileges, to whom his petition claiming the titles of Earl of Wigton, and Lord Fleming and Cumbernauld, was referred, reported that in their opinion "the claimant hath no right to the titles, honours, and dignities claimed by his petition." In reference to that part of Anglo-Scotus' article (ante p. 158), in which he states that the "Capt. Gyll in the 2nd Life Guards" does not appear in the Army Lists of the day, Mr. Gyll states, "As the old annuals, parish registers, tomb, wills, &c., wrote our name Gyll, we, by sign manual, returned to that orthography in 1841." It will be seen by a communication (ante p. 247), that the name of Lieut. Gyll, 2nd Life Guards, appears in the Edinburgh Almanack for 1794, 1798, and 1796.

H. G. H. will probably find the information of which he is in search in volume seven of our present series, p. 338.

W. W. C. L. for pound, is of course simply the abbreviated form of the Latin *Libra*; the £ for pounds is, in like manner, the abbreviated form of the Latin plural *Librae*, pounds, the stroke through the letter marking the contracted form of the plural.

Answers to other Correspondents in our next.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SAWYER, 25, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, MARCH 31, 1866.

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THE NATIONAL PORTRAIT EXHIBITION.

If we ever entertained the smallest doubt as to the excellence of Lord Derby's suggestion "that a National Portrait Exhibition, chronologically arranged, might not only possess great historical interest by bringing together portraits of all the most eminent contemporaries of their respective eras, but might also serve to illustrate the progress and condition, at various periods, of British art," one glance at the preparations which are making for the opening of such an Exhibition at South Kensington, in the course of the coming month, would suffice to dispel any such misgiving.

The invitations to exhibit addressed by the Committee of Advice to the possessors of Works of Art, of the character referred to by Lord Derby, have been responded to with the greatest readiness and liberality. Her Majesty has contributed largely; and the noble owners of portraits, of which it is difficult to say whether they are most remarkable for historical interest, artistic excellence, or pecuniary value, have not scrupled to transfer them from the ancestral walls which they have so long decorated, to the Galleries at South Kensington. The result is, a collection of somewhere about a thousand portraits of the notabilities of English History from the dawn of Art to the year 1688; and, in walking through the galleries in which they are arranged, we feel that there is scarcely an old English worthy of the fifteenth, sixteenth, or seventeenth century, of whom it may not be truly said—

"Though he be dead, yet lives he here alive."

Such a collection of English Portraits will probably never again be assembled under one roof. We trust, therefore, that the authorities will take measures to preserve some trustworthy and lasting memorial of it, and not suffer it to die and make no sign. It is, we believe, intended, with the sanction of the proprietors, to take photographs of the most important pictures. This is excellent, as far as it goes, but we want something more than this. However accurately photographs reproduce form, they not only fail in reproducing colour, but actually convey an erroneous idea of it. What we would urge, then, and we do so most strongly is, that of every important and authentic Portrait, one photographic copy, carefully coloured after the original, should be preserved. This, with the resources at the command of the Department of Science and Art, could be readily accomplished; and it would be impossible to over-estimate the value of such a collection for the future use of historical inquirers and art students.

One suggestion more. Many interesting pictures have necessarily been excluded, because the persons represented are not known. If photographs of these Portraits were taken, and space found to exhibit them, it would probably, in some cases at least, be the means of establishing their identity.

Notes.

EPITAPHS ABROAD.*

I now forward the last series of extracts from Rawlinson MSS. of epitaphs on natives of Great Britain buried abroad. It may be interesting to French antiquaries to mention that MS. Miscell. 730 contains, in addition, twenty-five inscriptions to natives of France copied from St. Victor's Abbey; one (to the Duchess of Bouillon, 1714) from the Jesuits' College, Rue St. Antoine; fourteen from the Church of the Celestines, besides those in the Orleans Chapel there; and one from the Convent of the Carmes, together with several which unfortunately appear to have followed a lost leaf in the MS., and so have now no assigned locality.

The additional inscriptions from the Scotch College at Paris, which are printed in Nichols' *Collectanea Topographica*, vol. vii., are to the following persons: Duchess of Perth (1726), Dr. Andrew Hay (1702), Duchess of Tyrconnel (1731), Sir Marian O'Cruoly (1700), Sir Patrick Menteth (1675), Robert Barclay (1682), and Dr. Lewis Innes (1738), with the inscription on a tablet to the founders, Bishop David of Moray, and Archbishop Bethune of Glasgow. Vol. viii. of the same series contains at pp. 24—31 the inscriptions in the chapel of the English Convent of Canonesses of St. Augustine. The monumental inscriptions at present existing in the Irish Franciscan College at

* Continued from 3rd S. viii. 244.

Memorie P. Fr.
DONAVENT^{us} BARONIS {Hyberni}
lectoris {Clonmell}
plures emeriti,
authoris
xxii. tomorum,
quippe oratoris, poetæ,
philosophi, historici,
principum aliquot theologis,
qui dudum

Scotiæ custos,
deinde
Croettiæ commissarius,
denique,
recusata hujus cœnobii præfectura,
(ne addam infulas episcopales)
mortalitati succubuit,
octogenario major.
Fr. Jo. de Burgo, Ædis Præfectus,
monumentum merenti erexit
AN. MDCCXC.
Ipse Baro expiravit an. MDCCXCVI (sic)
mens. Martii die 18, e hora 4
noctis. Quiescat in pace.
Amen."

On another white marble gravestone, near the former,
is, in capitals, this inscription:—

"D. O. M.
Hic jacet
ante aram Sanctæ Annæ
cui devotissimus, dum vixit, extitit,
R. A. P. F. JACOBUS TAAFFE, Ord. Min. S. Fr.,
ill. et exil. comitum de Taaffe
proles, frater, patruus,
provincia Hiberniæ pater,
Sacre Theologiæ lector jubilatus,
Reginæ Magnæ Britanniæ
olim a conciliis et confessionibus,
sanguine illustris, illustrior virtute,
candore præcipuus, patientia invictus,
humilitate minor, pietate major,
post diversa in suo ordine exercitia
laudabiliter munia (sic),
post præclara in religionem merita,
obiit in hoc S. Isidori collegio die vii.
Xbris MDCLXXXI. etatis suæ LVIII,
religionis vero XXXXII.
Nobilitas, virtus, pietas, prudentia, candor,
Exornant tumulum cuncta, Jacobæ, tuum."

W. D. MACRAY.

(To be concluded in our next.)

QUEVEDO'S SONNET ON ROME.

As a specimen of Quevedo's poetry, Quintana quotes a sonnet which Wiffen thus translates:—

"THE RUINS OF ROME.

"Pilgrim, thou look'st in Rome for Rome divine,
And ev'n in Rome no Rome can find! her crowd
Of mural wonders is a corpse, whose shroud
And fitting tomb is the lone Aventine.
She lies where reigned the Kingly Palatine,
And Time's worn medals more of ruin show
From her ten thousand fights, than even the blow
Struck at the crown of her imperial line.
Tiber alone remains, whose rushing tide
Waters the town, now sepulchred in stone,
And weeps its funeral with fraternal tears.
O Rome! in thy wild beauty, power, and pride,
The durable is fled; and what alone
Is fugitive, abides the ravening years."*

* See "Lives of the most Eminent Literary and Scientific Men of France, Italy, Spain, and Portugal," in Lardner's *Cabinet Cyclopædia*, vol. iii. p. 274. These most admirable biographies are anonymous; but were written, I believe, by Shelley, Mrs. Shelley, Leigh Hunt, and Montgomery. Can any one assign them to their respective authors?

As an illustration of "the uncertainty and instability of things," Heywood quotes "an excellent Epigram composed by Janus Vitalis, *De Roma Antiqua*, of Antient Rome":—

"Quid Romam in media queris, novus advena, Roma,
Et Romæ in Roma nil reperis medio?
Aspice murorum molas, præruptaque saxa,
Obrutaque horrenti vasta Theatra situ:
Hæc sunt Roma," etc.

Then follows the epigram "done into verse," after Heywood's rugged fashion:—

"New Stranger to the City come,
Who midst of Rome enquir'st for Rome,
And midst of Rome canst nothing spy:
That looks like Rome, cast back thine eye:
Behold of walls the ruined mole,
The broken stones not one left whole;
Vast Theatres and Structures high,
That levell with the ground now lye.
These now are Rome," &c.*

It is not worth while to quote more: what is given above will suffice to show that the *sonnet* and the *epigram* are identical. The question then is, are the Latin lines a professed translation, or a barefaced plagiarism? Quevedo was such a thoroughly original writer, that I assume this *Janus Vitalis* to be the borrower. I should be thankful for information on this point, having few books within reach; and should also be glad to have the original sonnet. I suppose the translation of Quevedo's *Works*, published at Edinburgh in 1798 (3 vols. 8vo), is the best and most complete in our language; but, if in error, should be much obliged to any of the Spanish scholars among your correspondents who would kindly set me right.

Archbishop Leighton, with his usual felicity, quotes and applies the same epigrammatic remark:—

"Quod de celebri illa Urbe quidam, *se in ipsa Roma Romæ nihil invenisse*, dixit, quam nimis vere, in tanta apud nos Religione nihil fere Religionis."—*Prælect.* 24.

The Archbishop was well acquainted with the writings of Quevedo, as well as with the *Deliciæ* of modern Latinity; but here he seems to refer, not to any verses, but to some well-known anecdote. ETRIONNACH.

THE LATE CHARLES HENRY COOPER, F.S.A.

[We are sure our readers will be gratified by our transferring from the Cambridge Papers to our own columns the graceful and well-deserved tribute which our valued contributor, the REV. JOHN E. B. MAYOR, has paid to the memory of another able and lamented contributor, CHARLES HENRY COOPER. We will not weaken MR. MAYOR's well considered and just eulogium by one word of our own. It is not given to every one, when called to

* *The Hierarchy of the Blessed Angels*, written by Tho. Heywood, London, 1635, folio, p. 459. Quevedo died in September, 1647.

his rest, 'laudari a laudato viro'; but well did the worthy and learned Town Clerk of Cambridge deserve such praise; and well and nobly has the Librarian of the University given it utterance.—ED. "N. & Q."]

From the Cambridge Papers, Saturday, March 24, 1866.

"SIR.—When our fellow townsmen, of all parties, are lamenting the death of the town's chief ornament, you will perhaps allow one, who for thirteen years maintained an unbroken literary intercourse with him, to say a word respecting the greatness of our loss.

"All who had the privilege of knowing Mr. Cooper must have admired his intelligence, his ready memory, his rare familiarity with English history, topography, and biography, his wide range of reading, his large and statesmanlike view of persons and events. No one could see that clear eye and open brow without feeling that he was in the presence of no common man. But his intellectual endowments were Mr. Cooper's least merit. I have never known a man of letters more singleminded and unselfish; himself scrupulous even to excess in confessing the smallest obligation, always ready to communicate to others, he was indifferent whether his services were acknowledged or merely used; the best years of his life were devoted to investigating our academic history, though few of those for whom he toiled appreciated his work, and many ignorantly regarded him as an enemy; they might have learnt that he loved to identify himself with the University, rejoicing when he could add a new name to our list of worthies; the clergy know that no layman in Cambridge was more ready to support the national church.

"He might have taken for his motto Chaucer's description of the scholar:—

'And gladly would he learn, and gladly teach.'

For he was far too genuine a student to fret under criticism, as I, to him in antiquarian studies but a tiro, proved day by day through long years. His judgments were uniformly gentle; patient and thorough in collecting and sifting evidence, he was judicial in the candour of his summing up. Compare his account of Cranmer with those given by writers far less conversant with the facts, Hallam and Macaulay; I well remember his saying that he began with a strong prejudice against the archbishop, which melted away under the light of testimony.

"The void which Mr. Cooper has left behind him cannot be filled. Cambridge never had, nor will have, a town clerk so entirely master of its archives, or more devoted to its interests; no town in England has three such records to boast as the *Memorials of Cambridge*, *Annals of Cambridge*, and *Athenæ Cantabrigienses*. The last two are unfinished, and who shall bend the bow of Ulysses? Others may bring more exact scholarship to the task; but the terseness, the fairness, the legal acumen, the steady industry, the quickness, the sure memory, of the self-made author, who can rival? Compared with Wood, Baker, and Cole, he comes nearest to Baker. The prejudices so winning in Wood, so childish in Cole, warped Mr. Cooper's judgment as little as that of the nonjuring 'Collegii Divi Johannis socius ejectus': most works of research published during the past fifteen years have been largely indebted to Mr. Cooper, as Kennet, Strype, Hearne, and their compeers, owe half their reputation to Baker. The *Gentleman's Magazine*, *Notes and Queries*, the London and Cambridge Antiquarian Societies, and other serials and institutions, have lost their most assiduous and valued contributor. *Alma Mater* has lost one who did her work, under great discouragement, better than any of her sons could have done it. The University library has lost its most constant student, to whom it

owes many gifts, and countless suggestions for the improvement of its catalogues and the supply of its wants. We have all lost perhaps the most perfect example of unflagging diligence which Cambridge has seen during this century. One need not be a prophet to foretell that 200 years hence Mr. Cooper's works will be more often cited than any other Cambridge books of our time.

"JOHN E. B. MAYOR.

"St. John's College, March 21, 1866."

THE TEMPEST (Act. II. Sc. 1).—

"Gonz. . . . Will you laugh me asleep: for I am very heavy?"

"Ant. Go sleep, and hear us."

So this passage has been printed from the first folio until Mr. Keightley published his edition of Shakspeare, when he printed Antonio's reply:—

"Go sleep, and hear us not."

See *The Plays of William Shakspeare*, carefully edited by Thomas Keightley (London, Bell and Daldy, 1864). As Antonio, immediately after this passage, conspires with Sebastian to kill Alonso and Gonzalo, who with the rest of the company are asleep, the reply of Antonio to Gonzalo as printed, from the folio down, does not appear quite satisfactory; unless Antonio's reply refers directly to Gonzalo's "Will you laugh us asleep," and to be interpreted "Go sleep, and hear us" (*laugh understood*). This passage in *The Tempest* does not appear to have called forth a note or comment from any of the editors or commentators before Mr. Keightley. W.

Frankfort-on-the-Main.

STARBOARD AND LARBOARD.—A great number of derivations have been offered of these words, none of which seem satisfactory. An Italian gentleman tells me the words originate simply in the usual abbreviations of the pronouns *questo* and *quello*, this and that. Thus *stamattina* is *questa mattina*, this morning. So *sta borda* and *la borda* mean simply this board, or side, and that board.

Poets' Corner.

A. A.

THE EAGLE.—This has been designated as "a royal bird." It may not be uninteresting to some to state that the reason why the Emperor of Germany bears the eagle with *two necks*, which seem against nature, is this:—On the union of the kingdom of Romania, now a province of Turkey in Europe, its arms, which were an eagle displayed sable, being the same as those of the Emperor, were united into one body, leaving it *two necks* as they are now, with the heads turned towards the east and west.

Such an eagle constitutes my family designation, heraldically (however against nature); and it is, I believe, precisely an eagle (with *two necks*) displayed sable. Notwithstanding, I find it very difficult to arrive at the genealogy from 1768 upwards!

E. W. B., D.D.

THE TWO REFORM BILLS.—The enclosed extract appears sufficiently interesting to obtain a place in "N. & Q." It is from the *Dublin Mail* of Friday, Feb. 16:—

"In the present day, when all reminiscences connected with the passing of the great Reform Bill are naturally invoked in connection with the little Reform Bill, it will not be inappropriate to mention the fact that there are, in the new Parliament of 1866, ten members who sat for precisely the same constituencies, and voted thirty-four years ago in the Parliament of 1832. The small brigade of veterans are thus composed:—Colonel Lowther (the father of the House, which he entered in 1812), member for Westmoreland; Mr. Piers Williams, member for Marlow; General Forester and Mr. Gaskell, members for Wenlock; Lord Ernest Bruce and Mr. Baring, members for Marlborough; Colonel Wilson Patten for Lancashire. Wales has one representative now who was in the House in 1832—Mr. C. R. M. Talbot, member for Glamorganshire. Scotland has not even one member in this list. Ireland, on the contrary, has three—Sir W. Verner, member for Armagh county; Right Hon. H. Corry, member for Tyrone; and the Right Hon. F. French, member for Roscommon county. Connected with the latter hon. and gallant gentleman there is this further reminiscence of interest, that he and Captain Mervyn Archdall, who entered the House of Commons in 1833, appear to be the only representatives of ancient Irish families who have kept the seats held by them in the Irish Parliament."

M. P.

House of Commons.

JOHN KEMBLE.—Every record of eminent men is so valuable, that I offer no apology for communicating the following entries, copied from the first account-book kept at the venerable old school at Sedgley Park, near Wolverhampton, where Kemble was first placed for education, almost a century ago:—

"John and Philip Kemble came Nov. 3, 1767, and brought 4 suits of clothes, 12 shirts, 12 pairs of stockings, 6 pairs of shoes, 4 hats, 2 'Daily Companions,' a 'Half Manual' (these were *Prayer Books*), knives, forks, spoons, 'Æsop's Fables,' combs, 1 brush, 8 handkerchiefs, 8 night-caps."

In July, 1771, they were removed to the English College at Douay, and the following quaint entry appears of John Kemble's departure:—

"Jack abiit, July 28, 1771."

F. C. H.

PLENTY AND FAMINE IN THE OLDEN TIME.—In John Stow's *Survey of London* (4to, 1603, p. 513), I find the following curious memoranda:—

"1313. Prices set on victuals, a fat stalled ox, 24s.; a fat mutton, 20d.; a fat goose, two pence halfe penny; a fat capon, two pence; a fatte henne, one penny; two chickens, one penny; three pigeons, one penny; twentie foure egges, one penny, &c."

"1314. Famine and mortality of people, so that the quick might unneath [*sic*] bury the dead. Horse flesh and dog's flesh was good meat."

"1316. An earely harvest, a bushell of wheate that had been sold for ten shillings, was now sold for ten pence," &c.

"1317. Such a murren of kine, that dogs and ravens that fed on them were poysoned."

G. II. OF S.

Queries.

ABRAHAM.—Terah, the progenitor of the Hebrews, with a number of followers, came from Ur of the Chaldees. Were they one and the same people, or were Abraham and his followers strangers in that land? If so, whence came they? The Bible tells us that Terah was a descendant of Shem; but the whole chapter relative to Shinar, the building of Babel, is far too vague for ethnographical purposes. Further, I would ask whether the emigrants, on their arrival at Haran, were not idolators, as several passages in Scripture seem to imply; and whether the whole of the theology which they afterwards held was not derived from the Northern Persians, the disciples of Zoroaster?

A. C. M.

APPLE-PIE BED.—Will not the satisfactory explanation (3rd S. vii. 133, 209, 265) of Apple-pie Order in "N. & Q." account for this expression also? At Cambridge when a friend is not at home there is a practical joke of "setting his room in order," by which is meant turning everything topsy-turvy.

T. T.

KING ARTHUR AND THE GIANT OF ST. MICHEL'S MOUNT.—In the *Morte Arthure* (lately edited by the Early English Text Society from the Lincoln MS.), there is a line (p. 31, line 1029)—

"Thre balefulle birdez his brochez they turne."

In the margin, this is explained thus:—

"Three *savage birds* act as turnspits for him."

On coming to the parallel passage in Malory's *History of King Arthur*, 1634, I find it run thus:

"... and saw . . . three damosels turning three broches whereon was broached twelve young children late borne, like young birds."

Are not the "BIRDEZ" "damosels," and not "birds"? The incident occurs (I fancy) in every Arthurian romance, but details vary. Geoffrey of Monmouth does not help me, nor the "Arthur" edited by Mr. Furnivall for the English Text Society.

JOHN ADDIS.

REV. PETER BOHLER.—Will you have the goodness to request the possessors of any authentic and unpublished information tending to illustrate the life and times of the Rev. Peter Bohler, a Bishop of the Moravian church, to communicate at their earliest convenience with John P. Lockwood, Wesleyan Minister, Shipley, Leeds?

COURT ETIQUETTE.—Can any one inform me of a work concerning the ceremonials and etiquette of the English court, which in France was called in the sixteenth century court manners and etiquette, &c., most particularly in the reigns of Henry VIII., Mary, Elizabeth, and James I.? Also anything concerning the foreign ambassadors at the English court, in the style of *Some Choice*

Observations by Sir John Finett, Master of the Ceremonies, published in 1656?

ARMAND BASCHET.

Paris.

DE SALIS FAMILY.—Can any of your readers tell me who was the father of Peter Count de Salis, who came over to this country in 1708, as ambassador from the Grisons, and where in the De Salis pedigree Rudolph, Count de Salis, came, who was Abbé of St. Croix and Prevost of Coire 1699? Whose son was he? I have the ancient genealogy of the family quite complete from the beginning to the seventeenth century, and am most desirous of finding the connection of the above-named with the original and ancient family.

GENEALOGIST.

FRENCH PAINTERS RESIDENT IN ENGLAND.—Danloux (Henri Pierre), 1792-1802, resided successively in London at No. 50, Leicester Square, and at No. 11, Charles Street, Middlesex Hospital. The Fitzwilliam Museum at Cambridge possesses a portrait of the Count d'Artois, painted by Danloux, and the following are the engravers who have reproduced his works in England: Audinet, Grozer, Mitchell, Schiavonetti, Skelton, Smith, and Wilkin. Evans's Catalogue gives a list of all the portraits which these artists engraved.

Serres (Dominique), 1718-1793, came to England 1765, and in 1771 was elected a Member of the Royal Academy. His son distinguished himself both as a painter and an engraver. The works both of father and son have been engraved by Thomas Burford, Canot, Tittler, F. Jukes, Mason, Picot, Pollard, Vivarès, Wilkinson, and Ziegler. Bryan and Pilkington mention Dominique Serres in their dictionary.

Any information respecting the above-mentioned painters, their works, their residence in England, their biography, &c., would be most thankfully received by

H. VIENNE,

Lieutenant (3rd Regiment of Chasseurs)
at Auch, Dep^t du Gers, France.

HIGHLAND REGIMENT.—

"The Highland regiments are still made to wear the old dress; all save the regiment which so shocked good Queen Adelaide, and have since paraded in plaid trousers."

Mr. G. A. Sala makes this statement in the February number of the *Temple Bar Magazine*. Do any of your readers know the story on which it is grounded, or the number of the regiment referred to?

T. T.

HUMAN SKIN TANNED (3rd S. ix. 126).—Can "N. & Q." supply a quotation to establish the truth of my statement doubted by J. S. respecting the mummied monks in the catacombs of the Capuchin Convent at Malta?

H. C.

JUSTIN AND LEMANN.—To make up a set of "N. & Q." I purchased some second-hand volumes containing a few marginal notes, which almost compensate for the disfigurement by their utility when complete. Among those which are not so is, "See Justin and Lemann as to washing," written against the line—

"The Irish kerne, ferocious and *unclean*."

(2nd S. vii. 105.)

I cannot find anything to that purpose in Justin, and do not know what Lemann is intended. Can any reader of "N. & Q." assist me?

E. N. H.

LUTHER.—Where shall I find a remark of Luther's on the subject of using a form of prayer in private devotion? It is something to the purpose of liking a form to commence with, as a bird plumes its wings for flight: after being once wafted requiring it no more.

F. GRAHAM.

MINIATURE OF MARY QUEEN OF SCOTS.—If any one possessing a miniature picture of Queen Mary of Scotland, whether separate or set in the lid of a box, would wish to sell it, the information would greatly oblige

L. M. M. R.

ONCE.—Is there any authority in our good writers, for what appears to me to be a solecism, which is gradually invading us; viz. the use of *once* for *if once*, or *when once*; e. g. "*Once we get in the thin edge of the wedge, the thick will follow*"?

C. W. BINGHAM.

POLICY UNVEILED.—I find on record a volume entitled *Policy unveiled, or maxims of state, done into English*, 4°, about the year 1650. I should be gratified by a transcript of the entire title, and of the running title; also by a statement of the name of the person to whom the translation is dedicated, and of the number of pages which the volume contains, exclusive of the preliminary leaves. On the receipt of this information, I propose to explain the circumstance, now a mere conjecture, which leads me to request this favor.

BOLTON CORNEY.

QUOTATIONS.—1. Quoted in Dr. Johnson's *Dictionary*, ed. Todd, 1827, under the word "Only":

"... the only sound
Of leaves and fuming rills."

Milton, *Paradise Lost*.

[Book v. line 5.]

2. Quoted in the same place:—

"... With the only twinkle of her eye,
She could or save or spill."

Spenser, *Faerie Queene*.

3. Quoted in the same place:—

"Of all whom fortune to my sword did bring,
This only man was worth the conquering."

Dryden.

4. Quoted in a book of travels:—

"... a leaf of gold
Of Nature's book, by Nature's God unrolled."

H. C.

1. "Ipsa quidem virtus pretium sibi, solaque late
Fortunæ secunda nolit, nec fascibus ullis
Erigitur, plausuque petit clarescere vulgi,
Nil opis externæ cupiens, nil indiga laudis
Divitiis animosa suis."
Quoted in Brown's *Lectures*, iv. 474.
2. "They who upon their ancestors enlarge,
Produce the debt instead of the discharge."
3. "Who would not rather trust and be deceived,
Than own the mean cold spirit which betrays?"
E. S. T. T.
"What sent the messengers to hell,
Was asking what they knew full well."
Waverley, p. 21, vol. ii. (3 vol. ed.), c. 1.

The above couplet is called a "proverb." Can any Scotch contributor inform me if it be a Gaelic one, and if so, how generally applied?

"Took the harp in glee and game,
And made a lay and gave it name."

To this couplet I have no available reference: only an impression of having met with it in some old *Quarterly* or *Edinburgh Review*.

NOELL RADECLIFFE.

1. "Omnia si perdas, animam servare memento."
2. "Profecto oculis animus inhabitat."—*Pliny*.
3. "Cælum gratis non accipiam."
4. "Vis magnus esse, incipe imo."
5. "Non persuadebis etiam si persuaseris."

6. Where is it recorded that a copy of the *Iliad* was written so minute as to go within a nut-shell?

7. As Hector says, "I will fight with him, though his hands were fire and his strength iron." Where in the *Iliad*?

8. "Optimus Textuarius est optimus Theologus."

Whence?

INQUIRER.

Can any of your readers inform me where the original passage containing the following idea occurs?—

"He who does not appoint the best man he can find to an office, commits a sin."

I have heard it said that the passage occurs in the Koran, but this is, I believe, a mistake.

E. BARTRUM.

King Edward's School, Berkhamsted.

"Two Signors who had spent their prime
In every kind of sin and crime."

G. FALL.

"Winter lingering in the lap of Spring."

I. O. S.

SCHILLER'S "GEISTERSEHER" AND BYRON'S "OSCAR OF ALVA."—I remember that forty years ago I was struck with the superiority of "Oscar of Alva" (in spite of the overflowery phraseology) to any other piece in Lord Byron's *Hours of Idleness*. I did not then know German, and I was wholly unacquainted with any of Schiller's works translated into English. It was not till many

years later that I saw in the story told by the Sicilian in the "Geisterseher" the basis of "Oscar of Alva." This explained what I had before thought to be the originality of the tale in that ballad.

Is there an English translation of the "Geisterseher," and when was it first published? Was it from a translation that Byron borrowed it? We know from the fourth canto of "Childe Harold," stanza xviii. and note, that the "Geisterseher" had made a deep impression on his mind.

LÆLIUS.

TENNIS.—I shall be glad of information as to the existence of any works on the Game of Tennis, in any language, with the names of the libraries where such works may be consulted.

H.

WILLIAM III.—I shall be obliged if any one can give me a list of the illegitimate children of William III.] Lady Orkney is the only one of his mistresses with whose name I am acquainted, but I believe there were other ladies who shared his favours, and that through some of them descendants of the Orange family still exist.

X. C.

WOMAN'S TEAR.—What is the authority for a sentiment wherein man's heart is compared to a lump of sugar, and melting when woman drops a tear upon it?

T. MORTEN.

Queries with Answers.

CHARLOTTE DE LA TRÉMOUILLE, COUNTESS OF DERBY.—Would any reader of "N. & Q." kindly direct me to the best sources of information respecting that distinguished lady?

Harrow-on-the-Hill.

GUSTAVE MASSON.

[Charlotte de la Trémouille was the second and only surviving daughter of Claude de la Trémouille, Duke of Thouars, Peer of France, 1599, by his wife Charlotte Brabantine, daughter of William the First, Prince of Orange, by his third wife, Charlotte de Bourbon, daughter of Louis, Duke of Montpensier. James Stanley, seventh Earl of Derby, met with her at the Hague upon his return from his travels, and though she was very young, they were married June 25, 1626, and by this union he became allied with the houses of Nassau, Bourbon, and most of the sovereign princes of Europe.

After their marriage, they appear to have participated in the gaieties of the court of Charles the First. Basompierre mentions his house being the resort of foreigners of distinction, and the name of the Countess is found frequently with those who, with the Queen Henrietta Maria, took part in the masques and other diversions of the palace. At Shrove-tide, 1630, was personated at court Ben Jonson's masque, *Chloridia*; and Charlotte de la Trémouille, Lady Strange, was one of the fourteen nymphs who sat round the goddess Chloris (the Queen) in the bower, "their apparel white, embroidered with silver,

trimmed at the shoulders with great leaves of green, embroidered with gold, falling one under the other."

The personal history of the Countess of Derby is almost confined to the Journal of the Siege of Lathom House in 1644—a siege so full of chivalrous and dramatic effect from the intrepid valour and heroic spirit displayed by the Countess, that it is gratifying to find that Sir Walter Scott has set his own impress upon it in his popular novel of *Pevensey of the Peak*. To Fairfax's summons for capitulation, the Countess answered, "she had not forgotten what she owed to the Church of England, to her Prince, and to her Lord, and that till she had lost her honour or her life, she would defend that place."

After the siege was raised, the Countess accompanied her Lord to the Isle of Man, where they remained till the fruitless enterprise of Charles the Second in 1651, when the Earl fled to his aid and perished in his cause. The Countess and her children were for a time rigorously imprisoned, and actually subsisting on the alms of their impoverished friends. Thus she languished till the Restoration, when the family estates returned into the possession of her eldest son. She passed the short remainder of her days at Knowsley Hall, in Lancashire, and dying there on March 21, 1663, was buried at Ormskirk in that county. A memoir of this heroic lady, together with a portrait of her when Lady Strange, engraved from the painting by Vandyke, will be found in Lodge's *Portraits of Illustrious Personages*, edit. 1850, v. 139—145; and particulars of her family and ancestry in Sainte Marthe's *Histoire Généalogique de la Maison de la Trémouille*, Paris, 1668, 12mo. Lord Derby has sent the Vandyke Portrait, and another of her painted when she was advanced in life, to the National Portrait Exhibition.]

"NEW HIGH CHURCH TURN'D OLD PRESBYTERIAN."—I have in my possession a volume of tracts, all bearing date from 1709 to 1712; and amongst them is one with the following title:—*New High Church Turn'd Old Presbyterian. Utrum Horum. Never a Barrel the better Herring*. London: Printed and sold by B. Bragg, at the Raven in Paternoster Row, 1709. Price Two-Pence. The whole argument is intended to show that the High Church of that period had gone back to the principles and practices of the Presbyterians. It concludes with the following paragraph, some words italicised as I have given it. I have followed the text even to its spelling and punctuation:—

"In short, If vilifying the Memory of the late King, rejoicing at our Misfortunes, crying up the *French*, railing at the *Dutch*, *Jacobite* Conventicles, *de facto* & *de jure* Distinctions, Seditious Sermons, Treason-Clubbs, drinking a health to *Sorrel*, absolving Traytors at the Gallows, the Memorial of the Church, reviling the Queen, libelling the Ministry and sawcy Invectives against the Bishops are sufficient Indications of a Disposition to Rebellion, *High Church* must shake Hands with the *Old Presbyterians*, and leave the article of *Passive-Obedience* out of their Creed."

Can any of your readers inform me who was the author, and what is meant by "drinking a health to *Sorrel*"? The volume seems to have

belonged to one Henry Gale. I have several books and tracts with that autograph. Is anything known of him? T. B.

[The authorship of the tract noticed above is unknown. It passed through at least two editions in 1709.—King William III. broke his collar-bone whilst riding in the Home Park at Hampton Court mounted on the favourite sorrel pony of the unfortunate Sir John Fenwick, who had been extrajudicially perhaps attainted of high treason in his reign. This accident proving fatal to the king, the angry Jacobites vented their exultation in the following toast, "The little gentleman in black velvet"! in allusion to the mole who formed the hillock over which Sorrel stumbled. One sturdy Tory wrote some Latin lines on the occasion, commencing:—

"Illustris sonipes, certe dignissima celo,
Cui Leo, cui Taurus, cui daret Ursa locum," &c.

"Thy place in heaven, illustrious Courser, share,
Nor dread the radiance of the shaggy Bear;
The lordly Bull to thee shall give his place,
And the fell Lion of the Nemean race."

Pope, too, has contrasted the preservation of Charles II. at Boscobel and the accident at Hampton Court:—

"Angels, that watched the Royal oak so well,
How chanced ye nod when luckless Sorrel fell?"

Henry Gale was probably the grandson of the celebrated antiquary, Roger Gale, F.R.S., and resided at Scruton in Yorkshire. See Bowyer's *Anecdotes*, p. 520, ed. 1782, 4to.]

BISHOP WILDE'S DRAMA.—*The Converted Robber*, a pastoral drama by George Wilde (afterwards Bishop of Derry), acted at St. John's College, Oxford, 1637. (Brit. Mus. Addit. MS. 14,047.) The scene of the pastoral is Salisbury Plain. Who are the *dramatis personæ*? Was the drama performed on any special occasion?

R. INGLIS.

[The *dramatis personæ* are: Alcinous, a robber turned by Castina to an innocent shepherd. Dorus, a shepherd loving Aroma. Palemon, enamoured of Castina. Jarbus, an old shepherd. Autolicus and Conto, two robbers. Castina and Aroma, shepherdesses. Clarinda, sister to Castina, enamoured of Alcinous, follows him by fame. Alexis Clarinda, in a boy's apparel. Chromus, father to Castina and Clarinda, only spoken of.]

"THE GALEOMYOMACHIA; OR, BATTLE OF THE RATS AND MICE, a little dramatic piece by Aristobulus Apostolius (about 1620), is often published with *Æsop's Fables*. Are there any English translations of this piece? R. INGLIS.

[The author of the burlesque tragedy, entitled *Galeomyomachia* was Cyril Theodorus Prodrumus, a Greek monk of Constantinople, who flourished in the twelfth century. It was first published without place or date, but printed with the types of the Aldine Museum about 1494. We have never met with an English translation of this piece. The work by which Theodore is best known is a romantic poem, entitled *The Amours of Rhodante and Dosicles*. Consult *Biographie Universelle*, edit. 1826, xlv. 296, and Brunet, *Manuel du Libraire*, ed. 1861, ii. 1452.]

FYEFOOT.—A narrow street, opening into Upper Thames Street, bears the name of "Fyefoot Lane." Can any reader of "N. & Q." kindly inform me of the meaning and origin of this appellation? Another lane at no great distance, and also running into Upper Thames Street, is called "Duck's Foot Lane."

JOHN W. BONE, B.A.

[Fyefoot Lane is otherwise called Finimore Lane, or Fivefoot Lane, because it is but five feet in breadth at the west end. (Stow's *Survey*, ed. 1842, p. 132.)—Duck's Foot Lane is a corruption of Duke's Foot Lane, from the Dukes of Suffolk, who lived at the Manor of the Rose, in the parish of St. Lawrence Poultny.]

HYMNOLOGY.—Can you inform me who was the author of the hymn beginning, "My God and Father, while I stray"? EMKAY.

[By Miss Charlotte Elliott, and will be found in *Hours of Sorrow Cheered and Comforted*, ed. 1849, p. 136.]

Replies.

"ALBUMAZAR, A COMEDY:" THE TOMKINS FAMILY.

(3rd S. ix. 178.)

I cannot see by what mode of reasoning your correspondent arrives at the conclusion that this old play was written by Shakspeare; nor can I understand, by his communication in your pages, how he makes out its production to have been in 1603. The mere "conviction" of H. I., totally unsupported by one single atom of proof, will never satisfy literary inquirers that the play in question was written by our immortal bard, and he cannot therefore be surprised at the rejection of his dictum by all who have seriously given their attention to the subject. Instead of a great "literary discovery," I fear H. I. will find that he has made a great "literary mistake."

That the play is an "excellent production" I am fully prepared to admit, but I cannot allow "that the assumption of Mr. Tomkins having written it has long since been exploded." On the contrary, the proof is stronger than ever that Mr. Tomkins (Tomkis is a mere clerical error) *did write the play*, and I shall do something in this paper towards placing his claim upon a surer footing.

More than a quarter of a century ago, I saw a copy of Nicholas Okes' quarto of 1615 in an old library in Leicestershire. It had belonged to one of the Shirley family in the reign of James I., and on the right hand corner of the title-page was written in a contemporary hand, *ex dono auctoris*, and in the centre of the same *J^m Tomkin*. This fact, coupled with the note in the Dering MS., is very satisfactory, and it only remains to show more clearly than has yet been done who John Tomkins

was, and in what manner he was connected with the University of Cambridge.

"That no memorial should remain of a person to whom the world is obliged for a performance of so much merit as *Albumazar* is allowed to possess, cannot but create surprise; and, at the same time, will demonstrate, that genius is not always sufficient to excite the attention of contemporaries, or the curiosity of posterity."

Mr. J. PAYNE COLLIER, who wrote this passage in 1825, thought that the author of *Albumazar* was John Tomkins, an eminent musician of the seventeenth century, and to this suggestion I heartily subscribe.

Burney says, "the Tomkins family produced more able musicians, during the sixteenth and seventeenth centuries, than any other which England can boast." According to Wood, they descended from a family of the same name at Listwithyel in Cornwall. Burney speaks only of one musician of the sixteenth century—Thomas Tomkins, "chanter of the choir of Gloucester," and the father of the better known Thomas and John. He was probably a minor canon of Gloucester, and the author of an account of the Bishops of that see, a MS. referred to by Dr. Bliss (*Athenæ*, ii. 193). I find in the Chapter Books of Worcester, under the date 1590, that the Dean, the Rev. Dr. Francis Willis, "at the motion of *Mr. John Tomkins, Organist*, gave the sum of 4*l.* for the old organ of St. Mary's church, Shrewsbury." This musician has hitherto entirely escaped notice. Query, was he the father or the brother of Thomas?

Wood mentions several members of the Tomkins family, but confesses his inability to range them "according to seniority." This I am not able to do, but some little help is afforded us by the dedications to Thomas Tomkins the younger's *Songs of 3, 4, 5, and 6 Parts*, printed for Matthew Lownes, &c., 1622. The 1st song is inscribed "to my *deare father*, Mr. Thomas Tomkins;" the 4th "to my *brother*, Mr. Nicholas Tomkins" (afterwards Gentleman of the Privy Chamber to Charles I.); the 10th "to my *brother*, Peregrine Tomkins;" the 12th "to my *brother*, Giles Tomkins" (afterwards organist of Salisbury Cathedral); the 26th "to my *brother*, Mr. John Tomkins" (the presumed author of *Albumazar*); and the 28th "to my *some*, Nathaniel Tomkins" (afterwards Prebendary of Worcester).

Thomas Tomkins, the son of the "chanter" of Gloucester, and the author of the above collection of songs, was educated at Magdalen College, Oxford. He was student, 1604-6; usher, 1606-10; and created Bachelor of Music, July 11, 1607. He studied music under the celebrated William Byrd, and rose to be organist of the Chapel Royal and of Worcester Cathedral. Burney says he contributed a madrigal to the well-known collection, *The Triumphs of Oriana*, 1600; but, from the above dates, this is simply impossible. The

madrigal in question must have been the production of his father. Thomas Tomkins, the younger, was the composer of a noble collection of church music, entitled *Musica Deo Sacra et Ecclesie Anglicanae*. The greater part of the services and anthems were written for the chapel of Charles I. It was published in 1604, after the author's death, and is advertised in 1666 "to be had at the chaunter's house, Westminster." Wood also speaks of a MS. collection of church music, bequeathed to the library of Magdalen College by James Clifford, the author of the *Divine Services and Anthems*, "and still preserved in the archives thereof;" but, I may add, a long search for the MS. some few years since—in conjunction with my late friend Dr. Bliss—proved fruitless. No traces of Tomkins' work could be found. This excellent musician died in 1656, and was buried at Martin-Hussington, co. Worcester, as shown by the extract from the registers of that parish quoted in "N. & Q.," 3rd S. ix. 179. In Abingdon's *Antiquities of Worcester Cathedral*, 1723, p. 77, is preserved an epitaph on "Alicia or Ales, the wife of Thomas Tomkins, one of the Gentlemen of His Majestie's Chappell Royall, a woman full of faith and good works. She dyed the 29th of Jan. 1641." The Rev. J. Toy, of Worcester, preached her funeral sermon, which was published in 4to in the following year. This lady, therefore, could not have been the Mrs. Tomkins for whom Patrick Carey wrote his *Triviale Poems and Triolets*, 1651.

John Tomkins, the brother of Thomas, whom I believe to have been the author of *Albumazar*, was educated at King's College, Cambridge. The brothers were probably choristers of Gloucester Cathedral, and, upon losing their voices, were grafted into the Universities for the completion of their education, according to the statutes of the cathedrals. From a list of the organists of King's College, Cambridge, now before me, I am enabled to state that John Tomkins was appointed organist of his college in 1603, which place he held till 1622, when he came to London to fill the same important post in our metropolitan cathedral. Egidius Tomkins succeeded him to the same office at King's College in 1625, but the degree of relationship between them, if any, I have not been able to discover. Phineas Fletcher, it will be remembered, was of the same college with Tomkins, and doubtless the friends found ample leisure in college retirement to cultivate the art of poetry—the one by writing *The Piscatory*, for performance in his own college; the other by the production of *Albumazar*, for the "Gentlemen of Trinitie." I might have said the arts of music and poetry, for Fletcher was evidently somewhat of a musician, and Tomkins, I have every reason to suppose, composed the music to his own comedy. But of this more anon.

In 1625, three years after his settlement in London, our musician received promotion. The cheque-book of the Chapel Royal records under this date:—

"1625. Mr. John Tomkins, Organist of St. Powles, London, was sworne extraordinary Gent. of His Majestie's Chappell, for the next place of an Organist, in the place of Anthony Kirby, which of them shall first fall voyde."

In the following year, Nov. 3, he was sworn "Pistoler" in the same establishment.

The period of John Tomkins' marriage I have not been able to ascertain, but he had a son Thomas, born in Aldersgate Street, who was educated at Oxford, and rose to be a Doctor of Divinity, Chancellor of the Cathedral of Exeter, and rector of Lambeth. He was the author of some commendatory verses prefixed to Edward Elys's *Dia Poemata*, 1665, and was probably the editor of his uncle's work, *Musica Deo Sacra*, in the previous year. He died Aug. 20, 1675, and was buried at Martin-Hussington, in the tomb of his father. He had also another son, Robert, who was one of the royal musicians in 1641.

The date of John Tomkins' death is variously given. Wood (*Fasti*, i. 320), says Sept. 27, 1626; Fisher (*Monuments of St. Paul's*, p. 79), says 1636; Dugdale (*History of St. Paul's*, ed. 1818, p. 58), says Sept. 27, 1638; and Robert Carew (*Survey of Cornwall*, ed. 1811, p. 165), says 1646. Dugdale's date is the correct one, as is proved by the following entry in the cheque-book of the Chapel Royal (the volume before referred to), where we read:—

"1638. Mr. John Tomkins died y^e 27th of September, and Richard Portman was sworne in his place."

William Lawes, the unfortunate brother of "tuneful Harry," wrote the following "Elegie on the death of his very worthy friend and fellow-servant, M. John Tomkins, Organist of his Majestie's Chappell Royall." It is extracted from the *Choice Psalmes put into Musick for three Voices*, by the brothers Lawes, 1648, and with it I must conclude for the present my notice of the Tomkins family:—

"Musick, the master of thy art is dead,
And with him all thy raviht sweets are fled:
Then bear a part in thine own tragedy,
Let's celebrate strange grieft with harmony:
Instead of teares shed on his mournfull herse,
Let's howle sad notes stol'n from his own pure verse."

EDWARD F. RIMBAULT.

ROUND TOWERS.

(3rd S. ix. 154.)

An answer to J. B. WARING's query, as to how communication was effected between the stories of the round towers of Ireland, would be, I am certain, more or less guess work. These towers stand from fifty to a hundred and fifty feet in

height, with an average circumference of fifty feet at the base, and the distance of the door from the ground-level varies from four to twenty-four feet. At present they are perfectly empty from the doors upwards, but divided by projecting blocks of stone into stories, ranging in number from three to eight. The main room was apparently at the top, where, with three exceptions, there were windows—generally four in number—though in four towers there are to be seen five, six, seven, and eight windows respectively. These remarks introduce the subject.

Walter Harris says that the Irish towers were fitted with lofts and stages, by means of which, and the help of short ladders, access might readily be had to the top. In an article in the *Edinburgh Magazine*, a circular tower in Scotland is described, having stone shelves ranged all round the sides one above the other, and that there are also some remains of an awkward staircase. O'Brien says this was built by an Irish colony, and that the Irish round towers have similar shelves or recesses in the wall, or in their place projecting stones.

In Archer's *Travels in Upper India* he describes some conical pillars at Serrowee having tiles stuck in them resembling steps, and O'Brien says that these were for the purpose of ascending by the aid of a hoop; and that the projecting stones in the Irish towers, or the cavities that appear after their removal, are also thus accounted for. Dr. Milner conjectures that a ladder was used and that it was afterwards drawn up in a certain manner. If so, one can easily see how one ladder would suffice in many instances to reach the whole of the stories.

This is not quite satisfactory. O'Brien's idea that some of the round towers may have been entered by a hoop, or, in other words, by the aid of a rope embracing both the climber and the tower, in the same fashion as, I have no doubt many besides myself have seen, the Arabs climb the palms to open its fruit to the sun is, I think, nearly out of the question; though the Devenish Tower in Lough Erne and some others have *two* doorways one above the other—a fact which somewhat tends to upset the ladder theory.

Petrie says that the floors were "almost always of wood"; and here he gives us leave to imagine occasionally a stone floor. In which case, why not a stone stair? The whole question is beset with difficulties, and J. B. Waring has hit upon a difficulty with secondary symptoms. Open "N. & Q." to the discussion of these towers and their uses, and there would be doubtless ere long something to fix our faith upon. I am afraid, however, that "N. & Q." would require enlarging in that case. My own opinion is worthless; but I may say I have come to the conclusion, after inspecting several of them, that little or no wood was used

in the construction of these towers, else in all likelihood would the roofs have been of wood; that the remains of charcoal found in excavating the base of the towers do not prove the existence of wooden steps, and that the majority will be found to evidence staircases of projecting stones outside to the doorways, and inside to the apex, these stones being purposely chosen of a material well known to indurate by time. W. EASSIE.

MR. J. B. WARING complains that he can find no account of how communication was effected between the various stages of the round towers. He cannot have consulted Dr. Milner's *Inquiry into certain Vulgar Opinions concerning the Catholic Inhabitants and the Antiquities of Ireland*. In Letter XIV. of that learned and interesting work, he would have seen a very obvious and satisfactory solution of the difficulty. Dr. Milner observes that the doorways of these towers are universally raised from the ground at distances varying from eight to twenty feet. Thus it required a ladder to get into the tower. Now Dr. Milner, after refuting various previous speculations as to the use and object of these towers, gives his own decided conclusion, that each one was built for the dwelling of an anchorite or recluse, which theory he supports by very strong arguments. The recluse would draw up the ladder after him when he retired; and it would equally serve him to ascend to the upper stories of his tower, and to descend from them. In a note, the learned antiquary refers to the case of St. Malachy applying for religious instruction, in his youth, to a holy solitary named Imarus, who lived shut up in a cell near the cathedral of Armagh, which was probably a round tower. F. C. H.

I have seen in some drawing a sort of circular staircase in the wall, but I am wholly at a loss for my authority. There can be no doubt, however, that by means of a ladder the occupants passed from one floor to another, as in a hay-loft, a ship, or lighthouse. I have an impression that such towers are to be found amongst the Tartars.

T. J. BUCKTON.

WESTON FAMILY.

(3rd S. viii. 334; ix. 105.)

The family of Westons, from whom the Earls of Portland were descended, was anciently seated at Weston-under-Lizard, in the county of Stafford. The ninth in descent from Rainold de Bagniol, who founded the family in the reign of William the Conqueror, was John de Weston; who married in 12 Edward II., 1318, Isabella, the sister of Stephen de Bromley.

I have in my possession transfers from drawings of Weston monuments and seals, contained

in an ancient manuscript volume, which forms a collection of deeds, wills, and pedigrees relating to the earlier members of this family. The most remarkable of these is the representation of two wooden images of the said John de Weston, and Isabella his wife, the explanation of which is given in the following lines, written over the drawing:—

"A trew Coppy of these two Statutes Paynted in culers accordinge as the letters sheweth, in the East ende of the Chancell of the Church of Weston Under Lydyard, and with these 3 sheilds plased vnder them, and plased accordinge to the Pattern vnderneath."

John de Weston is represented in a kneeling attitude, clad in chain mail, and mantled with his coat of arms, in the literal sense of the words; i. e. with a surcoat, on which is depicted a spread eagle sable, on a silver field. Below the figure is placed his escutcheon, bearing: Argent, an eagle reguardant displayed sable, with a label or, extending, according to the ancient usage, across the whole breadth of the shield.

Many of the transcripts of deeds also, are accompanied with drawings of the original seals bearing the spread eagle, the insignia of the Westons. The most remarkable of these is a seal of the thirteenth century, an acute oval in shape, and bearing the following inscription—

"SIGILL. HUGONIS DE WESTONA *."

One seal, of the rebus type, bears a barrel "tun," and over it the letters "wes." These rebuses, as used on seals, originated in the thirteenth century.

The manuscript volume above alluded to, contains drafts of three Weston monuments: firstly, a brass in the north side of the parish church of Rugeley, representing a full-length male figure in the attitude of prayer, and bearing the following inscription:—

* HIC IACET IOHANNES WESTON SENIOR DE RYDGLEY GENEROSVS QVI PER CECILLIAM VXOREM SVAM FILIAM ET HEREDEM IOHANNES FORD GENEROSI PROPAGAVIT RICHARDUM ET IOHEM QVI PRIOR DICTVS IOHES WESTON OBIIT IN MARTIO 1566.

On the top left-hand and bottom right-hand corners, are two circular plates, with figures resembling hawks; on the top right-hand corner is a shield, bearing the Weston eagle; and on the bottom left-hand corner a shield, bearing the Weston eagle and six lions rampant 3, 2, and 1. These are the arms of Forde, who bears: Sa., six lions rampant 3, 2, and 1 or, crowned gules.

The second of these drawings represents a mural monument, with the following inscription:—

"HERE LIETH RAFE WESTON, GENT., THAT DIED IN THE LIFE TYME OF RICHARD WESTON, LATE OF RUGELEY, HIS FATHER, WHO LEFT YSSVE BY ANNE HIS WIFE, DAUGHTER AND HEIR OF GEORGE SMYTH, OF LANCA-SHIRE, GENT., RICHARD WESTON, HIS ELDEST SON, THOMAS, AND SIMON WESTON; JANE WESTON, MARRIED TO JOHN BRANDRETH, OF WEEFORD, GENT. THE SAIDE RAFE WESTON DIED THE 18 DAY OF JULY, 1605."

A shield on the top of this monument bears the eagle reguardant displayed, with a label, as borne by John de Weston in 1318.

The third monument bears the following:—

"RICHARD WESTON, OF THIS PARISH, GENTLEMAN, MARRIED BARBARA, DAUGHTER OF JOHN KNIVETON OF MIBCASTON, IN THE COUNTY OF DERBY, ESQ., BY WHOM HE HAD ONE SON AND TWO DAUGHTERS, VIZ. RAFE WESTON, Y^r DIED BEFORE THE SAIED RICHARD; JANE, MARRIED TO THOMAS BROUGHTON AL'S SMITH, GENT.; ANNE, WIFE OF FRANCIS WOLESLEY, OF WOLESLEY, GENT.: Wth RICHARD DIED 29 MARTII, 1613."

Of the deeds contained in this volume, one of the most ancient runs as follows:—

"Die Sabbati p. pⁱ [primo post] festum Sⁱ Gregorij Papæ Año reg. Edwardi fil. reg. Edwardi secundo. Ita convenit inter Johannem, Dominum de Weston, subtus Brewood ex parte unâ et Radum de Hampton, ex parte alterâ, videlicet quod predictus Radus remisit et quietum clamavit D^{no} J^{hi} et hered. et assig. suis totum clamorem quod habuit nostræ communi pasturæ in omnibus pastis boscis, et wastis per ipm Johannem vel Dⁿⁱ Hugonem patrem suum quibuscumque in bosco suo de Newton qui vocat. Le Hurst."

The most early of these evidences, however, is of the reign of Henry III., and runs as follows:—

"Sciant om̃s p̃sentes et futi q'd ego Hugo filius mag^ri Jôhis de Weston dedi concessi, et p̃senti carta confirmaui Deo, et Monachis Sc̃e Mariæ et Sci Beadde de Bildewas communem pasturâ in t̃itorio de Weston vbique usque le North p^r has diuissas; scilicet de Whitehithe usque ad ductellum, de Blumenhulle, et sit descendêdo inter t̃ram arabilem de Behterton, et Brueria que vocatur Bradeneham, inter t̃ram arabilem de Weston usque Watelinge-stret, etc.; his testibus Ric^o de Leethon, Willo de Wylbrinton, Ric^o de Onne, Hamo de Morthon, Ric^o de Grenehul, Michaelae de Morthon, Roberto de Behterton, Jôh^e de Brumton et aliis."

Attached to this deed is an acute oval seal, in red wax, bearing the Weston eagle and inscription, "Sigill. Hugonis de Westona," as above described.

MARMADUKE DOLMAN.

I have pleasure in replying to the query of P. S. C. under the above heading:—

Sir Richard Weston, Knt., of Sutton Place, near Woking, Surrey, Under-Treasurer of England, Master of the Court of Wards and Liveries, temp. Henry VIII., was the elder brother of Sir William Weston, Knt., Lord Prior of the Order of St. John of Jerusalem, and the father by Anne, daughter and co-heiress of Oliver Sandys of Shire, co. Surrey, of Katherine, who married Sir John Rogers of Bryanston, co. Dorset, as quoted by P. S. C.

The arms borne by Sir Richard Weston, as recorded in a MS. of the period, now in the College of Arms, were: 1st and 4th, Er. on a chief az., five bezants; 2nd and 3rd, Ar. three camels stantant sa. His standard, or and vert, bore his crest; viz. a Saracen's head, escarfoned with a fillet, az. and az.; and his motto, "ANI BORO," as described at length in 3rd S. vii. 225, 263.

P. S. C. appears to have overlooked the distinction between the banner of Sir William Weston, bearing the arms, and the standard of Sir Richard Weston, bearing the crest and motto of the family. W.

Richard Weston, first Earl of Portland, who bore as his arms—Or an eagle displayed regardant sa., was not the first of his family who had these arms. They were granted to Hamo de Weston of Weston and Blemenhal in the year 1210. Heathfield Weston Hickes bears the Weston arms, his mother, Jane Weston, claiming descent from Richard, first Earl of Portland. H.

"NEED-FIRE."

(3rd S. ix. 175.)

The "need-fire" noticed above in connection with the cattle-plague, has reference to a well-known practice of former times, when fire was used as a signal of danger; either by lighting beacons on elevated sites, or by sending a lighted peat or faggot through the country from homestead to homestead—the person receiving it from one place being bound to carry it on to the next. These were called "need-fires."

The sites of some of these beacons are still preserved in the names of the commanding hills on which they were kindled: as Needs-law, on the watershed, between Liddisdale and Teviotdale; the Green Needle and Black Needle (*quasi* need-hill*), a little to the east of Needs-law, and north of Keeldar, in a tract significantly inscribed, in Greenwood's Map, as "formerly disputed territory."

The practice of sending a warning message, by means of kindled fire, survived until recent times. Within the memory of persons now living, an old shepherd at Singden, near the head of Liddisdale, used to tell how on the last occasion, when the "need-fire" was delivered to him in its progress from Reed-water in Northumberland (on what errand is now forgotten), he set the burning token on the top of a dry stone dyke, and let it go out; declaring he would further such a superstitious observance no longer.

The custom of passing cattle through the "need-fire," or "neats-fire" as it is sometimes called, is still remembered on the Scottish Border, although no longer practised.

The word is probably taken from the Anglo-

* Unless "needle" be taken for the diminutive of "need," as "needle-fire," a small or subordinate need-fire, which agrees very well with the locality. The term "needle," in its present acceptation, is wholly inapplicable to the long rounded outlines of the Cheviot Hills, which have nothing in common with the serrated peaks and needle summits of an Alpine range.

Saxon *nead-an*, "to drive," "to compel"—a derivation which applies both to the urgent transmission of the fiery warning, and to the forcing of the cattle through the fire.

Another name for the beacons was "bale-fires," as in the well-known lines:—

"Sweet Teviot! on thy silver tide,
The glaring bale-fires blaze no more."

Frequent provision occurs in the old Scotch Acts of Parliament for the maintenance of the bale-fires along the English frontier; and, as in the case of the need-fires, the term is found in connection with the names of the Border hills, as the Yevering Bel, or Bale, to the west of Wooler; the Bellan, a ridge near Southdean, at the head of Jed-water; Bell-shiel, in Reed-water; and another Bell-shiel in Liddisdale, &c.

The name *Bellan* is by some believed to be the same as Beltein, or Beltyne, the old name of May Day, and still given as the title of that day in the Scotch Almanacs; at which season, large fires used to be lighted on high places in honour of the sun-god. The word is also written Beltane and Baltane, as in the ballad of "Glenfinlas":—

"O'er the hills on festive day,
How blazed Lord Ronald's beltane-tree."
Border Minstrelsy, ii. 376.

And in Sibbald's *Glossary* (1802), under the word *Taanles*, another name of the beacons, we find:

"*Taanles*, *Bleazes*, large fires, bail-fires, or bone-fires. The custom of kindling large fires, or *taanles*, at Midsummer, was formerly common in Scotland, as in other countries, and to this day is continued all along the strath of Clyde. On some nights a dozen or more of them may be seen at one view. They are mostly kindled on rising ground, that they may be seen at a greater distance."

In Hone's *Every-Day Book* we read, under May 1st:—

"May Day is called *La na Beal tina*; and May Eve, *Nu Beal tina*: that is, day and eve of Beal's fire. . . . The ceremony practised on May Eve, of making the cows leap over lighted straw or faggots, has been generally traced to the worship of that deity. It is now vulgarly used to save the milk from being pilfered by 'the good people.'"—Vol. i. p. 594.

Again, under May 13, which is old May Day, a correspondent describes a curious custom at Callender, in Perthshire; in which lots are drawn by taking pieces of cake from a bonnet, and the person who draws a piece which has been blackened is considered as devoted to Baal, and is obliged to jump three times through the fire. In Ireland, it is added, Beltein is celebrated on the 21st June;* when fires are made on the tops of the hills, and "every member of the family is made to pass through the fire, to ensure good

* Midsummer Eve, the eve of St. John, June 23, is especially the season of bonfires, particularly in Roman Catholic countries.

fortune during the ensuing year" (*Ib.*, vol. ii. p. 659.)

Various etymologies are assigned to the word *Beltein*, some deriving it from a Teutonic, others from a Celtic source. The latter seems to be the most probable. Under the word *Teine*, "fire," in the *Gaelic Dictionary*, we find—

"*Tein'-eiginn*, lit. a forced fire, a fire raised by the violent rubbing of two pieces of wood together, and superstitiously used in averting diseases from cattle."

An old Highlander in this neighbourhood tells me he remembers such a practice, when he was a boy, in the West Highlands.

It would seem, therefore, that the custom found by MR. BURTON among the peasantry of Westmoreland, is a remnant of an ancient and wide-spread superstition, cultivated not only in the British Islands, but over the greater part of Europe and Asia; taking the form sometimes of an act of adoration by fire to the sun-god, the source of light and heat, at the season of the summer solstice; sometimes of a propitiatory rite for averting evil when impending in the shape of war, pestilence, or other visitation. W. E.

In reply to MR. E. F. BURTON's inquiry, it may be stated, that Jamieson defines "*neid-fyre*" to be "the fire produced by the friction of two pieces of wood," and connects the word with "*Alem. notfyr, notfeur, coactus ignis fricando; Germ. nodefyr.*" He further makes a reference to Lindembrog's notice of a German superstitious usage, the chief feature of which was tying a rope to a hedge-stake, "and driving it hither and thither till it catches fire." The ashes of the fire kindled from the flames thus produced, are good against canker-worm, &c.; and the fire itself is called "*Nod-feur, q. necessary fire.*" Further, he says Spelman's suggestion is, that *nod-fyres* are "fires made for doing homage to the heathen deities," from Anglo-Sax. *neod*, obsequium; and Wachter's, that the name comes from "the kindling of the fires to avert calamity," from *not*, calamity. But, he continues, the "most natural origin of the word" is, "*De igne fricato de ligno, id est, notfyr,*" in the *Indiculus of Superstitions and Pagan Rites*, made by Synod. Liptinens. It is added further: "It seems properly to signify forced fire . . . from Anglo-Sax. *nyd*, force; and *fyr*, fire,"—which is, I am afraid, wide of the mark: and the more unhappily so, because but a moment before the Doctor was, as the children say, "burning." The Swedish name is *gnid-eld*; and, says Hylten Cavallius, in his *Wärend och Wärdarne*: "The said fire has its name from this circumstance, that it is called into being by means of friction" (*genom gnidning*). The process is then described:—

"A peg of perfectly dry oak wood is whirled round *ansyls*—that is, in the direction contrary to the motion

of the sun, or from right to left—in contact with some dry tree or wood, until the latter takes fire. The holy fire thus kindled" [and it was only kindled on occasion of the breaking out of some great mortality, or, at least, some terrible pestilence assailing the people or their stock,] "was then borne about all over the district, from farm to farm, with the utmost despatch. The bearer travelled night and day, and must never tarry; nor yet must the fire itself be borne under a roof. When the bearer reached a court (or farm) he would halt a moment, and with a loud voice cry, '*Gnid-eld! Gnid-eld!*' Straightway all the old fires in the house were extinguished, in order to kindle fresh ones from the need-fire, and to pass it on as speedily as possible to the next court. The next process was to smoke the entire house; its inmates; the stock, live and dead; implements, farming, fishing, hunting, &c.—with the reek of the fresh fire, in the faith of a thereby secured immunity against the pestilence in particular, and all sorts of witchcraft in general."

So lately as August 13, 1764, a formal prohibition of this process was enacted at Jönköping. Several other references to the origin and the virtues of the "need-fire" (*gnid-eld*) are met with in the same admirable volume. J. C. A.

UNCOMMON RHYMES: RIME r. RHYME.

(3rd S. ix. 169.)

I am not surprised that the correctness of the spelling "*rime*" for "*rhyme*" should be doubted, but I do not think many readers (especially if they have looked into Shakespeare, where the word occurs about forty times) will attribute the "*idea*" to me! I suppose MR. IRVING means that the old meaning of *rime* had sometimes reference to another kind of verse than that which has chimed couplets, which may be quite true, as it is also true that *rim* in Saxon generally meant a *reckoning* or computation. What I mean is, that I believe the authors who assert *rime* to be the true spelling are right. Mr. Marsh has done this most explicitly in his *Lectures on the English Language*, first series, p. 500; the statement, strongly put, also appeared in the *Saturday Review*, August 17, 1861, p. 105; it is also distinctly stated in Ogilvie's *Imperial Dictionary*; and Tyrwhitt uses this spelling throughout his "*Essay on the Versification of Chaucer*." This was whence I derived the idea first, and it has been confirmed abundantly by investigation. Thus the word is spelt *rym* in *Havelok the Dane*, and Chaucer; *ryme* in Robert of Brunne, Udall, W. Webbe (1586), Skelton, Donne, and Shakespeare, *rime* in Chaucer, Shakespeare, Spenser, and Milton (see particularly Milton's Preface to *Paradise Lost*); whilst we find *ryming* in Roger Ascham and Bishop Cosin, and *riming* and *rimers* in Shakespeare. Very many more authors might be cited, but perhaps the following from Shakespeare may suffice:—

"Marry, I cannot shew it (in) *rime*, I have tried, I can finde out no *rime* to ladie but badie, an innocent *rime*: for scorne, horne, a hard *rime*: for schoole, foole, a babbling

rime: very ominous endings."—*Much Ado about Nothing*, Act V. Sc. 2, 2nd folio, 1632.

It is obvious that this author believed *rime* to be not "totally inconsistent with any idea of poetic lines." The introduction of *h* into the word was doubtless due to confusion with the Greek *ῥιμός*; but it should be noted that English is the only language which has admitted this pedantic innovation. Compare Isl. *rima*, A. S. *rim*, Du. *rijm*, Ger. *reim*, Dan. *riim*, Sw. *rim*, Fr. *rime*, Ital. *rima*, Sp. and Port. *rima*, Prov. *rim*. I fear I have, for lack of time, greatly understated the arguments for the use of *rime*, but perhaps these few considerations may show that the idea has not been rashly adopted. WALTER W. SKEAT.

P.S. Being constantly in the habit of consulting Jamieson's smaller work, I was astonished to hear that it contained the word *rime*, and thought that I should find out the mystery by consulting the larger edition. But *rime* does not occur (except incidentally as *hoarfrost*) either in that or in Brockett.* The only thing that *does* occur is *rim*, which is explained to mean the "peritoneum;" or else, "a rocky bottom in the sea, from Isl. *rimi*."

MOTHER GOOSE.

(3rd S. v. 258.)

"Was she a French witch?" asks A. R. No! a genuine Yankee one, if there were any Yankees when Massachusetts Bay was a loyal province of the Crown, and if a witch could die a natural death in Boston in the days of good Dr. Cotton Mather. Ever since the publication of Mr. Wheeler's *Dictionary of the noted Names of Fiction*, I have looked into each new number of "N. & Q.," hoping that some competent correspondent would bring his learning to bear upon the curious account given by Mr. W., and favour us with a decisive yea or nay to his somewhat startling statement. I will not repeat what can be found in the Dictionary itself, but in the hope of obtaining more light, will lay before your readers, in as brief a space as possible, what might not otherwise reach your English contributors. In a notice of the work in *The Nation* (New York) of 25th January last, the identification of Mother Goose with a real person of New-England (why do we always say "English," but never "New-

[* In Jamieson's *Dictionary*, Supplement, ed. 1825, p. 301, we find "RIND, RYND, s. hoar frost; frost-rynd, Lothian, Berwickshire; synonym. *Rime*, v. RHYNE. This is undoubtedly a corruption, as the A. S. and Isl. term is *hrim*, Su. G. *rim*, and Belg. *rym*." Following back the reference to p. 295, we read, "RHYNE, s. hoar frost, *Gall. Encycl.* All the other dialects, as far as I can observe have *m* as the antepenult." In Brockett's *Glossary*, ed. 1846, ii. 99, we also read, "RINE, RIND, frozen dew, hoar frost: a corruption of *rime*; from Sax. and Isl. *hrim*."—Ed.]

English"?) origin, is referred to, but not without an allusion to the coincidence of the name in another language, in Perrault's *Contes de ma Mère l'Oye*, twenty years before, in 1697. There's the rub. We will see, presently, how Mr. Wheeler gets over it. Over his own signature, in *The Nation* of Feb. 8, he says that he is satisfied that his account is correct, and fortifies it by some further evidence, which you might think too long to quote. He then adds:—

"Our Mother Goose does not appear to be known in England. Halliwell has nothing whatever to say about her in his learned and well-known work on the *Nursery Rhymes of England*, and I find that a correspondent of *Notes & Queries*, who asked (March 26, 1864) for information as to her origin and history, obtained none that could be regarded as in any wise satisfactory. It seems from one of the replies* to his query, that there was an old flower-woman living in Oxford as late as 1818, who was popularly called Mother Goose, but she cannot, of course, have been the original Mother Goose. In 1806, a pantomime by J. Dibdin, called 'Mother Goose, or the Golden Egg,' was brought out at Covent Garden, and had a run of ninety-two nights†, acquiring, as Dickens says (*Life of Grimaldi*, ch. xii.), 'a degree of popularity quite unprecedented in the history of pantomime.' Our English cousins appear to have no acquaintance with any other Mother Goose than these and Perrault's. No English bibliographical work which I have consulted contains the name; it is not mentioned in any catalogue of chap-books, garlands, and popular histories, or of old or rare books, or the like.

"The coincidence between the name of the imaginary relater of Perrault's fairy tales and that of the old lady whose verses charmed our infancy, though very curious, seems to have been merely accidental. But why did Perrault call his *eidolon* Mother Goose? This is a question which will, probably, occur to most who consult the *Dictionary of Fiction*, and I ought to have answered it there rather than here; but, not having done so, I will repair the fault, so far as I can, by briefly stating Collin de Plancy's explanation, which is very plausible, and may be accepted as the true one."

He relates the story of the marriage of King Robert II. with Bertha, the pretended birth of a *lusus naturæ*, "as some say, a goose," the consequent divorce, how "it was further asserted that Bertha had one foot shaped like that of a goose," her names of "Goose-footed Bertha," and "Queen Goose," and then continues—

"The French have a proverbial saying that any incredible tale belongs to the time when Queen Bertha spun, and they call such a tale 'one of Queen Goose's, or Mother Goose's stories.' Now, in all the vignettes which accompany the old editions of Perrault's *Contes de ma Mère l'Oye*, Mother Goose is represented as using a distaff, and as surrounded with a group of children, whom she holds entranced by her wondrous tales. I must add that *oie* means literally *bird*, the goose being considered as *the* bird *par excellence* amongst domestic fowls. The word comes from the Latin *avis*, a diminutive form of which, in the barbarous Latinity of the Middle Ages, was *avica* or *auca*; in Spanish, Portuguese, and Italian, *oca*. This form is feminine, and the Romanic languages have no cognate word that properly designates a gander. Hence,

* 3rd S. v. 331.

† Vide 3rd S. v. 38A.

to mark the sex, when the female is intended, the French say *La Mère Oie*, Mother Goose. Similarly we speak of a Hen-sparrow, a Cock-robin, of Jenny Wren, etc.

When the author speaks of "the old lady whose verses charmed our infancy," he does not, probably, mean to imply her authorship of these rhymes, many of which, I suppose, were much older than the Boston Mother Goose.

I trust that, in my humble office of transcriber, I may be the cause of research in others, who will add something to our knowledge of this favourite of American nurseries.

ST. TH.

GREEK CARRIER (3rd S. ix. 238.)—Your correspondents do not seem aware that *καρνεόφωρος* is a good Greek word, found in Herodotus and Thucydides. I need hardly say that *καρνεόφωρος* is a barbarism, in which I should almost have suspected a false print: and *καρνεόφωρος* an additional barbarism. *Σαρκοφάγος* is inferior to *καρνεόφωρος*, in authority, and I think in propriety, though I do not say it will not do. But such a word as *καρνεόφωρος*, for example, probably indicates a contraction, as the root is *καρνα*. The present participle, *καρνεόφωρος*, though the verb is sound, will not do. It cannot be a mere epithet or description, but must refer to some given time when the man *was* actually carrying. The triple compound, by prefixing *ακαρ-*, is ingenious and correct. See Liddell and Scott's *Lexicon*.

LATTELTON.

THE DRAGON OF WANTLEY (3rd S. ix. 158.)—W. E. concludes his interesting article, by stating that—

"the early Crusaders, falling in with a large monitor lizard, attacked it and slew it with as much laudation of their prowess as if it had been the Dragon of Wantley itself; although every oriental traveller knows that it is easily killed by a few slight blows with a cane or riding whip."

That these knights encountered monsters far more formidable than the monitor lizard, will appear from the following extract from Vertot's *History of the Knights of Malta*:—

"The Grand Master Helion de Villeneuve (1342) forbade all knights to offer to fight a creature of a monstrous size that did a vast deal of mischief in the island (Rhodes), and had even devoured some of the inhabitants. The haunt of this furious animal was in a cavern by the edge of a marsh at the foot of Mount St. Stephen, two miles from the city. Several of the bravest knights went singly out to kill him, but none ever came back. A knight of the language of Provence named Dieu-donné de Gozon, whose castle of Gozon is still standing in Langue-d'oc in breach of the prohibition, formed secretly the design of fighting this voracious beast: resolving to perish in it, or deliver the Isle of Rhodes. He caused a figure of it to be made in wood or pasteboard, and taught two young bull-dogs, when he cried out, to throw themselves under the belly of the creature: whilst himself, on horseback, pretended at the same time to strike at it with his lance. As soon as he found his dogs perfect in this way of fighting, he went to the haunt of the serpent, who

at the noise he made ran out to meet him. Gozon gave it a stroke with his lance, which had no effect. He then threw himself off his horse, and, attended by his two faithful dogs, attacked the horrible beast, which with a stroke of his tail threw him on the ground; and would infallibly have devoured him had not the dogs seized the serpent by his belly, which they tore with their teeth without his being able to force them to quit their hold. The knight then got up, and thrust his sword up to the hilt in the belly of the monster, which was not defended by scales, and from whence a deluge of blood flowed out. The monster thus wounded, threw himself upon the knight a second time, beat him down, and fell dead upon him. The victor, in a swoon, was then drawn with great difficulty from beneath by his servants."—Vol. i. p. 250, folio.

If I remember rightly, Mr. Newton (*Discoveries in the L. Ant.*) is the author who states he found at Rhodes a sculpture commemorating the above exploit.

H. C.

CHURCH LIKE A DRAWING-ROOM (3rd S. ix. 154.)—Probably AYOT St. Lawrence, near Wheat-hampstead, in the county of Hertford: built by Sir Lionel Lyde, Bart., 1778. Nicholas Revet being the architect: and is described in *The Beauties of England and Wales*, also in Clutterbuck's *Hertfordshire*.

D. D. H.

Does CYRIL mean West Wycombe church, of which an account and engraving may be found in the *Book of Days*, vol. ii. p. 498?

HERMESTRUDE.

PET NAMES (3rd S. ix. 165.)—May a woman be permitted to suggest to TRISTRAM that he has put forward a rather one-sided contrast, by comparing such names as "Fan, Sal, Liz," with "Tommy, Willie," &c.? Surely Fan, Sal, and Liz, ought to be contrasted with Tom and Will; and Fanny, Sally, and Lizzie, with Tommy and Willie.

I should also like to know TRISTRAM's reason for including "Percy" in this list. I thought it was not a diminutive of any other name, but the surname of one of the noblest and most ancient families in England.

HERMESTRUDE.

MARK ON CHINA (3rd S. ix. 154.)—The letter A, surmounted by a spread eagle, is one of the known marks on Anspach hard paste. Anspach, or Onolzbach, formed a portion of the old principality of Ansbach-Baireuth, but is at present merged in the circle of Rezat in Bavaria. There is another Anspach in Thuringia. Both made hard paste about the same time, the middle of the seventeenth century: but it is most probable that the piece alluded to by J. C. J., was made at the former place.

G. M. PASSENGER.

Southampton.

If J. C. J. will refer to Martvay's *History of Porcelain*, 2nd edit. 1857, p. 267, he will see the mark described. A porcelain manufactory was

established at Anspach, though Marryat is uncertain whether at Anspach in Thuringia or Bavaria. He gives four varieties of marks as distinguishing this establishment, all of which have the *one-headed* spread eagle; one has a simple A, another a coat of arms, and the two others a combination of the coat of arms and the A. No date is given, but probably the date may range between 1758 and 1780, judging by the Thuringian factories, with which it is classed. Z. Z.

"MARRIED BY THE HANGMAN" (2nd S. ix. 487.)—J. F. C. asks the meaning of "married by the hangman." In the *Code of Articles and Ordinances of War*, printed at Edinburgh 1643, occurs the following paragraph:—

"If any common whores shall be found following the army, if they be married women and run away from their husbands, they shall be put to death without mercy. And if they be unmarried, they shall be first marked by the hangman, and thereafter by him scourged out of the camp."—*Outlines of Military Surgery*, by Sir George Ballingall, M.D.

I think this to be a more satisfactory answer than the paragraph at the end of J. F. C.'s question, in which it is explained that "married by the hangman" was a cant term for being chained or handcuffed together. H. E. M.

Secunderabad.

OLD ENIGMATICAL PUZZLE (3rd S. ix. 78, 182.) I am pleased to find the puzzle of my ancestress has excited so much attention. Permit me to offer a few further remarks:—If the complexion were *sal-low* the brow would probably be Nankin, or *Nankeen* as it was then written, *i. e.* a stuff of a very light brownish colour coming from that city. Her nose like my hand in writing, *aquiline*, or *a-quill-in*. It must be remembered this was long before the days of steel pens. Besides this, I should think it too late for Pepys's Bland, and much too early for Billington. The great singers of the day were *Beard* and *Low*; the original Samson and Harapha in Handel's great oratorio. *Low* would describe the stature exactly, still I should hardly think the other name would be applied by any gallant person. However, the lady is not attempted to be described as a great beauty. The religious society amongst Papists she often entered, is probably *taking the* (or a) *veil*. The MS. was probably written before *Burns* was born. The effect of a blister plaster probably means *Smart* (Christopher), one of the small poets popular at the time, best known by a translation of Horace.

I see the following has been omitted in copying:—"Her fingers a binding for parchment and a circle," of course *tape-ring*. A. A.

Poets' Corner.

WELLINGTON AT ETON (3rd S. viii. 416; ix. 186.)—Probably both INVESTIGATOR and W. C. B. will be satisfied with the following. It may have

been the foundation of the words in *The Sun* of Nov. 18, 1852 (*Sydney* Smith, not *Bobus* Smith, being "the humorist"); it is one of a series of sayings of Sydney Smith, in the *Memoir* of him (in 2 vols.), written by his daughter Lady Holland, with a selection from his letters edited by Mrs. Austin, and is in vol. i. p. 403 of the third edition:—

"I believe one of the Duke of Wellington's earliest victories was at Eton, over my eldest brother, *Bobus*. I have heard that the Duke reminded him of it on seeing him accidentally in society many years after the Spanish campaigns."

JOHN HOSKYNs-ABRAHALL.

Combe, near Woodstock.

CAMBRIDGE DRAMATIC QUERIES (3rd S. viii. 537.)—Of the Latin play *Scyros*, by Dr. Brooke, of Trinity College, Cambridge, there are four copies in the Trinity Library, one in the University Library, and one in the Library of Emmanuel College. Three of the copies in Trinity Library have the actors' names. The following list is copied from one of them:—

"Orontes -	-	-	D ^r Facon.
Alcatus -	-	-	D ^r Goodin.
Orminus -	-	-	Hackluit.
Syrenus -	-	-	D ^r Greeke.
Nisus -	-	-	M ^r Chappell.
Arminius -	-	-	M ^r Coote in.
Celia -	-	-	M ^r Walpole.
Chloris -	-	-	— Stubbs.
Lycida -	-	-	D ^r Hackett.
Florinda -	-	-	Chester.
Elpinus -	-	-	M ^r Hunt.
Menalcas -	-	-	M ^r Sleepe.
Cocadorus -	-	-	D ^r Goldfinch.

Another copy has "D^r Goodwin" for "D^r Goodin," "M^r Walpoole in." for "M^r Walpole," and "Mr. Hunt in." for "Mr. Hunt." The names of Facon, Chappell, Walpoole, Stubbs, Hackett, and Sleepe, appear among the actors in the *Adelphi* in 1611 and 1612; Coote, jun., acted in the same play in 1611, and Greeke and Goldfinch in 1612.

I can find no trace of a play called *Catilina Triumphans*, or as it is written in the *Retrospective Review* (vol. xii. p. 28), *Catilena Triumphans*, and am therefore driven to suspect that it may be an error for *Catilena Triumphalis*, with which *Scyros* terminates.

W. ALDIS WRIGHT.

Trin. Coll. Cambridge.

STOCKING-FEET (3rd S. ix. 118.)—This word was used by a witness in a case recently before me: "He came down in his stocking-feet." Although I do not recollect hearing it made use of previously, I am assured, on good authority, that it is a common word in North Staffordshire and in Lancashire.

J. G. DAVIS, Stipendiary Magistrate.

Stoke-upon-Trent.

THE EARL OF DERWENTWATER AND THE AURORA BOREALIS (3rd S. ix. 154.)—Referring to

MR. JOHNSON BAILY's communication, I mention my meeting the same tradition on the evening of Christmas Day, 1830. I had been enjoying the amusement of bell-ringing, and upon quitting the church tower, and entering the narrow village street, I and the other ringers were startled by a brilliant luminous appearance exactly northwest. The Swing riots and blazing stackyards were just then causing an intense panic in rural society and agricultural minds, and to the latter we at once attributed the lights we saw. Making all speed to the end of the street into the open fields, we were agreeably surprised to find that the cause of our alarm was only a natural phenomenon, which, while we gazed at it in the north-west, suddenly disappeared, but was instantly succeeded by an opening in the sky due north, and an appearance of light flames, of a pale yellow colour, extending to a considerable length, more brilliant and beautiful than any aurora I have had the fortune to see since.

One of my fellow-ringers, a working mason, remarked that the northern lights were never seen in England till Lord Derwentwater was beheaded. This I laughed at at the time, but surely enough, upon referring to a table of remarkable occurrences in the reign of George I., in the folio *History of England*, by Raymond, I found that the coincidence is correct.

It is no wonder that the tradition should be vivid in this parish, where dwelt Mr. Justice Page, who, when Mr. Baron Page, contended so manfully and earnestly with his brother judges in favour of the son of the attainted and executed earl.

WILLIAM WING.

Steeple Aston, Oxford.

In a "History of the River Derwent," which is being published in the new weekly journal, *Land and Water*, the following passage occurs in No. 2, of Feb. 3, p. 26:—

"Leland little thought, when he visited the place in the sixteenth century, how tragic was to be the end of the Radcliffs of Derwentwater, in the person of James, the third and last earl, who was beheaded on Tower Hill in 1716, for the part he took in the rising of the previous year. Twenty-seven years of age when he suffered, he was beloved and honoured by all who knew him. His name still lingers in the valley, and when the skies are bright with the aurora borealis, you will hear it called 'Lord Derwentwater's lights' by the peasantry, whose tradition tells that on the night of his execution, heaven, to show wrath for the deed, caused these lights to appear with extreme brilliancy."

W. J. F.

MASSINGER'S "PICTURE," AND "THE WRIGHT'S CHASTE WIFE" (3rd S. ix. 176).—The treatment of her prisoners by the wife in Massinger's play, is identical with that of the knights in the *Faerie Queene*, who were taken captive by Rade Gund. In the fifth canto of the fifth book, after the combat between Artegall and Rade Gund, and of

the defeat of Artegall, we have a description of the dungeon in which he was confined.

He finds other knights who had been taken by Rade Gund seated in a row, spinning; and—

"Nought was given them to sup or dyne,
But what their hands could earn by twisting linnen twyne."

This book of the *Faerie Queene* appeared in 1505; Massinger's *Picture*, I believe, about thirty years later.

B.
Birkenhead.

DRAUGHT AND DRAUGHTY (3rd S. ix. 177).—A draught of air means "a current of air drawn from one place to another." The word is as correctly used in speaking of air as of other subjects. We speak of "a draught of water," "a draught of fishes."

The word has evidently been turned into an adjective for the sake of convenience.

I think it is correctly spelt with *gh*. Spenser uses the word to denote a detachment of soldiers (a number drawn from the general body), and spells it with *gh*.
B.

PERIODICAL PUBLICATIONS (3rd S. ix. 93).—MR. LEE is entitled to our best thanks for his valuable compilation. The *Hereford Journal* was started in 1713, but is absent from the list so well arranged by the compiler.
C. N.
Hereford.

THOMAS CORYAT OF ODCOMBE (3rd S. ix. 172).—MR. W. THORNBURY calls this gentleman a "fantastic coxcomb," an "incomparable coxcomb," "a wise man of Gotham," an "absurd puzzle-headed egotist." I do not know his reason for this remarkable outburst of vituperation; but I venture to think that it will hardly be echoed by the readers of "N. & Q." When I read through, some years ago, the "curious folio" of *Cruditie's* hastily gobbled up, by him who calls himself "the Odcumbian Leg-stretcher," I confess I wished that he had been a little more of an egotist; that he had told us more of his own daily doings, and been somewhat less learned and voluminous in treating, for instance, of the Stones of Venice. What would become of the students of bygone manners, if such "egotists" and "coxcombs" as Samuel Pepys had never written, or if they had all written in cypher, as he did? The very story about Coryat's fork, which MR. THORNBURY finds "utterly pointless," is a case in point; for it shows, as by happy accident, when and how forks began to be used in England. And why is this story utterly pointless? Furfifer, as every one knows, was a term of contempt applied to slaves and slavish fellows, or to those whom a man would brand as impudent or ignominious. "At etiam, furfifer, male mihi loqui audas?" says Aristophanes to Tyndarus in the *Captivi*. Thus the use of the word *apropos* of forks gives exactly the kind of pun which de-

lighted the classical souls of Royal Solomon and his contemporaries. Coryat seems to have had a character full of quaint "humour," spiced with those harmless vanities and pomps of a travelled man, which are flattered in the kindly banter (if it be banter) of his friends' encomiastic verses. He was accomplished, speaking Latin with foreigners as the manner of the time was; he was enterprising and energetic; a sort of Alpine-club man of his day. And when, after hanging up his well-worn shoes in his father's church of Odcombe, he set off, as he had said he would, upon that second journey, eastward, from which he never returned, I think he must have left many at home in England who would not willingly have heard him called a coxcomb.

ARTHUR MUNBY, M.A.

QUOTATION (3rd S. ix. 120.)—

"The dial spoke not, but it made shrewd signs,
And pointed full upon the stroke of murder."

These lines are from Dryden's play of *The Spanish Fryar*.

L. M. M. R.

SCALLENGRE: BISHOP HUET'S AUTOBIOGRAPHY, ARMS, ETC. (3rd S. viii. 442.)—Your correspondent MR. BATES, in a reply under the head "Ebrietas Encomium," says that Scallengre edited the *posthumous* Autobiography of Huet, Bishop of Avranches; and that this fact accounts for the use of the expression "ad eum" for "ad se" in the title. Huet's autobiography was *not*, however, a posthumous work; but was published at Amsterdam in 1718, three years before his death, which occurred in 1721. Moreover, Lempriere, in the *Universal Biography* (1804), states that the title-page of this work drew down the censures of critics, "as he (Huet) used the words *ad eum* for *ad se*." Bishop Huet had, in 1718, reached the very advanced age of eighty-eight; and, therefore, probably the work of editing his autobiography was committed to Scallengre.

A portrait of this prelate and illustrious scholar is prefixed to his *Demonstratio Evangelica* (4th edition, Leipsic, 1694); and his arms are there given as described in "N. & Q.," 3rd S. vi. 397: Az. in chief two ermine spots, and in base three grelots or; surmounted by a coronet and episcopal hat, with the inscription, "Petrus Daniel Huetius, Episcopus Abrincensis." The arms borne by the descendants of Gédéon Huet, a contemporary and probably a relative of the Bishop, are a single owl, in French *chouette*. Gédéon Huet was a Protestant minister at Blet in Bourbonnais, in France, who fled from France on the Revocation of the Edict of Nantes. After various adventures he arrived in Holland in 1689, and was appointed "adjunct minister" at the Hague. He died in 1728. His family has prospered in Holland, and has furnished several ministers to the so called Walloon Church; the names Pierre and Daniel are common among them. One of his

descendants, the Rev. Daniel Theodore Huet, minister of the Walloon Church at Rotterdam, has written a short memoir of Gédéon Huet, with an account of his adventures, descendants, and list of books written by him: another, the Rev. Dammes Pierre Marie Huet, is a minister of the Dutch Reformed Church at Pieter-Maritzburg, Natal; and I am indebted to him for a great deal of very interesting information about this family.

JAMES A. HEWITT.

Aliwal, Mossel Bay, South Africa.

AN ORF (3rd S. ix. 178.)—There is no word precisely corresponding to this in meaning to be found in any of the Gothic languages, so far as I am aware, though in Anglo-Saxon *orf* is a term for cattle, and *orf-gild* the restitution money for cattle stolen. But its origin, I think, may indubitably be traced to the Icelandic or Old Norse *ör*, or *or*, which signifies *out* of (Latin *ex*) and *far*, a motion or *going*. An *orf*, or *orfar*, would, in this view, denote an excrescence or exudation; and this explanation is rendered the more probable from the circumstance that the Whitby district, to which reference is made, along with the north of England generally, is largely tinged with the Scandinavian element.

D. B.

Maida Vale.

Orf-gild (*orf*, cattle, and *gild*, payment, Sax.), is explained as "a delivery of cattle; a restitution made by the hundred or county for any wrong done to cattle that were in pledge." (See Craig and Bailey, *s. v.*)

F. PHILLOTT.

SIR EDMUND ANDERSON (3rd S. ix. 217.)—The answer to the inquiry relative to the parentage of this Chief Justice may be found in the following account of his lineage, extracted from my *Judges of England* (vol. vi. p. 51), the authority for which is a pedigree of the family, kindly communicated to me by Sir Charles H. J. Anderson, of Lea Hall, near Gainsborough, Bart.:—

"A younger son of the ancient family of Anderson of Northumberland having migrated into Lincolnshire, the first named as resident in that county is Roger, who had an estate at Wrawbey, and was grandfather of Henry, whose son, Edward, of Flixborough, in the same county, married Joan Clayton, niece to the Abbot of Thornholme. They had three sons, Thomas, who married Ellinor, a daughter of Judge Dalison; Richard, of Roxby; and Edmund, the future Chief Justice."

EDWARD FOSS.

ISLAND OF NEDDRUM (3rd S. viii. 454.)—Neddrum, more correctly Nendrum, "Now Mahee Island, a portion of Tullynakil parish, which lies in Strangford Lough.—*Ord. Survey*, s. 17." See p. 10 and Index of *Ecclesiastical Antiquities of Down, Connor, and Dromore, &c.* By the Rev. William Reeves, M.B., M.R.I.A. 4to, Dublin, 1847. S. Dublin.

Miscellaneous.

NOTES ON BOOKS, ETC.

Haydn's Dictionary of Dates relating to all Ages and Nations. Twelfth Edition, corrected to February 1866. By Benjamin Vincent, Assistant Secretary and Keeper of the Library of the Royal Institution. (Moxon & Co.)

Mr. Vincent, it is obvious, possesses one quality essential for the successful production of such a work as the *Dictionary of Dates*; namely, the power of condensing a large amount of useful and available knowledge within the compass of a few compact but clear and intelligible sentences. The public have not been slow to recognise Mr. Vincent's merits; for three years have not elapsed since we called attention to the *eleventh* edition of his *Dictionary*, and spoke in deserved but no measured terms of the advantages which it exhibited as compared with its predecessors, and now we have the *twelfth* edition before us, again enlarged and again greatly improved. The enlargement, be it understood, is not to be measured by the mere additional number of pages; for much room for the new and additional matter has been gained by a judicious compression, and sometimes by the entire re-writing of existing articles. Scarcely a page but exhibits evidence of the pains which has been bestowed upon the present edition. We open it for instance by chance, and we fall upon two new articles—"Pharaoh's Serpents" and "Philobiblon Society." We turn the leaf, and we find the article "Photography" rewritten. Mr. Vincent says he has endeavoured to make his book "not a mere *Dictionary of Dates*, but a dated *Encyclopædia*—a digested summary of every department of human history, brought down to the very eve of publication;" and he has certainly so far succeeded that, while the well-informed reader will always consult it with advantage, it is a book all but indispensable to every one who aspires to that character.

The Songs and Ballads of Cumberland, to which are added Dialect, and other Poems; with Biographical Sketches, Notes, and Glossary. Edited by Sidney Gilpin. (Routledge & Sons.)

In a goodly volume of nearly 600 handsomely printed pages, Mr. Gilpin has produced a volume of ballad literature peculiarly illustrative not only of the dialect of Cumberland, but of the manners and customs of the people of that county; and not only has he done this, but, in addition to the songs themselves, many of them of great beauty—among which are "D'ye ken John Peel?" one of our best hunting songs, and "The Old Commodore," one of our best sea songs, to say nothing of the love songs of Miss Blamire—he has supplied well and carefully prepared lives of the writers. It is surely unnecessary that we should add one word to this statement, in order to recommend Mr. Gilpin's *Songs and Ballads* to the favour of all who love "canny auld Cummerlan'."

SERIALS RECEIVED.—

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an extensive Ordinary of British Armorial, by John W. Papworth. Part XIV. We are glad to hear—and receive the present part as an evidence of it—that this important work will soon be completed.—*A History of the Dal-Cuis or Dalcassians, Descendants of Cais of the line of Heber, by Richard F. Cronelly.* This is the third part of the author's *Irish Family History*, and shows the same diligence and pains as the preceding parts.—*The Bookworm; an Illustrated Literary and Bibliographical Review.* No. 2, yet more interesting than No. 1.—*The Herald and Genealogist.* Edited by J. G. Nichols, F.S.A. Part XVII. contains the continuation of the interesting papers

on "The Temple Family," and on "The Institution and Early History of the Dignity of Baronets;" articles on "The English Ladies of Pontoise," "Anglo-American Coat Armour," &c.

A PROGRAMME of the ARCHEOLOGICAL CONGRESS in London has been arranged by the Institute. The Queen is announced as Patron, the Prince of Wales as Honorary President, the Marquis Camden as working President. Four Sections will be opened: Primæval Antiquities, over which Sir John Lubbock will preside; Antiquities, under Mr. Birch; Architecture, under Mr. Beresford Hope; History, under the Dean of Westminster. The opening meeting will be held in the Guildhall, and Burlington House will probably be the head-quarters. Windsor, Westminster Abbey, and the Tower will be the chief objects visited and described; but some of the members will visit Hampton Court under the guidance of Mr. Scharf, and Waltham Abbey with Mr. Freeman. Prof. Phillips is likely to take an active part in the section of Primæval Antiquities. Dean Stanley, Prof. Willis, and Mr. Gilbert Scott, will describe Westminster Abbey; Mr. G. T. Clark and Mr. Hepworth Dixon will elucidate the military and general history of the Tower. No special museum will be formed, but facilities will be offered the members for seeing everything in the line of their studies at the Society of Antiquaries, the British Museum, and South Kensington.

MESSRS. FREDERICK WARNE & Co. will shortly publish a new and very superior edition of the collected works of the elder Disraeli, edited by the Rt. Hon. B. Disraeli. It will be issued in monthly parts and quarterly volumes, and illustrated with portraits.

MR. WILLIAM JERDAN, the well-known Editor of *The Literary Gazette*, has a volume of biography in the press, entitled *Men I have Known*, which will contain much pleasant gossip about the principal literary, political, and legal celebrities of the present century.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of price, &c., of the following book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

JOURNAL OF THE ARCHEOLOGICAL INSTITUTE. No. 64.

Wanted by Michael Drury, Esq., Architect, Lincoln.

Notices to Correspondents.

In our next—Was Prince Charles Edward ever in Sheffield? The Battle of Marston; Forged Letters of Marie Antoinette; and many other papers of great interest.

W. H. S. The *Dictionary* is by N. Bailey. We have before us the twenty-first edition, 1786, which agrees with that described by our Correspondent.

R. & M. The facetious saying "With a flea in his ear" is obviously from the dismissal of some luckless applicant with an imperative, "Flee, crying in his ear."—The word royle or roll, to make turbid, or angry, was an American colloquialism a century before the publication of *North's Lives*; for Theodore de la Guard, in *The Simple Cobbler of Aquagum*, p. 2, ed. 1817, says, "Sothen is now in his piousness, he fakes his passion approaching; he loves to fish in royled waters."

B. B. Ear, or earring-time, has been explained in "N. & Q." 2nd S. vi. 473. See also *Nares's Glossary*, and *Way's Promptorium Parvulorum*, p. 141.

E. THORP (Dublin). We cannot find that the subject of a new translation of the Bible has ever been discussed in Parliament.

H. W. T. The lines on the Cattle Plague appeared in our last volume, p. 223.

SENEX. The assertion did not escape our notice; but we naturally concluded that our readers would consider the statement, as in the "full acknowledgment of the Pope's supremacy," simply as the private opinion of the writer.

F. A. FACOTT. According to Barber, *La Lyre Protestante, consacrée aux partisans de la bonne cause*, is by J. D. Kamier, whose name is not to be found in any biographical dictionary.

ERRATA.—2nd S. ix. p. 233, col. ii. line 37, for "Sphyrax" read "sphynx"; p. 243, col. ii. line 10, for "country" read "country"; p. 247, col. i. line 23 from bottom, omit full stop after "1885"; p. 248, col. i. line 13, for "Henry the Fifth" read "Henry the Third."

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, APRIL 7, 1866.

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Notes.

WAS PRINCE CHARLES EDWARD EVER IN SHEFFIELD?

The following cuttings are taken from the *Sheffield and Rotherham Independent*, in which paper a tale, entitled "Judith Lee," is now being published. The note to a paragraph in the tale gave rise to the following correspondence:—

"On the 4th of December, 1745, Prince Charles Edward entered Derby; but notwithstanding the brilliant promises with which he had set out, he came a disappointed man. He had been encouraged to believe that the Jacobites in England were prepared to rise in his behalf so soon as his standard was unfurled. The anticipation was not realised. On the contrary, the country remained singularly loyal, and the Chevalier found when he got to Derby that the number of his followers had been but slightly swelled by his professed English friends. On the other hand there were large forces behind him, and he felt that to march on London with a small army, resolutely opposed in front and open to deadly assault on the rear, would be madness. On the 6th of December he gave the order to return, and the country was freed from the foot of the invader."*

(From a tale, "Judith Lee," in the *Sheffield and Rotherham Independent*, Jan. 27, 1866.)

* There is a legend which asserts that the Prince visited Sheffield on his return to the North, and various details are given of the circumstances connected with the event. We merely state that such a tradition exists, without venturing to give any opinion on its probability.

II.

"DID PRINCE CHARLES EDWARD VISIT SHEFFIELD?"

"To the Editor.—I see in your paper of the 27th ult. that there is mention of the visit of Prince Charles Edward Stuart to the town of Sheffield. Without making any suggestion as to what could be the object of such visit, or endeavouring to assign any reason for it, I will just mention a tradition which has been handed down in my family; and which, with the accompanying facts, is sufficiently circumstantial, at least to my mind, to determine as a fact, the alleged visit of the Prince.

John Heaton, of Pickle House, had amongst others a daughter, Sense, who was married to Benjamin Cadman, of Spinkhill Manor. This lady was the grandmother of the late Charles Cadman, of Westbourne House (the father of Edwin Cadman, now of Westbourne House). He, the aforesaid Charles Cadman, has frequently told me that his grandmother (the before-mentioned Mrs. Sense Cadman) has often related to him, how that the Prince Charles Edward stayed at the Pickle House, the residence of her father, John Heaton aforesaid; and that she herself saw him whilst he was there; that he left on his departure several articles behind him as presents to the family, some of which were taken by her (Mrs. Sense Cadman) to Spinkhill Manor, and thence came to Westbourne House, where they at present are. There is a sword, the handle of which is one piece of carved ivory, the head of it representing the lion of England. There is also a wine-glass, six or seven inches high, the bowl of which is engraved with the bust of the Prince; surrounded by a wreath of rose, shamrock, and thistle. There are, besides, a few small china articles and other things.

"Yours truly,

"JOHN HEATON CADMAN, F.G. Hist. Soc.
"Farrar's Buildings, Temple, 1st Feb., 1866."

"To the Editor.—In a few days we will furnish you with some particulars relative to the visits of Prince Charles Edward to Sheffield, and the aid given to him by our great-grandfather, Mr. Heaton, of Pickle House.

"E. and F. SMITH.

"Convent Walk, Feb. 1st, 1866."
(*Sheffield and Rotherham Independent*,
Feb. 3, 1866.)

Of course the route taken by the retreating army is well known; and it is necessary, therefore, in order to give any colour of likelihood to the assertions that are made, to suppose that the Prince came *incognito*. But then the question arises, with what object could he come here at such a time? The statements made are, however, somewhat circumstantial. It is said that he was entertained at the house of one Heaton, in what was long afterwards known as 'The Pickle'—a name applied to the district in Saville Street, between the entrance to the Midland Station and the Twelve o'Clock Bar. A little on the town side of the Twelve o'Clock was 'Jerusalem.' Pickle House, where Mr. Heaton lived, still stood within the memory of persons now living. It was on the site now occupied by the steel works of Mr. Hobson. Descendants of the Heaton family living in the town, have in their possession various articles said to have been left with their ancestor as presents by the Chevalier when he departed. Among them are a harpsichord, wine glasses, &c. It would be well that any evidence now existing of the Prince's alleged visit should be collected and put on record, for future years will only make the question more obscure. We shall be glad to hear from any one who is in a position to throw light on the subject."

"PRINCE CHARLES EDWARD.

"To the Editor.—In 1744, the Prince Charles Edward came to Sheffield, also in 1745, and in Pickle House met several who knew of the object he had in view. Of the fact of his being there, doubt is out of the question. Long after the period, Mr. Heaton's children were informed of the fact of who he (the guest) was; and our ancestor had no incentive to make such statement had it been untrue.

"While there, the Prince left several times, went to Manchester, and returned with one or two more of his friends; in short, the house was a centre of a district where as many as caution allowed met the young claimant of royalty. The variety of articles left (many more than named) prove all this—even articles the sight of which pleased him are yet preserved: two vessels to contain fish sauce, and, in form so resembling the fish, that the Prince was seen to smile when he first saw them—these are yet preserved. The old oak table at which he sat; the cupboard on the inner side of the doors of which his artistic friend left two proofs of taste in portrait-painting; a portrait of Charles I., sent along with the harpsichord before-named; and a variety of other things admired or left, prove the fact. All these have been and are still preserved (as all is that mankind see, hear, know, or possess) from association of ideas.—Yours respectfully,

E. and F. SMITH.

"Convent Walk, Gell Street.

"[Without expressing any opinion as to the validity or not of the proofs adduced by our correspondents, we may remark, as a matter of history, that Prince Charles Edward was not in England in 1744. He did not arrive until July, 1745.—ED. IND.]"

(*Sheffield and Rotherham Independent*,
Feb. 10, 1866.)

"DID THE YOUNG PRETENDER VISIT SHEFFIELD?"

"To the Editor.—With reference to your remarks on the 'tradition' of Prince Charles Edward being in Sheffield, on his return from Derby, I can say that so perfect were the arrangements for his concealment, that, to public mind, the very fact is 'tradition,' but not to our family; relatively the same as household words, are various stories told of his being in Pickle House. Frequently to my brothers and sisters has our mother spoken thus—the words of her mother, who was one of the daughters of Mr. Heaton:—'I can remember that when very young, extra bustle seemed to be in the house; and one morning, after breakfast, I was unobserved, and rambed upstairs, and raised my arms against a door; which being unfastened, opened widely, and I saw several gentlemen, one or two sitting, and several walking and looking towards Park Hill. The sight was momentary: I was out of sight of those down stairs; but up came one, who seized me by the arm, saying, 'Hush! come hither, love; you must not go there,'—and down she went with me, but from thence to be watched still more closely. Before that event, I was allowed to ramble along the then broad garden walk to play with children, residents in cottages near Spital Hill Spaw. After seeing the gentlemen, my play with children and going off the lawn was prevented, and I was constantly watched.'

"The Prince much admired the prospect from the house of Park Hill, and requested one of the party to paint a landscape of it. This was done; and to complete it, the artist remained after the Prince had left. This production is yet in excellent preservation.

"The harpsichord was not one of the articles 'left by the party, but a present from the Prince.'—Yours very respectfully,

E. and F. SMITH.

"Convent Walk, Gell Street."

(*Sheffield and Rotherham Independent*,
Feb. 17, 1866.)

Extract from *The County Families of the United Kingdom*, by Edward Walford, 1860:—

"Cadman, Edwin, Esq., of Westbourne House. . . This family was formerly of Spinkhill Manor, co. Derby, where Prince Charles Edward stayed on his retreat from Derby before the Duke of Cumberland in 1745. His sword, with other relics, are preserved at Westbourne House, near Sheffield."

Sheffield.

H. J.

MR. EDEN'S EDITION OF BISHOP TAYLOR'S WORKS.*

To-day, happening to dip into a pleasant and familiar book, De Britaine's *Human Prudence*, 12th edit. Dublin, 1726, I glanced at the publisher's list on the fly-leaf: "Books lately reprinted by and for Samuel Fairbrother, and are to be sold at his shop in Skinner Row, opposite the Tholsel:" and found amongst them a work ascribed to Bishop Taylor, which I have not seen elsewhere noticed, and which I suppose belongs to the *pseudo-Tayloriana*:—

"The Common Prayer-Book, the Best Companion in the House and Closet as well as in the Temple. To which is added The Bible, the Best New Year's Gift. By Jer. Taylor, D.D."

While following Captain Cuttle's advice as regards the above, I may take the opportunity of sending a few other notes supplementary to my article on Bishop Taylor.

In the second edition of the *Liberty of Prophecy*, 1657, Taylor added some paragraphs to that part of it in which "the opinions of the Anabaptists are considered"; and Coleridge refers to this in his *Aids* under the same erroneous impression I before noticed:—

"An unprejudiced and competent reader need only peruse the first thirty-three paragraphs of the eighteenth section of Taylor's *Liberty of Prophecy*, and then compare them with the remainder of the section added by him after the Restoration: those, namely, in which he attempts to overthrow his own arguments," &c.—*Aids*, 6th ed. p. 297.

I subjoin two passages from the same treatise with corrections in brackets:—

"I am certain that a drunkard is as contrary to God, and lives as contrary to the laws of Christianity, as a heretic; and I am also sure that I know what drunkenness is: but I am not sure that such [or such] an opinion is heresy."—Vol. v. p. 359.

At the present day we would certainly say "such or such an opinion" in the above connexion, and I think the old writers use the same phrase; "such an opinion" would mean a certain definite opinion already specified. Accordingly, I suppose the omission in the text is a slip of the author or printer.

Again, at p. 513, there is a more important omission:—

"[Religious] opinions and persons [when criminal] are just so to be judged as other matters and persons criminal."

* Continued from 3rd S. viii. 432.

In the *Via Intelligentia* occurs the misprint "idol shepherd" for "idle shepherd" (vol. viii. p. 329). I do not pretend to have made a critical examination of the text of Bishop Taylor, though I may some day do so; I have merely noted a few errors which I met with in the course of my casual reading. As for the allusions and quotations so profusely scattered throughout the vast savannahs of literature which bear the honoured name of Jeremy Taylor, it would be impossible even for a whole college of editors to trace them all. Sometimes what seems to be but the offspring of a quaint and fertile fancy, is, in reality, an historical allusion, as when he compares virtuous women to tortoises (vol. ii. p. 58; cf. "N. & Q." 1st S. viii. p. 534). At present I shall not enter upon this inviting field further than to note the allusion to the use of blood-baths for leprosy, viii. 130; and the quaint story about the man on the hill and his heap of heads in a basket: "when he threw them down the hill, every head run [ran] his own way, *quot capita tot sententia*" (viii. 530). The following is from S. Teresa, but I have lost the reference: "*Si vis brevi perfectus esse, esto obediens etiam in minimis*, was the saying of a saint" (viii. 330.)

Dr. Newman, in a recent work, quotes "Jeremy Taylor's work on the *State of Man*," and Archdn. Churton replies to this in a letter to the *Guardian*, in which he says:—

"Perhaps you will allow me to remind him that the *Contemplations on the State of Man*, a treatise which no critical reader could ever have ascribed to Taylor, was shown near twenty years ago to be composed of extracts taken from an English translation of a Spanish work, the *Diferencia de la Temporal y Eterna* of Juan Eusebio NIEREMBERG, a learned Jesuit, who died at Madrid in 1658."

Will you give me the title of Archdn. Churton's pamphlet, to which he so modestly refers? *

As I had frequent occasion to refer to Dr. Reid's *History of the Presbyterian Church in Ireland*, I may mention here that Dr. Elrington, in his *Life of Abp. Ussher*, Dublin, 1848, in many places controverts his statements, and gives an unfavourable opinion of the historian's faithfulness, candour, and accuracy. As there is *no index* to Ussher's *Life*, I append the references—pp. 46, 104, 155-6, 183, 186.

The following printer's errors occur in my paper on Bishop Taylor: 3rd S. viii. 383, col. ii. line 1, for "vol. iii." read "vol. i." Also at p. 430, col. i. line 26, the obelisk (†) should be placed after the word "unknown" at the end of the sentence preceding that in which it now stands.

ELRIONNACH.

[* It is entitled *A Letter to Joshua Watson, Esq.*, giving an Account of a singular Literary Fraud practised on the Memory of Bishop Jeremy Taylor, by Archdeacon Churton, 1848, 8vo. See "N. & Q." 1st S. iii. 48.—ED.]

EPITAPHS ABROAD.*

On a white marble gravestone is, in capitals, this inscription following:—

"D. O. M.
JOANNI CRAVAEO, Hiberno,
Limericensi, ex ordine patricio,
S. Th. doctori Abulensi,
patriæ dioceseos olim vic. generali,
Alexandro VII. Pont. Max.
a secretiori sacello,
Protonot. Apost. S. Pal. et aula Later. Comit.,
Equiti aurato, Nob. Romano,
viro genere, doctrina, pietate, conspicuo,
Patr. et Andr. Cravaei ejus consanguinei,
tanquam parenti optime merito,
merentes posuerunt."

Near the north door, on a white gravestone, in capitals, is this inscription:—

"D. O. M.
Illmo Rmo D. F. HUGONI CAVELLO,
Ord. Min. Fr. observantiss.
deinde Generali,
Archiepiscopo Armachan. primat. Hibern.,
de patria, religione, litteris,
bene merito, cujus mortem merita
in patria reditum mors prævenit.
Exmo D. Joan. Oneel, Tironis comes,
hunc lapidem poni fecit.
obiit xxii Sept. MDCXXVI.
ætatis LV."

On another white marble gravestone is this inscription following, in capitals:—

"D. O. M.
Rmo P. Fr. BENIGNO A GENUA,
ministro generali totius ord. Min.,
ter
commissario gener. familiæ Cirmont.
pietate et virtutibus ornatiss.
Patri suo colendiss. et amantiss.
Fr. Lucas Waddingus
posuit.
Obiit anno MDCLI,
die xv Aprilis,
ætatis anno LXXVI."

On another white marble gravestone is this following inscription, in capitals:—

"D. O. M.
R. A. P. F. LUCÆ WADINGO, Hiberno,
viro erudito,
virtutibus ornat.,
de ecclesia, religione,
et patria bene merito,
lectori jubilato,
totius ordinis Minorum
chronologo,
patri ac fundatori
optimo et amantissimo,
Collegium merens posuit,
ære D. Herculis Ronconii,
in urbe advocati,
ejus veri amici.
Obiit
xvi Novembris, MDCLVII.
ætatis LXX.

Flebilis hinc absis, subito mors victa remansit:
Ossa licet marmor, spiritus astra, tenet."

* Concluded from p. 253.

(*Rawlinson MS. B. 155. fol. 11.*)

St. Jaques et St. Phelipe [Paris],
Aug. 4, 1719, N.S.

Near the altar of St. Michael, on the south side of the Church, is a fair black and white marble monument; on the top, a boy leaning on an urn on his left elbow, on which are a cross engrailed between four fleurs-de-lis, on the right hand the boy holds, in an oval frame bordered with a serpent, a profile of a lady's head veiled, and a cross on her breast; over her, in capitals, *Moriendo vivo*; on the other side of the urn are a mantle, a cross, and a scull; on a black marble enchased in white, in gold letters, is this inscription:—

"Quisquis es,
Siste paulisper ad celestis gratiæ miraculum,
Hic jacet nobilissima dña ALICIA BANKS,
supremi Angliæ iusticiarii filia,
clarissimi Johannis Borlace, baronetti, uxor,
qui (*sic in MS.*) corpori medicinam ad Borbonias aquas
[quaerens,
salutem animæ in Ecclesia Catholica feliciter recepit.

A patria sponte exul,
tribus annis ferme sexagenaria
Dei monitu atque ductu,
per Galliam, Belgium, Italiam, Palestinam, Cyprum,
peregrinata est,
ut plures fidei et pietatis suæ testes haberet,
Romæ ac Hierosolymis ceu nova Brigitta admirationi fuit,
Barbaris etiam venerabilis,
summis terra marique periculis intrepida,
ubique spectaculum illustre virtutis præbens et exemplum,
tandem susceptis pro Christo confecta laboribus,
meritis plena, ad æternam requiem et coronam evolavit,
die xvi Novembris, an. MDCLXXXIII, ætatis LXII,
cum testamento cavisset ut inter pauperes,
quorum nutrix fuerat, tumularetur.
Joannes Borlace, baronettus, matri
amantissimæ, e regione tumuli hic
mœrens posuit."

(*Ibid. fol. 13.*) In the Church of St. Michael in Antwerp
in Brabant.

On a white marble tablet against the north wall is this
following inscription:—

"D. O. M.
D^{ns} HENRICUS VAVASOUR, Sacerdos,
natione Anglus, ex nobilissima
familia de Haselwood
in provincia Eboracensi,
Deo et hominibus charus,
mundi osor suique negligens,
diem clausit extremum,
6 Aprilis, 1661.
Maria Vavasour, abbatissa
Monasterii Anglicani ordinis
S^{ci} Benedicti in urbe
Bruxellensi, fratri posuit.
R. I. P."

In the chancel of the church of the Beguins, on the
north side of the altar, on a gravestone:—

"Honorabili domino d. GULIELMO REGINALDO
alias Ressæo, pio exuli Anglo, viro doctissimo,
et hujus ecclesiæ ministro. Obiit 24 Aug.
1594, &c."

[At fol. 16^b this epithet is repeated with the variation
of "Rossæo" for "Rassæo," and with this ending: "In
te, Domine, speravi."]

[*Ibid. fol. 15.*] "1722, 10 Aug. N. S.:—
Mr HOWARD,
canonicus ecclesiæ S. Petri, obiit Romæ."

[*Ibid. fol. 16.*]

Basil.

In the churchyard of St. Theodore:—

"D. JOHANNES BARTHOLOMÆUS,
Anglus,
Mercator Londinensis,
vir
relig. pius,
consil. prudens,
vitæ integritate laudabil.
propter Christi evangelium
exul,
conditus sub hoc saxo.
Obiit
Anno Dñi MDLVIII.
V. Kl. Aug."

In the Carthusian monastery, on a gravestone in the
choir:—

"Anno Domini MCCCCXXXIII.
prima Sept.
obiit
reverendus in Christo pater ac dominus
Dn. THOMAS POLTON,
Dei gratia episcopus Vigorniens.
in Anglia,
hic sepultus
tempore pestis
generalis concilii Basil."

In the same choir, on a brass plate:—

"Hic requiescit corpus
reverendi in Christo Patris
dñi JOHANNIS LANGDON,
quondam episcopi Roffens.
de Anglia,
ac Sacræ Paginæ professor,
qui obiit
die Sancti Jeronimi,
Anno Domini MCCCCXXXIII."

In the same choir:—

"Anno Domini MCCCCXXXVI.
Septemb.
obiit venerabilis magister
ROBERTUS GALLION de Anglia,
decretorum doctor,
cancellarius episcopi . . . icil, hic sepultus.
Orate pro eo."

In the churchyard once belonging to the Domini-
cans:—

"Ambassiator inclyti regni Angliæ
in SS. generali concil. Basil."

In a window of the church:—

"Rever. pater JOHANNES episcopus
Aurelianensis, natione Scotus, Christianissimi
principis domini Karoli Septimi Francorum
Regis ambassiator."

W. D. MACRAY.

TENNYSON AND GARCILASO DE LA VEGA.

A comparison of the following extracts—one from
Tennyson's "In Memoriam," the other from an
Eclogue of Garcilaso de la Vega—may be inter-
esting to some of the readers of "N. & Q." Those
who hold that "one poet is another's plagiarist"
will see a sufficiently strong resemblance, not only
between the sentiment generally embodied in the
Laureate's stanzas and that which Garcilaso de la

Vega has given certainly inferior expression to, but also between the particular phrases and turns of thought in each; while those who look on Tennyson as almost the only, if not *the* only, true poet which the present generation has given us, although it has produced a most abundant crop of versifiers, will recognise how superior is the rendering by him of the idea which the Spanish poet had already treated:—

"I cannot see the features right
When on the gloom I strive to paint
The face I know; the hues are faint,
And mix with hollow masks of night;
"Cloud-towers by ghostly masons wrought,
A gulf that ever shuts and gapes,
A hand that points, and palled shapes
In shadowy thoroughfares of thought;
"And crowds that stream from yawning doors,
And shoals of puckered faces drive;
Dark bulks that tumble half alive,
And lazy lengths on boundless shores:
"Till all at once beyond the will
I hear a wizard music roll,
And through a lattice on my soul
Looks thy fair face and makes it still."

In Memoriam, No. lxi.

In the following extract it is Nemoroso who speaks:—

"As with the setting sun the shades extend,
And when its circle sinks that dark obscure
Rises to shroud the world, on which attend
The images that set our hair on end,
Silence and shapes mysterious as the grave
Till the broad sun sheds once more from the wave
His glorious lustre beautiful and pure;
Such shapes were in the night and such ill gloom
At thy departure; still tormenting fear
Haunts, and must haunt me, until death shall doom
The so much wished for sun to reappear
Of thy angelic face, my soul to cheer,
Resurgent from the tomb"

Garcilaso de la Vega, *Eclogue*, translated
by Wiffen.

THOMAS J. EWING.

HUNTER'S "HALLAMSHIRE."

It was wisely suggested by a writer in the first volume of "N. & Q.," that any one intending to edit an old work should give notice of his purpose in the columns of "N. & Q.," with a view to obtaining assistance in his researches. I gladly avail myself of this hint, and announce that I have been for some time engaged in preparing for the press a new and extended edition of the *History of Hallamshire*, by the late Mr. Joseph Hunter, F.S.A. My qualifications for the task consist in having been entrusted with Mr. Hunter's own copy, annotated by himself down to the year 1859; my long and intimate knowledge of the district; and the ready local help which has been accorded to me; besides my attachment to a spot which has been my home for more than a

quarter of a century. The venerable antiquarian of these parts used occasionally to honour me with a call, and I had the melancholy satisfaction of interring him in my churchyard. I sincerely desire to do credit to his great and favourite topographical work. Some points of information on which I seek aid are, *e. g.* any further matter serving to illustrate the connection of the family of De Furnival with the manor of Hallam; also more particulars respecting the long captivity of Mary Queen of Scots at Sheffield: or indeed any notes serving to illustrate the early period of the history of the district would be acceptable.

The "metropolis of steel," as Sheffield has become, must have what can be told of the early working of that most useful of all metals; as well as an account given of the recent extraordinary development of the steel trade here. I need hardly say that the simple question, "What is steel?" will puzzle the most scientific. We know the several ways in which it is now produced; and probably in the early charcoal smeltings of the ore, fine steel, which could be forged and ground, was eliminated from the matrix; but the chemical condition of steel is, I believe, difficult to define—at least, for any sound information on the subject I shall be thankful, it being borne in mind, that my object is to illustrate the trade of a locality. I wish to maintain, as much as possible, the classical character of Mr. Hunter's noble work.

Some readers of this appeal may have made notes or trifling corrections. These I should be glad to see; and not wishing that the columns of "N. & Q." should be occupied with replies to my inquiries, I would beg that any communications may be made to myself. It may be added, that the work will be published by subscription.

ALFRED GATTY, D.D.

Ecclesfield Vicarage, near Sheffield.

A SCRAP ON CIGARS.

The earliest notice of the use of tobacco which I can remember to have met with is in the *Historia del mondo nuovo* of Girolamo Benzoni as translated by the late admiral Smyth. The author refers, in the scrap which follows, to the *Isla Española* and the equatorial provinces of the New World, and the date of observation is between the years 1540 and 1550. He adds that the herb is called in the Mexican language *Tabacco*.—

"When these leaves are in season, they pick them, tie them up in bundles, and suspend them near their fireplace till they are very dry; and when they wish to use them, they take a leaf of their grain (maize) and putting one of the others into it, they roll them round tight together; then they set fire to one end, and putting the other end into the mouth, they draw their breath up through it, wherefore the smoke goes into the mouth, the throat, the head, and they retain it as long as they can, for they

find a pleasure in it, and so much do they fill themselves with this cruel smoke, that they lose their reason. And there are some who take so much of it, that they fall down as if they were dead, and remain the greater part of the day or night stupified. Some men are found who are content with imbibing only enough of this smoke to make them giddy, and no more. See what a pestiferous and wicked poison from the devil this must be."

Admiral Smyth was a man of rare acquirements in science and literature, and of enviable activity. In fixing on Benzoni as the object of one of his labors he made a very judicious choice; but I am not quite satisfied with the volume in some particulars, and shall presume to give out a *whiff* of criticism.

Why did the admiral use the second edition? The first was accessible in the British Museum, and also in the library of the Royal Society. We miss, in consequence, the dedication of the author "*Al beatissimo e santissimo padre nostro signore PIO QUARTO, Pontefice Massimo*"; and the characteristic conclusion, "*Tu'lo a gloria di Dio sia detto*." The text of both editions should have been collated, and the variations noted. The account of the Canary Islands, which is of small importance, might have been added from the second edition. The colophon of the first edition is, "In VENETIA, appresso Francesco Rampazetto. MDLXV. 8^o. (Collation) Leaves 4 + 175. Portrait and 17 plates." BOLTON CORNEY.

43RD LIGHT INFANTRY.—A History of the 43rd Regiment of Light Infantry is being compiled; and in order to make it as complete as possible, and to include such biographical notices, anecdotes, &c., as relates to that corps, the author appeals to any readers to supply him with any such matter of interest. R. L.

THE JUDGE JEFFREYS.—I read in the *Sussex Archaeological Reports*, that puritanical hands had mutilated the fine monument of Sir J. Jefferys in Chiddingfold Church, associating that eminent judge with the Lord Chancellor Jeffreys of infamous memory. Near my house in Worcestershire another judge of similar name resided during the reign of Queen Anne. His reputation, considerable in his day, has been quite obscured by his namesake's judicial crimes. The peasantry of the district even now firmly believe the old mansion they view in the valley of the Teme, once owned by a Jeffreys, had in former days been occupied by the cruel judge.

THOMAS E. WINNINGTON.

FLOODS AT ETON.—From the *Oxford Undergraduates' Journal* (No. 1, January 31, 1866), I take the following note:—

"The *Eton College Chronicle* says:—The floods this year, which are now rapidly receding, were higher than they have been since 1852. It is an extraordinary fact that Eton floods are always higher in years marked by

the death of some great man. In 1852 unusually high floods bewailed the death of the Duke of Wellington, and in B.C. 44, the death of Julius Caesar was honoured in the same way by Father Thames. In consequence of this the old river was expected to rise very high this year to mark its sense of the loss England has sustained in Lord Palmerston."

As some of our great men die every year, it is scarcely "extraordinary" that in the years when Eton floods are high we should have to mourn the loss of one of them. ST. SWITHIN.

THE DINORNIS IN BAYLE.—Quoting from a work printed at Rouen, 1656, called *Le Monde de la Lune*, Bayle writes as follows:—

"S'il y a un si grand oiseau en Madagascar, ainsi que le raconte Paulus Venetus, dont les plumes des ailes sont de douze pas de longueur, et qui peut enlever en l'air un cheval et son chevauteur avec autant de facilité que ferait un de nos Milans une petite souris, il ne faudrait donc qu'instruire un de ces oiseaux à porter un homme, et l'on pourrait chevaucher jusques-là sur son dos, comme fait Ganymède sur un aigle."

But Ganymede was not borne upon the eagle's back, rather grasped in the talons of that bird of prey. See the Roman Mosaic at Bignor, Sussex. P. Q.

EYND, OR WATER-SMOKE OF NORFOLK.—This is a well known cold mist that sets in all at once from the sea. Mr. Walter White, in his *Eastern England*, i. 176, says, that having made many inquiries among dwellers in Norfolk and philologists, and having searched in vain for it in print, he is obliged to spell it by the sound, *eynd*. As he asks in his work for explanation from any quarter, I would suggest that perhaps it is the Danish word *aande* (Halliwell's *Dictionary*), and the Scottish word *aynd*, from the Icelandic *ande*, all signifying *breath* or *blast*. (See Jamieson's *Scottish Dictionary*, under "ai.") J. E. J.

EPITAPH AT OAKHAM.—The subjoined lines, copied from the tombstone of James Marchall in Oakham churchyard, date 1707, are worth noting; they may be rude, but are not wanting in pathos; at least such, I think, will be the opinion of your readers:—

"Farewell, poor world, I must be gone,
Thou art no home, no rest, for me;
I'll take my staff and travel on,
Till I a better world may see.

"Put on, my soul, put on with speed,
'Tho' the way be long the end is near;
Once more, poor world, farewell indeed."

The last line was obliterated by time when I "made a note on" this a few years ago. The whole is probably now extinct, for a spirit of improvement has of late arisen among churchwardens and others, which causes all tombstones, originally erect, to be laid flat on their backs, so that the inscriptions disappear under the direct action of the weather and of the hob-nailed shoes of the

parish gamins. Have these dignitaries of the church legal power to turn the written records of the dead into paving stones? S. SMIRKE.

PROFESSOR OF SIGNS.—As you have sometimes accepted my services in detecting the utterers of old jokes, I enclose a cutting from *The Standard* of March 5, 1866. Is there any man who did not read before he left school the story of King James, the Spanish Ambassador, the Professor of signs, and Daft Geordie? If this version is not stopped, it will gradually appear in nearly all the newspapers, for the best have occasionally a corner to be filled up:—

"LANGUAGE OF SIGNS.—'I once,' said my friend, 'got to know a man abroad who was half mad on the subject of a universal language of signs; and, being at Oxford not long since, I met him there, for he had come over to England to try and bring his hobby into notice. I need not tell you that the professor—for professor he was of some out-of-the-way university—bored us awfully. He knew very little English, but by his language of signs he used to try to get into conversation with everybody he met. One day he came to me with shrugs of delight to tell me that he had at last met a man who, equally with himself, was skilled in the universal language. "I found him," said the professor, "fencing with the fist with your friend Mr. Davis in his chamber. I look on astonished at your insular custom; and they make him known to me as one who subsists by the science of the box, and who indeed had lost an eye in the encounters of the boxing match. I determined to try on him the experiment. *Fæawt expayrimentum een corpore ecclæe*. I take an orange from the table. The day is superb, the sky of cerule blue, my bosom filled with thoughts of the celestial! I exhibit him then one of the fruits of the earth, to signify the bounty of Nature to man. He replies to me at once, this man of intelligence so quick. He takes a portion of bread and demonstrates it thus. I understand him. He would say that, if Nature is bountiful, man at least has improved her gifts to his service. I then hold up a single finger, to imply that the Being who gives us these things is One and undivided. He promptly answers my thought by holding three fingers before me, expressing that which you insulars inexplicably hold, a Trinity of Being. He then closes his fingers, and exhibits to me a figure of the world upheld by the breath of the Omnipotent!" Of course, after that,' said my friend, 'I went off to Davis's rooms to learn the real state of the case; where I found the Bilton Pet imbibing a tankard of beer after his exertions. "A strange party as ever I clapped eyes on," said the master of the noble science, laying down his pewter politely in answer to my inquiries; "a mad furriner, no doubt, sir; a Mossoo, I suppose. He could talk no manner of English, but he tried on his chaff, as them Mossoos will do. He takes an orange off the table, and pokes it affront of me, as much as to say, 'There, you beggar, what do you think of that for a specimen of my country?' But I wasn't going to be beat by him, so I holds up a bit of the loaf to show him that I thought it a deal better than any of his foreign stuff. And then the ugly brute got vexed at that, I suppose, for he looks at me with a grin, and holds up his one finger to jeer at my one eye. So I up with my three fingers, and told him I'd be hanged if my one eye wasn't as good as any three of his; and then I shook my fist in his face, and said that if he wanted to come on, I was his man for a fi'-pun'-note.'"—*Macmillan*."

Garrick Club.

FITZPOPKINS.

Queries.

LETTRES DE LA MÈRE AGNÈS ARNAULD.—In 1858 two volumes were published under this title, "avec une introduction par M. Faugère." By whom were these letters collected and arranged? M. Faugère says in his Introduction:—

"Parmi les personnes avec lesquelles nos travaux sur Pascal nous ont mis en relation, il en est une pleine de zèle pour tout ce qui se rattache à la mémoire de Port-Royal, qui a employé plusieurs années à rechercher et à transcrire les lettres de la Mère Agnès de Saint-Paul."

He then speaks of himself as in some measure a guarantee for the authenticity of the letters, and as superintending the publication. But who was the person whose labours he thus edited?

S. P. TREGELLES.

ALBE CORNÆ.—In a Charter of Bertulf, King of Mercia, mention is made of Bishop Heaberht having given, "A.D. 840, duas albas cornas in iiii libras," to make up certain payments. (Kemble, *Cod. Dip. Ang. Sax.* vol. ii. p. 8.) As they are mentioned with gold rings and silver dishes, they must have been of value. In the treasury of York there is preserved a white horn, and I have found it noted that chalices could not be made of the horns of oxen; so that one would imagine that this material must have been valued by our Saxon ancestors. I shall be glad to have some light thrown on the matter.

A. E. S.

MR. CROFT.—Hudson, the dwarf, when in attendance upon Henrietta Maria in France, shot in a duel a Mr. Croft or Crofts. Was this person any relation to Cecilia Croft, one of the maids of honour to the same queen, and afterwards the first wife of Tom Killigrew?

J. B.

"EDYLLYS BE."—This expression occurs in a line of a MS. book of Courtesy for Children, about to be edited by Mr. F. J. Furnivall, for the Early English Text Society. "Lernythe thys boke that ys called *Edyllys be*." The corresponding passage in another MS. is—

"And therfore, chyl dren, for charyte
Louyth this boke though yt lytil be."

Can any reader of "N. & Q." explain or give a guess at the meaning of *Edyllys be*? Q.

REV. THOMAS GIBSON.—I have just become possessed of a small volume, of which I transcribe the title-page:—

"The Blessing of a Good King. Delivered in Eight Sermons vpon the storie of the Queene of the South, her words to Salomon, magnifying the gouernment of his familie and kingdome. By Thomas Gibson, Minister. Eccles. x. 17: Blessed art thou, ô Land, when thy King is the soune of Nobles. At London: Printed by Tho: Creede, for Arthur Johnson, Dwelling at the signe of the White Horse in Paul's Church-yard, 1614."

I wish to know all I can about the book and the author, whose name I cannot find in the new

edition of Lowndes or in any biographical dictionary. There are two dedications; one to Lord Harington, and one to the mayor and corporation of Coventry.

J. C. WITTON.

Bath.

GUIDO'S "BACCHUS AND ARIADNE."—It is related of the poet Rogers that he called upon a friend, by whom he was shown a picture painted by Guido. The subject was "Bacchus and Ariadne." With the female figure they were delighted, but they came to the conclusion that the Bacchus resembled a robust young bricklayer. Pitying Ariadne's fortune in being always in such society, they determined to separate them, and therefore cut the picture in half. What is the title of the book where this or a similar anecdote occurs?

T. W. W.

"HEURION'S LOGARITHMS."—This is a very rare book indeed. I have the late Prof. Schumacher's copy before me. They are 10-figure logs, with the difference printed below each, but without any point. It is 8vo, Paris, 1626. I add a query, Why does the Museum Catalogue suggest a doubt as to the books ascribed commonly to Heurion and Herigone really belonging to those authors, but that they were written by Clement Cyriaque de Mangin, of whom I can find no other mention?

I take this opportunity of mentioning that Mr. Filipowski has translated Napier's book, and printed the canon precisely as it stands in the first edition.

W. DAVIS.

HYMN.—"Sol præceps rapitur, proxima nox adest," The sun is sinking fast, the daylight dies. Is this hymn taken from a Breviary? I cannot find it in More's collection. What is its origin, date, &c.?

H. A. W.

New University Club.

"JOLLY AS SANDBOYS."—What is the origin of this common saying?

E. K.

BISHOP MANNINGHAM'S MONUMENT.—Is there any printed copy of the monumental inscription to Thomas Manningham, Bishop of Chichester, and Rector of St. Andrew's, Holborn, who died 1722? It is over the north gallery of that church, and quite illegible, and is mentioned as being so by Malcolm in his *Londinium Redivivum*. If it has never been printed, is there a copy in MS.?

G. E. A.

FAMILY OF MEADE, MEDE, OR MEDD, CO. YORK. Can any of your readers inform me—

1. Where the fullest genealogies of the old families of Meade or Mede, of Somersetshire, Essex, &c., are to be found?

2. What is the connection of the Meades of Ireland (Clanwilliam Peerage) with the above?

3. What is known as to the connection of the above with a family which appears in the North

Riding of York about the middle of the sixteenth century with the names of Meade, Mede, Med, Mead, or Medd, the latter finally prevailing for the most part? Single documents of that date give four or five spellings of the name within a few lines. The chief localities mentioned are Old Malton, and Lasingham, and Rosedale.

UBI LAPSUM.

MEDIEVAL BELL-FOUNDER.—I am informed by a friend at Leicester that at All Saints' Church in that town there is a large stone buried under the pavement bearing an inscription relating to the bells, and John de Stafforde, their founder, one of whose bells still remains there. Information respecting the above inscription would be very acceptable.

J. T. F.

The College, Hurstpierpoint.

POWELL, ETC.: PORTRAITS.—Can any of your numerous readers throw any light on a painting answering the following description?—Form, oblong; size, six feet by five; landscape; centre figure, full-length of a naval officer, about twenty-eight, with MS. in his right hand. On his right a gentleman seated on a bank, also with MS. in hand; and behind him a figure leaning forward listening to the conversation. On the left a gentleman very like Garrick, in a blue suit; on the extreme left, *evidently Powell the actor*, and certainly painted by the same hand that painted the portrait of him now in the Garrick Club. The figures are all full-length, and in the costume of the middle of the last century.

G. E.

PRECEDENCE.—I am anxious to ascertain which ecclesiastical officer may claim the precedence, an Honorary Prebendary or a Rural Dean?

CONFUSUS.

"PRAGMATIC SANCTION."—By what rule have the treaties known as *Pragmatic Sanctions* received that name? If the name expresses, as I understand it, an agreement on important points, with reference to πράγματα "affairs" of distinguished importance, surely there have been several European treaties of quite as great consequence as any of those which have the above title.

S. H. M.

JOHN SEARCH.—Who, under this pseudonym, wrote *Considerations on the Law of Libel*, London, 1833, reviewed in the *Edinburgh Review* for Jan. 1834?

CYRIL.

STOP-HOUNDS.—*The Spectator* (No. 116) tells us that—

"Sir Roger de Coverley being at present too old for fox-hunting, to keep himself in action, has disposed of his beagles, and got a pack of stop-hounds. What these want in speed he endeavours to make amends for by the deepness of their mouths, and the variety of their notes," &c. What is the hound here meant?

JOHN W. BONE, B.A.

TRIAL AT OXFORD.—The *Gentleman's Magazine* for 1752 (vol. xxii.) contains on p. 126 a letter bearing on the trial of Miss Blandy for the murder of her father. The writer exposes the absurdity of representing each succeeding murder as the most cruel and astonishing that ever was heard of, and he cites several recent murders, exceeding or equalling in horror that for which Miss Blandy was executed. Amongst others he mentions the following:—

"The criminal was a young gentlewoman whose lover refused to marry her unless she had the full sum that her father should leave at his death. The old gentleman was murdered with a bill or hatchet, as he went into his garden one snowy morning. His son's shoes were found bloody, and, upon comparing, fitted exactly the marks in the snow. In short, he was tried and executed. The sister, who committed the murder, languished some time in great misery, having missed her lover, who refused to marry with one whose brother had been convicted of so horrid a crime. At her death she confessed the whole fact, that she took her brother's shoes from his bed-side, and put them on, followed her father out, and when she had perpetrated the murder, replaced the shoes again. She was tried at Oxford assizes, but the time I have forgot."

Can any of your readers tell me whether such a case was really tried, and if so where an account of it can be found? V. S. D.

TURNING TO THE WEST WHEN SINGING IN CHURCH.—Can any of the readers in "N. & Q." explain the reason why the giving out of a hymn or psalm in church should be the signal for the whole congregation to turn towards the west? From my own experience I know the custom prevails in Somersetshire, Wiltshire, and Rutlandshire. M. A. E.

Queries with Answers.

RICHARD CŒUR DE LION: EDWARD THE BLACK PRINCE: HOTSPUR.—Can any of your correspondents inform me—

1. Where is to be found the *earliest* record of the sobriquet "Cœur de Lion" applied to Richard I.?

2. The *earliest* authentic record of the gallant son of Edward III. being called the "Black Prince"?

3. The *first* recorded instance of the famous Sir Henry Percy being styled "Hotspur"? MILES.

[1. "Richard, that robb'd the Lion of his heart,
And fought the holy wars in Palestine," appears to have been first styled *Cœur de Lion* by the author of the old romance, *Richard Coeur de Lion*, printed in Weber's *Metrical Romances*, ii. 1278, in which we read (p. 45) that, after Richard had torn out and eaten the heart of the lion sent to destroy him, the King of Germany exclaimed—

"I wis, as I understande can,
This is a devyl and no man,
That has my stronge lyoun slawe,
And harte out of his body drawe,

And has it eten with good wyll,
He may be called by ryght skylle
King—and crystenyd off most renoune,
Stronge Rychard Coer de Lyoun."

From this romance, probably, the story and name have crept into some of the old Chroniclers.

2. We cannot say when the son of Edward III. was first styled the Black Prince, but we will direct our correspondent to the quaint reason which Fuller, in his *Worthies*, iii. 9 (ed. 1840), gives for the name, who tells us he was "not so called from his complexion, which was fair enough (save when sunburnt in his Spanish expedition); not from his conditions, which were courteous (the constant attender of valour); but from his achievements, dismal and black as they appeared to the eyes of his enemies, whom he constantly overcame."

3. We recollect no earlier authority than Holinshed for the name of Hotspur. He tells us in his *History of Scotland* (p. 240), "This Harry Percy was surnamed for his often pricking, *Henry Hotspur*, as one that seldom times rested if there were anie service to be done abroad."

"RODNEY TRIUMPHANT."—Who is the author of a caricature, dated May 31, 1782, entitled "Rodney Triumphant, or Admiral Lee-Shore in the Dumps"? Count de Grasse, or his representative, is delivering his sword to Rodney, and laying the French flag at his feet. On the left are Fox, and others of the ministry, venting their chagrin at Rodney's success. Two persons are advancing, arm in arm: one of whom is saying, "Ha! ha! ha! new measures, send a pig to supersede a lion,"—obviously an allusion to Admiral Pigott; and the other, apparently Lord North, is saying, "Ha! ha! ha! behold Augustus y^e 27th." What is the meaning of this last? Against the wall, in the background, is the representation of a ship bottom upwards; and the inscription "27th July, Gloria"; and below the ship is the word "Rusty," and the figure of an axe. What does this mean? A. P.

[The print is one of Gillray's early works. This must have been a republication, as Mrs. Deechay, on the 30th May, advertises that the plate was worn out, but it would be republished the next day with some alterations. The companions of Fox are the Duke of Richmond and Lord Keppel. The two advancing are Lord Sandwich and Lord North, who points towards *Augustus* Lord Keppel, called the 27th, in allusion to July 27, 1778, when Keppel acquired the nickname of Admiral Lee-Shore, because he assigned that as one reason for not renewing the engagement. (See *Despatches*.) The ship is in an escutcheon. The date, July 27, refers to the above engagement, which, notwithstanding his acquittal, made him exceedingly unpopular. If the axe had been employed in chopping off his head on that occasion, it would not have become rusty. "By Jove," over the coronet, implies that it was not bestowed by the ministers, but by Jove.]

THE FIRST LORD HOLLAND.—Can you tell me whether Henry Fox, first Lord Holland, when Paymaster-General, was a defaulter? And whether his executor, Mr. Powell, was compelled to restore over 200,000*l.* in liquidation of part of the deficit?
J. H. S.

[It is true that Lord Holland, when filling the lucrative post of Paymaster of the Forces, was boldly accused of peculating enormously. In an address from the City of London, he was termed "the public defaulter of unaccounted millions;" and although the charge conveyed by the citizens' phrase was preposterous, it is quite clear that Henry Fox rendered the perquisites of his office enormous, by means which were not always strictly honourable. While Mr. Fox was in office he made Mr. John Powell one of the clerks in the pay-office, where through interest he rose to be cashier, and likewise possessed the lucrative post of secretary and registrar to Chelsea Hospital. On the death of Lord Holland he was left, together with Charles James Fox, executor to that nobleman, the active part of which trust was solely left to him. The Commissioners of Accounts finding that Lord Holland had retained from the public the immense sum of 200,000*l.*, ordered Mr. Powell, as executor, to pay in the principal to the treasury, with which he reluctantly complied. This so much affected his spirits, that, on May 26, 1783, he committed suicide at his residence in Bennet Street, St. James's. Consult the Fourth, Fifth, and Sixth Reports of the Commissioners of Public Accounts, and the *Annual Register*, xxv. 309, xxviii. 288, and Appendix, p. 175.]

MRS. TURTON.—In Boswell's *Johnson* (i. 97, edit. 1835) it is said Johnson wrote some amatory verses to Miss Hickman playing on the spinet. Can a copy of these verses be obtained? A further note falls into an egregious mistake by supposing Miss Hickman was the "daughter of the friendly schoolmaster at Stourbridge," whose christian name was John. Miss Hickman was the daughter of Walter Hickman, Esq. (who was grandson of Sir William Hickman, Bart.), a gentleman of considerable estate. She married Dr. Turton of Birmingham, and they were the parents of Dr. John Turton of Brasted Park, Kent, physician to his late Majesty George IV.

ENQUIRENDO.

[Dr. Johnson's lines "To Miss Hickman" are printed in Johnson's *Works*, i. 136, published by Pickering in 1825. It is stated in a note, that "these lines, which have been communicated by Dr. Turton, son to Mrs. Turton, the lady to whom they are addressed by her maiden name of Hickman, must have been written, at least, as early as 1734, as that was the year of her marriage. At how much earlier a period of Dr. Johnson's life they might have been written, is not known."]

Replies.

THE LAST GREAT LITERARY FORGERY: THE FABRICATED LETTERS OF MARIE ANTOINETTE.

(3rd S. viii. 141, 212; ix. 19, 100, 180.)

At variance with the most familiar facts of history and the plainest conclusions of common sense, the credulity with which, in common with *The Times*, *The Athenæum*, *Fraser's Magazine*, and *The Spectator*, the *Saturday Review* accepted and endorsed as valuable contributions to the inner life of the Revolution these worthless and audacious forgeries, it has, in a recent number (February 10th) thought it advisable to repudiate. That documents obviously spurious should have found acceptance in every journal save our own—that noticed their publication—reflects but little lustre on English criticism. Two exceptions, however, to the general chorus of recognition pretty accurately expressed the real value of the work. Neither the *Edinburgh Review* nor the *Quarterly* bestowed the slightest notice on its revelations, which, had they been presumptively authentic, they would, from their curious historical character, unquestionably have done. The *Quarterly* may, perhaps, have reserved its comments for the publication of Professor Sybel's forthcoming *History of the French Revolution*, long announced in Mr. Murray's list. But the *Edinburgh* has no such reason for its silence; and the indifference of the two great organs of historical criticism may be considered significant of the estimate they place upon the work and its apocryphal revelations.

The publication by Professor Von Sybel of an exhaustive paper in the *Revue Moderne* of December last on the letters of Marie Antoinette, put forth by MM. Hunolstein and De Conches, affording the *Saturday Review* a convenient opportunity for retracting its premature recognition of the letters, it now with edifying zeal, but somewhat sounder judgment, professes its conversion to the view, propounded in these papers immediately on the appearance of the alleged letters—that the correspondence is simply, to use its own words, "one of those clever forgeries for which Paris has always been famous." How the alleged originals, not two or three, but a long consecutive series, of private letters from a Queen to her nearest relations, an empress, an emperor, an archduchess, letters of the most intimate and confidential kind, could have found their way from Maria Theresa's portfolio into the market, it is "staggered to conceive," and, as neither M. De Hunolstein nor M. De Conches has, it appears, though publicly challenged, afforded the least hint respecting the channels through which these alleged autographs have passed into their hands or into those of the persons from whom they obtained them, the reviewer

is fairly driven, by these and other discrepancies equally insurmountable, to the conclusion that "these papers are neither originals or draughts in the Queen's own hand, nor are they honest copies." To a paper which professes a papal infallibility in its judgments upon every topic, we should have thought these considerations would have suggested themselves *before* accepting the work as authentic, instead of waiting till the wiser judgment and sounder scholarship of others had shown that its pretensions were an imposture and its revelations a farce.

Marie Antoinette, when she entered France, a pretty, frivolous girl of fifteen, just released from the nursery, having about as much acquaintance with literary composition as the Irish gentleman who declared that reading and writing were the only parts of his education that had been neglected—that she could in 1770, or for long afterwards (if at any time) have written the sparkling, well-expressed, sagacious letters attributed to her by M.M. Hunolstein and De Conches, we denounced as incredible, if not impossible, immediately they appeared. And that opinion is confirmed by Professor Von Sybel's inspection of the apocryphal documents themselves. Deprived by her mother's neglect of the barest elements of education, when Marie Antoinette first went to France, she could hardly scrawl legibly, and the badness and want of improvement in her handwriting are—most unreasonably on her part—a frequent subject of expostulation in her mother's letters. She improved in time from the school-girl pothooks with which she set out, to a hand, anything but tolerable even at the best, but at last with something of a regular character. But in the Hunolstein and De Conches' collection, says Professor Von Sybel, *all the letters are written in exactly the same hand from 1770 to 1780*, and this hand is that which is found in the letters belonging to the later years of Marie Antoinette. That the Queen could have written one day in pothooks, and the next week in the formal hand of twenty years later, to go back again to her pothooks in a succeeding letter, the *Saturday Review* considers as effectually disposing of the question as regards the alleged autographs. Such letters as really emanated from the queen, or rather were subscribed in her name, the reviewer is disposed to account for as they were originally disposed of by us—that they were really composed and written not *by* but *for* her by the Abbé de Vermont:—

"We know that in those days secretaries did a great deal of their masters' work, and we also know that De Vermont was always at her elbow, to help her out of the difficulties of her imperfect education; and it is to be observed that, in the Vienna collection, out of ninety-three of the Queen's letters, only thirty-seven are the actual letters in her handwriting; the rest are transcripts copied by the Empress's secretary, Pichler, in whose hand also are the draughts of the Empress's own letters."

The mother and the daughter were probably both indebted to vicarious aid for the correspondence professedly issuing from their own spontaneous inspiration.

"Quale solet sylvis, brumali frigore, viscum
Fronde virere novâ, quod non sua seminat arbos."

Written in a hand which, it is proved by her autograph letters at Vienna, she did not attain till twenty years afterwards, and in a style which she never attained at all, and containing, as Professor Sybel has proved by the closest examination of each work, not a single fact of which the ground is not to be found, in all its details, either in the French Gazette of the time or in Madame Campan, the judgment which the *Saturday Review*—echoing merely the opinion expressed in these pages so far back as August last—has pronounced on these spurious effusions is the only judgment which an acquaintance with the real history of Marie Antoinette and the various memoirs of 1770—1790 would elicit from any man who professes to lead the world in the domain of historic criticism—

"As the volumes of the Comte de Hunolstein and M. Feuillet de Conches now stand, it is clearly impossible to make use of the Queen's letters which they contain as materials of history."

C. R. H.

"THE BATTLE OF HARLAW."

(3rd S. ix. 177.)

The ballad or poem of "The Battle of Harlaw" alluded to by J. M. is now generally believed to be not older than the seventeenth century, and was probably composed to suit a fine old tune of the same name, which is still extant; neither of them, however, being in the same measure as most of the genuine old ballads or ballad tunes of Scotland.

It is known that a ballad called "The Battle of Harlaw" was sung by the people in the sixteenth century, but that was probably the same which appeared in "N. & Q." some months back, both the words and tune being of a more ancient stamp than those of the first-mentioned composition. Amongst others, Lord Hailes, Sibbald, the compiler of the *Chronicle of Scottish Poetry*, 1802, and Mr. Robert Chambers, pronounced against the antiquity ascribed by Pinkerton to the poem cited by J. M.; and Mr. N. Clyne, in the Appendix to his *Ballads from Scottish History*, 1863, points out the closeness with which it adheres to the account of the battle, and of those who took part in it, given in Boece's *History*. The mistakes and omissions, which are numerous, are identical, and the narrative totally devoid of the homely and picturesque touches and personal allusions which give force and vigour to the other ballad on the same subject, or to the "Raid of the Reid Squhair," which appears to me to have given the

writer of this poem a pattern which he has failed in copying with vigour or success. This arose most probably from having no materials but those derived from a dry chronicle, not even relieved by the traditions he might have collected in the neighbourhood of the battle-field. Regarding "King Hary," Mr. Clyne remarks:—

"It has been rather hastily assumed that the lines—

'Since the days o' auld King Hary,
Sic slaughter was not heard or seen,'

must refer to the time of Henry VIII. and the battle of Flodden (1513), an anachronism too absurd to have been committed by any one writing with such detail on the subject of Harlaw. The allusion is probably to Henry IV. and the battle of Homildon fought in 1402, and most disastrous to the Scots. This 'King Hary' (so is the name invariably given in Bellenden's translation of Boece) died in 1413, two years after Harlaw; and thus an anachronism still exists quite sufficient to place the poem much later in date than that event, apart from the mistakes already noticed."

I was not aware until I read the statement of J. M. that the poem was known to have been printed so far back as 1608, but that is quite compatible, of course, with its having originated in that same century. C. E. D.

RUTHERFORD FAMILY.

(2^d S. xii. 376.)

Burke's *Extinct Peerage*, just published, contains a notice of Lord Rutherford, the last paragraph of which is as follows:—

"Margaret Rutherford, only sister of the last Lord Rutherford named in the limitation, married Charles, second son of Sir John Scott of Ancrum, and left one son, John Scott of Belford, who married Marion Baillie of Aahestiel. This gentleman was engaged in the rising of 1745, and did not set up a claim to the peerage. His representatives are his great grandsons Sir Alexander Cockburn Campbell, Bart., and John Hood, Esq., of Stoneridge, co. Berwick (by double descent), and his great grandson Sir Stafford Henry Northcote, Bart."

It appears to me that Margaret, wife of Charles Scott, was more probably the sister of Captain John Rutherford, who voted at peers' elections as fifth Lord Rutherford, than of the three brothers who successively bore the title as second, third, and fourth without dispute.

Charles Scott left three daughters besides the son John: Elizabeth, from whom I am descended, Mrs. Ronald and Mrs. Sinclair, who died *s. p.* I should be very willing to regard myself as akin to "the Master of Ravenswood," who is supposed to represent the last Lord Rutherford, who died in 1724; and, as he was never married, the description in the "Bride of Lammermoor" is as applicable to him as other characters in Walter Scott's works to their originals; but it will require stronger proofs than I possess to reconcile my family dates, which are authentic, with the ages and time of death of the three brothers.

John, who claimed as fifth Lord, died in 1745, aged sixty-two; and his son Alexander died in 1766. Their names are in the Scots' peerages of a hundred years ago.

I have undeniable relics of John Scott and his sister Elizabeth. One of the daughters of the former was Mrs. Cockburn, from whom the baronets above mentioned appear to have descended, as shown in Burke's *Peerage and Baronage*. Charles Scott was said to have been engaged in the rising of 1715. I was not aware that his son had been "out" in 1745, but I know that he was agent of one, or both the father and son, who are mentioned above as fifth and sixth in the succession. L.

THE REVEREND JONATHAN BOUCHER.

(3^d S. ix. 75.)

MR. W. THORNBURY has added a mountain to our stock of words, but only a "ridiculus mus" to our extant information relative to this fine old Virginian Royalist and profound scholar. Miss Maury, a niece I believe of the celebrated Abbé Maury, wrote me some years ago the following letter, which contains, I think, more facts than a dozen such communications as MR. THORNBURY'S:—

"Mr. Boucher was a most intimate friend of my grandfather, the Rev. James Maury, of Fredericksville parish, Albemarle County, Virginia. He went to see him as a friend and pastor when he was on his death-bed, and administered the Lord's Supper to him for the last time in the year 1769, and rode 100 miles to do this, and see him ere he died.

"Mr. Boucher and my father were also great friends. They once had a slight breach in consequence of the different views they took of the justice of the claims of the mother country to obedience from the colonies. Nevertheless, the personal friendship continued unabated. My father introduced Mr. Boucher to the then Abbé, afterwards Cardinal, Maury, and they had a literary correspondence in consequence of it.

"In 1838, or thereabouts, the Rev. F. L. Hawks, D.D., of New York, published the second volume of *Contributions to the Ecclesiastical History of the United States*, being the History of the Church of England in the State of Maryland. Dr. Hawks applied to my father, then above 90 years old, for his recollections of Mr. Boucher, as one of the clergy of the State of Maryland before the revolution, and I wrote down for him what he related, and it forms an interesting little episode in the history.

"I have a print of Mr. Boucher framed, and hanging up in my house in New York. When my father was very feeble, at the age of 93, I remember his desiring to have the above-named likeness taken down and brought near to him to look at it once more."

This interesting letter from the daughter of the old *émigré* led me to search through the pages of that laborious but extremely dull book, the Rev. F. L. Hawks's *Contributions to the History of the Episcopal Church in the United States*, and in vol. ii. p. 269, I came upon the following passage referred to by my correspondent Miss Maury:—

"We are not aware when Mr. Boucher came to America, but it was before 1761, as in that year the vestry of Hanover parish, King George county, Virginia, nominated him to the rectorship of the parish before he was in orders. He went to England, and was ordained 26th March, 1762, returned, and took charge of the parish where he remained until removed to that of Saint Mary's, Caroline county, Virginia. When Sir Robert Eden was appointed governor of Maryland in 1768, Mr. Boucher was appointed by him rector of St. Anne's, Annapolis, and afterwards of Queen Anne's, Prince George's county, Maryland, from which he was ejected at the breaking out of the revolution in 1775, and returned to England. In 1784 he was presented to a small living, that of vicar of Epsom in Surrey, without solicitation, by a distinguished scholar who then knew him by his character only. Indeed all the livings Mr. Boucher ever held were freely bestowed on him without request on his part. In 1799 he removed to Carlisle, where he resided until his death in 1804."

"Mr. Boucher was no ordinary man. Possessed of a very strong mind, highly improved by cultivation, he exhibited the graces of accomplished scholarship, and clothed his thoughts in language alike vigorous and eloquent. His piety was of the good old-fashioned solid character, that exhibited itself in a consistent Christian life: it was the religion that wears well. He was not wanting in zeal and fervour, but he thought more of holiness of conduct than of anything else. We have before us many of his letters written to friends, in the freedom of affectionate confidence—hastily written too: and yet there is not one of them that might not be published just as it is, and do credit to the author's mind. But what is better yet, every one of them would do still greater credit to his heart. It is impossible to read them, and not perceive that the author is a thoroughly honest man.

"He formed his opinions calmly, and expressed them frankly and fearlessly. He was opposed to the Americans in the war of the revolution; he was conscientious in his opposition: it cost him all he had in the world. His property was confiscated, his person proscribed, he was obliged to flee for safety. Yet, in these letters of which we have spoken, there is a beautiful spirit of candour, and even of kindly feeling towards our country and countrymen. He never lost his interest in either. The church in America was to the last near his heart. Strongly attached to the best men among the clergy, he continued his correspondence with them after political convulsions had separated him from them for ever. Seabury, Chandler, and White were all his friends; the two former regular correspondents.

"When the political horizon began to darken with clouds, Mr. Boucher preached a series of sermons in which he sought to enforce that course of policy which accorded in his view with the Christian duty of a citizen. He was too calm an observer for the times, for he blamed both the mother country and the colonies. These sermons he was afterwards induced to publish in England, when the horrors of the French Revolution began to startle Europe. They were an argument for good order, and were not inappropriate to the period of their appearance. This volume he dedicated to Gen. Washington, whom he had known, and whose character he could appreciate. It must be confessed he undertook a delicate task. An avowed Royalist, it was a difficult work to dedicate a book like his to him who had conducted the armies of his country against royal authority, and afterwards administered its government as first President of the United States. He acquitted himself of it with consummate dignity. There is not within the compass of the English language

anything in the form of dedication more manly and graceful. It is a model, conveying the sentiments of an honest mind, in the courteous and polished phraseology of a gentleman and scholar; it rises far above the meanness of servility, and yet avoids the vulgarity of rudeness. The reader will forgive us (for we confess we honour the memory of Jonathan Boucher) if we follow the impulse of our feelings in presenting an extract.

"And how did George Washington receive this? Was there more than one mode in which such a man as George Washington could receive it? No. He appreciated at its true worth the respect of a man, who proved that he had independence enough to respect himself. He returned a very handsome letter to Mr. Boucher, thanking him for his dedication, and, while he could not approve every sentiment in the book, he could yet respect the author 'as a man of principle, for whom he entertained no unfriendly sentiment.'

"Nothing was more remarkable in the character of Mr. Boucher's mind than the clear vision he seemed to have into the future. It was the result of a habit of reflecting on the past, added to an intimate acquaintance with human nature. Well read in history, he often saw in passing events, that for which he found a precedent in the records of former ages; and hence his anticipations of coming events might, to the superficial observer, sometimes almost assume the character of prediction. A striking instance of this is afforded in the preface to his book, where he ventures to mark out the probable course of France at the time when her revolutionary hell-hounds had just tasted their first drop of human blood, and Napoleon was but a soldier of fortune. He thus speaks: 'Of the first-born, in direct lineal succession, of a numerous progeny of revolutions, of which that of America promises to be the prolific parent—I mean the revolution of France—I feel I hardly have a heart to speak, being overawed by the enormity of its guilt, and the immensity of danger with which it threatens the world. Like the ancient legalised banditti of the Highlands of Scotland, the French will probably support their monstrous armies by levying a tribute on all the rest of the world. But vengeance shall at last overtake France. Polybius, in the beginning of his sixth book, observes that, from an attentive review of past events, "it would be no hard task to devise some foresight into the future, so that a man may speak with some assurance concerning those things which must hereafter happen." The future state of France Polybius seems very explicitly to have foretold, there having never yet been a *dominatio plebis*, or popular tyranny, which was not at last followed by the *arbitrary government of a single person*. After spreading confusion and desolation all over Europe, and deluging it with blood; after putting back their own country at least a century, checking every valuable improvement in arts and sciences, and miserably diminishing its population, this disturbed people will at length find safety and peace once more in a monarchy. Their interregnum may be longer or shorter than that of England was, a thousand circumstances of which no human penetration can take cognizance may hasten or may protract that happy period; the only conjecture which I presume to offer on the subject with any confidence is, that some time or other there will assuredly be a restoration.'

"The man whose keen vision could thus scan events, hidden in the womb of the future, possessed more than ordinary penetration and sagacity.

"After Mr. Boucher's return to England he employed his leisure moments for more than fourteen years upon a work of great erudition, and, if ever destined to see the light, certain to place him in the highest rank as a philologist. This was a Glossary of Obsolete and Provincial

* "Letters furnished the author by James Maury, Esq."

Words 'designed as a Supplement to Dr. Johnson's Dictionary,' and not unworthy of its companion. Mr. Boucher, in a letter to a friend, thus describes his plan: 'Many of the elements of our language, though lost elsewhere, appear to me to be preserved in the dialects of our provinces. These have never yet been explored or considered with any tolerable degree either of industry or skill. This is what I am now attempting to do, and accordingly with infinite pains I have collected a vast mass of terms, in use only or chiefly among the peasantry of the remote counties in the West and North of England, but principally in Scotland. These I illustrate by quotations from sundry old authors little known; and from provincial writers, and then trace the term to its source, through many of the windings in the cognate languages of the North of Europe.'

"We know not how far Mr. Boucher proceeded in this work, but have reason to believe he lived long enough to complete it. After his death, the portion allotted to the first letter of the alphabet was published as a specimen, in the hope that the patronage of the learned might be secured for the publication of the whole; and, from an attentive study of that specimen, we are led to the expression of our regret that the whole work has never been given to the world. It is a production of immense labour and learning, on which any author might be proud to rest for an enduring reputation. Such a reputation has been subsequently obtained by a writer, who followed in the footsteps of Mr. Boucher.†

"Such was the man whose merits have tempted us to make this digression, because we were unwilling that, in the records of the Maryland Church, no memorial should be found of one whose worth, learning, and piety did it honour, when so many of the clergy disgraced it.

"In the controversy on the Vestry Act, in which Mr. Boucher engaged, his essays, published in a newspaper, were of such excellence that even now, when all interest in the subject is lost, they would be admired as specimens of controversial writing; and one of the historians‡ of Maryland, whose competency to judge entitles his opinions to entire respect, declares him to have been 'in intellect a formidable opponent.'"

The Abbé Maury referred to is the Maury whom Carlyle, in his own crabbed and remarkable way, sketches in his *French Revolution*, vol. i. p. 185, ed. 1857, as the son of a Parisian shoemaker, one of the 600 clerical deputies at Versailles in 1789. Our great Anglo-German sketches Maury's broad, bold face, with mouth accurately primmed, and "eyes that ray out intelligence, falsehood—the sort of sophistry which is astonished you should find it sophistical. Maury does not want for audacity. He shall wear pistols by and by, and on death-cries of 'La lanterne!' the lamp-iron! answer coolly, 'Friends, will you see better then?'"

When the great storm came, Maury was caught emigrating, and sent back; eventually, however, he stole off to that nest of factions and luckless in-

triguing in Coblenz, and was made cardinal. He seems to have been a bold, ambitious, honest man, who misunderstood his age. THRAX.

QUOTATION WANTED (3rd S. ix. 257).—Your correspondent who desires to know where, in the *Iliad*, Hector announces his determination to encounter Achilles, "though his hands were fire and his strength iron," will find the passage he refers to in book xx. l. 371—2. D.

"POLICY UNVEILED" (3rd S. ix. 256).—I have in my possession a copy of this work, and have pleasure in supplying the information sought by MR. BOLTON CORNEY. The following is a transcript of the entire title:—

"*Policie unveiled*: wherein may be learned, The Order of true Policie in Kingdomes and Common-wealths: The Matters of Justice and Government: the Addresses, Maxims, and Reasons of State: The Science of governing well a People: And where the Subject may learne true Obedience unto their Kings, Princes, and Sovereignes. Written in Spanish, and translated into English by I. M. of Magdalen Hall, in Oxford. London: printed by Thomas Harper for Richard Collins, and to be sold at his Shop in Pauls Church-yard, at the Signe of the Three Kings, 1632. 4to."

Collation: Title, 1 leaf; Dedication of Translation by Edward Blovnt to The Right Hon. James Hay, Earle of Carlisle, Viscount Doncaster, Lord Hay of Sauley, Gentleman of the Bed-Chamber to King Charles, 3 pp.; The Author's Epistle Dedicatorie [signed Fr. Iuan, de Sancta Maria] to the King of Spaine, 7 pp.: The Table, 5 pp.; The Work itself, 481 pp., followed by Errata, 1 page. J. KINGMAN.

Penzance.

PISCIS FLOTANS (3rd S. vii. 55.)—I think I can throw some light on the meaning of the above expression, in reference to which there has been some discussion in "N. & Q." About four years ago the government required, for purposes connected with the extension of Chatham Dockyard, to close up and abolish a certain small arm of the river Medway. After having settled with the corporation of Rochester for their rights in the fundus, or bed, of the portion of the river interfered with, it became necessary to deal with the rights of all parties interested in the fishing. Compensation was claimed, and paid, first for the *oyster fishery* (including shell fish of every kind); and, second, for the *floating fish*, in pursuit of which the free fishermen of Rochester had the right of navigating the portion of the river in question. That this right is of some value appears from the fact that the compensation for its loss amounted to three-fourths of the sum paid for the subsoil or bed. I have little doubt that the rights of the Jersey fishermen are analogous to those of the Medway. G. A. B.

Chatham.

* "Letters furnished to the author by James Maury, Esq."

† "Dr. Jamieson. For the cause of letters we cannot repress the wish that Mr. Boucher's work may yet be published."

‡ "Macmahon, 400."

STEWART, NAPOLEON'S SERVANT (3rd S. viii. 520; ix. 21, 41.)—I know not if MR. MAYER has been able to verify his supposition that Napoleon had a servant of the name of Stewart at St. Helena, but what I have to say is confirmatory of it. About the year 1823 a servant was living in my father's family, in Manchester, of the name of Isabella Morgan. She was a widow, and had been in the service of the Duke of Queensberry and of Sir Hudson Lowe, when Governor of St. Helena. Her maiden name was Stewart. She was possessed of several small relics of the great conqueror, of no intrinsic value, but greatly prized by her, and gazed at with wonder by myself and others. She said they were given to her by her brother, who was in Napoleon's service, while she was in that of Sir Hudson Lowe. To the best of my recollection the brother was dead at the date above given, and my impression is that he had been a groom. Mrs. Morgan was Irish. "CROWDOWN."

NEED-FIRE (3rd S. ix. 263.)—The beacons of the Scottish border were called "need-fires." See *Lay of the Last Minstrel*, canto III. stanza 29, and Sir Walter's note on the passage:—

"The ready page, with hurried hand,
Awaked the need-fire's slumbering brand,
And ruddy blushed the heaven:
For a sheet of flame, from the turret high,
Waved like a blood-flag on the sky,
All flaring and uneven."

B. BLUNDELL, F.S.A.

KING ARTHUR AND THE GIANT OF ST. MICHAEL'S MOUNT (3rd S. ix. 255.)—MR. JOHN ADDIS is quite right in supposing that the "three balefulle birdz," who turned "the brochez" of the giant, were females, or, as he more gallantly than (I think) justly, designates them "damosels." "Burd" is an old Scottish term for a young lady. Thus—

"The bower of *Burd* Ellen has moss on the floor,
That the step of Lord William be silent and sure,"

sang Davie Gellatley at Tully-Veolan. The word is from the Danish and Swedish *brud*, a bride, or young woman.

B. BLUNDELL, F.S.A.

SHAKESPEARE'S SILENCE ABOUT SCOTCHMEN (3rd S. ix. 171.)—Has not MR. THORNBURY momentarily forgotten the following passage of *The Merchant of Venice* as it stands in the quartos?—

"*Nerissa*. What think you of the Scottish lord, his neighbour?

"*Portia*. That he hath a neighbourly charity in him, for he borrowes a box of the ear of the Englishman, and swore he would pay him again when he was able: I think the Frenchman became his surety, and sealed under for another."—Act I. Sc. 2.

This, however, is pre-Jacobite. In the folio, "Scottish" is changed into "other;" while Mr. Collier's Emendator reads "Irish."

JOHN ADDIS.

Eastington, Littlehampton, Sussex.

THERE IS NOTHING NEW (3rd S. ix. 204.)—I cannot add to the classical authorities enumerated and quoted by J. E. S. for the antiquity of "the men whose feet were large enough to be used as parasols after the fashion sketched in the *Fun Almanack* of 1860," but if J. E. S. will refer to the 44th vol. of *Punch*, p. 13, he will find nearly the exact counterpart of the figure which has attracted his attention. L.

ORVIETAN (3rd S. ix. 117.)—Some of your readers may like to see a recipe for this supposed specific against all poisons. I do not find it named in that odd collection, *The Secretes of the Reverend Maister Alexis of Piemont*, in any of the four parts. But in "*A Compleat History of Druggs*," written in French by Monsieur Pommet, chief druggist to the present French King [Louis XIV.], &c., the English edition (London, 1712, 4to, vol. ii. p. 280), is the following account of this remedy. After noticing as a specific, "to resist all poisons and prevent infections," Mr. Chura's Treacle Water, the writer continues:—

"Besides Treacle Water; at first, when the Roman *Orvietan* was known in France, we had it from Rome, and some other parts of Italy, as Orviette, from whence it takes its name; but since that the Sieur Contugi came to Paris, and, under pretence of the King's permission, took upon him the whole management of this medicine, the druggists have left off to trade in it, either through fear, or because the profit to be got by it was not considerable enough. But since they understood, that when the King gave his authority to the Sieur Contugi to sell and trade in Orvietan at Paris, he did not intend to exclude the druggists or apothecaries at Paris from making it, as had been declared by an *Arrest*, lest he should deprive France of a remedy so valuable and necessary for the public. But since the Sieur Contugi and his wife are both dead, I have thought fit to give the world a true description of it, as well as I have done other receipts, which I have acquired in different parts where I have been; but, being robbed of a great many of my papers and memoirs, I was hindered in my attempt, and plunged into a vast expense, which I was obliged to [incur] in the impression of this book; besides the great charges I had been at for sixteen or seventeen years in gaining a particular knowledge of scarcest druggs, and making all sorts of trials I could upon this subject, agreeable to my profession and the design of this work.

"*Orvietan*.—Take roots of viper's grass, carline thistle, master-wort, angelica, bitumen, birth-wort, contrayerva, white dittany, galingal, gentian, small Arabian costus, true acorns, Macedonian parsley seed, leaves of sage, rosemary, goat's rue, Carduus Benedictus, dittany of Crete, bay and juniper berries, of each 1 oz.; dried vipers, with their hearts and livers, old trevell, 4 oz.; white despumated honey, 8 lb. to the whole druggs,—to make it into a body. By consulting of Bute's *Pharmacopœia*, you may see how far this recipe differs from that which he says Sir Robert Tabor communicated to him, and which we may suppose he brought from France."

CRUX.

SEPULCHRAL DEVICES, INDICATING THE OCCUPATION IN LIFE OF THE DECEASED (3rd S. ix. 194.)—In the burial ground of Kenwyn church, Cornwall, is a gravestone recording the death of

Thomas Cornish, whose trade (that of a blacksmith) is so plainly indicated, that "those who run may read;" a forge, anvil, horse-shoes, nails, &c., being engraved on the stone.

A short time ago I noticed, in a village churchyard (I believe in Whitworth, Lancashire), the figure of a weaver's shuttle, which was not used in an emblematic sense, but was intended to commemorate the fact, that the deceased had invented some improvement in this instrument.

H. FISHWICK.

FILIUS NATURALIS (3rd S. viii. 409).—There is, in the seventeenth volume of the *Archæologia* (p. 224), the transcript of a letter from King Edward IV. when Earl of March, and his brother the Earl of Rutland, to their father Richard, Duke of York (Cotton MSS., British Museum), in which the chief singularity is the use of the word *natural* as implying a legitimate son. It begins as follows:—

"Ryght hyegh and ryght myghty Prince, oure ful redouted and ryght noble Lord and fadar, as lowely with all oure herts as we your trewe and *naturall* sonnes can or may, we recomaunde us," &c.

E. H. A.

"THE BABES IN THE WOOD" (3rd S. ix. 208).—I think your correspondent F. C. H. is in error in supposing that West Walton, in Norfolk, is the scene of this legend. Blomefield makes no mention of it under the head of either West or East Walton. But in his account of Watton he says:—

"Between this town and Merton, on the left hand, lies Wayland Wood, commonly called Wailing Wood, from a tradition of two infants murdered by their uncle in this place, of which the ballad or old song of 'The Two Children in the Wood' is said to be made; the original of which tradition I do not find. The name is a plain corruption of Weyland, and is the very demean of and gives name to the hundred."

The word "Weyland," and its mythic origin, are, I doubt not, treated of in your pages.*

A. D.

Norwich.

I am quite submissive to the correction of MR. W. POLLARD, as to my account of West Walton. I wrote from what I learnt from a friend who had been there, having never visited the place myself. I regret to have been so much misled by my friend's description. But I am not answerable for the rest of the article. The printer has put *Walton* where I wrote *Watton*, a very different place. I never spoke of any wood near Walton, still less of that place having been the scene of the tragedy. It is understood to have been perpetrated in Wayland Wood, near Watton, in Norfolk. The original question was of the burial-place of the author of the ballad. I have never been at Watton, and

cannot say how far the church might correspond with the poet Jerningham's description; but this much I may venture to observe, that Watton would be a much more likely place of sepulture for the author than Walton, being so near to Wayland Wood; that the poet would have been much more likely to have ridden near Watton, as being so much nearer to his own residence; and that, after all, it is just possible that the name is misprinted in his poems for Watton. F. C. H.

GREAT MEN AND UNIVERSITIES (3rd S. ix. 121.)—The following are instances of eminent Oxford students who have been dissatisfied with their *alma mater*: Locke, *Life by Lord King*, ed. 1830, i. 5, 6; Adam Smith, *Wealth of Nations*, b. v. chap. i.; Gibbon, *Life and Misc. Works*, ed. 1796, i. 36; Lord Jeffrey, *Life by Lord Cockburn*, ed. 1852, i. 34. CYRIL.

JOHN WESLEY AND WITCHCRAFT (3rd S. vi. 513.)—This singular story is perhaps only a corrupt version of one given in *Westminster Hall* (ii. 45), called the Perrys' Case. The following is a brief abstract of it:—

"In 1660 W. Harrison, Lady Campden's steward, collected her rents, but never returned home with them. John Perry, his servant, accused his brother Richard Perry, and their mother Joan, of having murdered Harrison. All three were indicted, and pleaded not guilty; John Perry saying that he made his above confession when mad. On their execution, Richard declared himself innocent. John said he knew nothing of Harrison's fate, but possibly something would ultimately be heard as to it. Some years after, W. Harrison returned from Turkey, having been kidnapped and sold thither as a slave."

It is added, that Sir Thomas Overbury of Burton sent this account to Dr. Shirley. Who was Dr. Shirley? CYRIL.

LAY PREACHING (2nd S. i. 152, 222.)—In 1684-8, the bishop of the diocese granted a licence to preach "*Facultatis exercendæ gratiâ*," to a Presbyterian minister of Belfast, without requiring any subscription. Is this licence "*Facultatis exercendæ gratiâ*" the same as that which the Universities are empowered to grant? See *Life of T. Emlyn*, London, 1746, p. ix. CYRIL.

CHEVRON (3rd S. ix. 185.)—BREVIS says that the chevron may be found in Roman work as far back "even as the third century;" but he may go back much nearer the Flood. In the first volume of his *Ancient Monarchies*, Rawlinson calls attention to a decoration "chevronny" on a door-post, in one of the most ancient specimens of Assyrian work.

Unquestionably it was a religious symbol, as were all these quaint primæval figures; and we ought not to be surprised, therefore, at finding it among the Egyptian hieroglyphics. Did it mean anything else than the pyramid, of which it is a face in outline? The pyramid, we can hardly

[* See "N. & Q." 1st S. ix. 305.]

doubt, represented a tongue of flame, or ray of the sun, and symbolised the sun-god; just as a wavy line symbolised the sea-god. Both figures were of primæval antiquity, and live still in that storehouse of ancient symbols—heraldry. L. P.

SUPPORTERS OF THE STUARTS: THE PRETENDER: ROYAL COMMISSION (3rd S. ix. 71.)—MR. B. B. WOODWARD (Royal Library, Windsor Castle), who has given a note on "Jacobite Peerage," &c., will probably inform BREVIS (if actually the case) what patent of gentility appears among the certificates, conferred on the Pretender's adherents, to have been granted to Peter Stuart (qu. of Inverary?), who was taken prisoner with many others at the battle of Sheriff Muir, in reward of his services in 1715? He was my great grandfather, and a near kinsman of James III., and was marched off prisoner to Stirling along with Viscount Strathallan, Drummond, Walkinshaw, &c.; a great supporter of the Jacobite interest, and appeared again with his son Peter (afterwards of Quebec, Canada) among the Highlanders of the Stuart clan, at Culloden in 1746; and who appears to have adopted the *Bute* arms, with the supporters. The certificates would appear to have been issued at Aberdeen, or rather from *Fetterosse*. Peter Rae (*Hist. of Rebellion*, 1746, A. Millar, opposite Catherine Street, Strand) says these dignities of the 29th December all died with his usurped authority; so, doubtless, the persons on whom they were conferred declined to accept them; among whom was Provost Bannermann, on whom was conferred the honour of knighthood for his address, and that he made many lords and bishops, of whom the famous Mr. Lesley, his chaplain, was one, before his march to Dundee and to Scone.

BREVIS.

NURSERY RHYME (3rd S. ix. 176.)—The well known nursery rhyme quoted at the above reference was thus burlesqued in Greek macaronic poetry by Dr. Wm. King in the early part of the last century:—

Κυμμετε μειβοιες, μειβοιες, κυμμετε πλαιειν
Μωνη ισασβριτας θηβερει τοπα νουνα διαι
Κυμμετε συν ουπω, συν λουδω κυμμετε καυλω, κ.τ.λ.

F. C. H.

"ACTS-APOSTLES" AS A NAME (3rd S. ix. 175.) I am sorry to see this and other objectionable first names—they ought never to be called *Christian* names—mentioned as mere curiosities, without any expression of disapprobation. Surely no Christian should bear a name that is pagan or ridiculous; and any clergyman consenting to give such a name in baptism, however "obliging," would act very improperly. It might have been easily explained to the ignorant father why "Acts-Apostles" would not be a right name, and a more becoming one insisted upon. I say nothing

of the profanity of a Christian being called Pontius Pilate. I knew a venerable bishop who induced one of his clergy to change his name, which was Solomon, for the name of a saint; because, he said, he could not endure that he should have the name of one, of whose salvation we are so doubtful.

F. C. H.

"ELEGANT EXTRACTS" (3rd S. ix. 177.)—It is not easy to ascertain in what year the first edition of the *Elegant Extracts* was published, from the practice of not inserting the date in the title-page, which prevailed, I believe, in every edition down to the sixth, which appeared in 1785. The compiler of that favourite work, it is well known, was Dr. Vicesimus Knox, but his name never appeared in any edition. The first was in duodecimo, but this form was changed to the octavo size in the second. The seventh edition of the *Prose Extracts* appeared in 1797, and an improved edition of the poetry in 1801.

To the second query of CYRIL: from what source were derived the epitaphs in this work, I should answer that they were evidently not taken from any one source or previous collection, but culled from a variety of sources, and often from the works of the authors themselves. For many of them bear the names of the writers, as Pope, Mallet, Mason, Gray, Goldsmith, Garrick, and Johnson.

I remember that in school days we read in a small quarto book called the *Prose Epitome*, which was certainly an abridgement of the *Prose* volumes of the *Elegant Extracts*, but whether prepared by Dr. Knox himself, or any other, I do not know.

F. C. H.

From whatever sources the epitaphs herein were compiled, they are extremely incorrect, and the author's name often unattached. On p. 836, one on an infant, beginning—

"Beneath a sleeping infant lies,"

is by the Rev. Samuel Wesley, whose name appears as "S. Westley" on p. 829.

On p. 852, the "Epitaph by a Gentleman to the Memory of his Lady," was written by James Beattie.

On p. 836, also that "On a Young Lady," will be found in *The Spectator*, No. 588.

That "On a Blacksmith" (p. 847) is to be found at the old Priory Church, Malton, on a man who died in 1761. (See *Black's Guide to Yorkshire*.)

One "On Sophocles" (p. 834) will be found in No. 551 of *The Spectator*.

The verse "To a Writer of Long Epitaphs" (p. 821) is generally attributed to Pope. *Friend*, the first word, ought to be *Freind*, referring to the Head Master of Westminster School, Dr. Robert Freind. See also *The Dunciad*, iv. 223.

The verse "On Sleep" (p. 842) is very similar

to a translation by Dr. Wolcot (Peter Pindar) from a Latin epigram by Thomas Warton.

These are only a few of the corrections which might be made. The epitaphs I have mentioned here are full of foolish errors. See also a note by W. CHAPPELL, 3rd S. viii. 402. W. C. B.

THE ORIGIN OF THE WORD "LACH" (3rd S. ix. 177.)—This word somewhat resembles, and may be another form of, "lech" or "letch," which is not uncommon in the county of Durham as the name of a place both standing alone and in composition with other syllables.

In Northumberland-on-Moorland I have heard the same word used to define small streams or "runners" which feed the larger streams or "burns." Judging from the localities where the word occurs in the county of Durham, I think this gives the clue to its meaning. In the court rolls of the large manors formerly belonging to the see of Durham, the word "lech" frequently occurs, particularly during the sixteenth and seventeenth centuries; sometimes as descriptive of a place, and sometimes of the boundaries of a holding.

In Wright's *Provincial Dictionary* I observe the word "lache" is rendered a mud-hole or bog, Yorks.; "letch," a wet ditch or gutter, North.; "leche," a deep rut, Yorks. HARRIS LELEVE.

PUSSY (3rd S. ix. 11.)—The following extract from Caldwell's *Comparative Grammar of the Dravidian or South-Indian Family of Languages*, affords some information on this subject:—

"*Pusi*, a cat, especially in the South-Tamil idiom. In the Cashgar dialect of the Affghan, *pusha* signifies a cat. Compare Irish, *pus*, a cat; English, *puss*."—P. 465.

J. H.

ANONYMOUS (3rd S. ix. 195.)—The "remarkable little book" which has, with good reason, so favourably impressed your correspondent E. H. A., and which is entitled *An Inquiry on Grounds of Scripture and Reason into the Use and Import of the Eucharistic Symbols*, Dublin, 1824, was written by that profound and original author, Alexander Knox. It will be found reprinted in vol. ii. p. 165, of the *Remains of Alexander Knox, Esq.* London, 1834, preceded by a prefatory Letter to John S. Harford, Esq. 'Αλιεύς.
Dublin.

TENNYSON (3rd S. ix. 206.)—In the stanzas quoted by CUTHBERT BEDE as published in 1837, one at once recognizes a part of "Maud" published in 1854, canto XXIV. Is it not singular that Mr. Tennyson should have thus reproduced himself, and also that it should not have been noticed before?
EMKAY.

SAYING OF FREDERICK THE GREAT (3rd S. ix. 196.)—This monarch wrote military instructions in French, not in German, which have been trans-

lated by Lieut.-Col. Foster, entitled "Military Instruction from the late King of Prussia to his Generals." The second article begins with these words:—

"It has been said by a certain general, that the first object in the establishment of an army ought to be making provision for the belly, that being the basis and foundation of all operations."

So said Dr. Johnson: "The man who will not think of his belly, will think of nothing."

T. J. BUCKTON.

Brixton Hill.

JANIZARIES (3rd S. ix. 196.)—Macfarlane, in his *Constantinople* in 1828, gives a vivid account of the carnage of June 1825, when nearly 25,000 Janizaries perished.

T. J. BUCKTON.

Brixton Hill.

AUTOTYPOGRAPHY (3rd S. ix. 195.)—George Wallis, the inventor of this process, read a paper before the Society of Arts on the 15th of April, 1863, in which he gave a full description of it. This paper will be found printed at length in the *Journal of the Society of Arts*, vol. xi. p. 374.

P. LE NEVE FOSTER.

WHISTLING, THE DEVIL'S MUSIC (3rd S. vii. 418.)—It is no doubt true, "that when men are up to anything wrong, and likely to be caught," i.e. up to tricks or fun, they whistle, but as a rule it is attributed to want of thought, and as such it is the music of boys. Dryden says—

"He whistled as he went for want of thought."

And this idea must have been present to Milton and Gay when describing the ploughman—

"While the ploughman near at hand,
Whistles o'er the furrowed land." (*L'Allegro*.)

"The ploughman leaves the task of day,
And trudging homeward, whistles on the way."
(Gay).

There is another line running through my head, but I fail to trace the author—

"The ploughman whistles o'er the lea."

Let me add the remark of a lady to whom I read INQUIRER's note: "And when women are up to tricks, they hum or sing." After all, it depends upon the mood of the performer; for I have noticed that if a working man wants to be impudent to his superior, he whistles at him; and in such cases it is only an overture or interlude to something fiercer. When female servants are inclined to be saucy, they hum or sing; and in this case it is "the devil's music" indeed.

GEORGE LLOYD.

Darlington.

NATURE PRINTING (3rd S. ix. 218.)—The late Henry Bradbury was a pupil at the Imperial Printing Office at Vienna, and whilst there became acquainted with this process, known there under the name of "Naturselbstdruck," which in the year 1853 was patented here by Messrs. Bradbury and

Evans as a communication from abroad, and was afterwards worked in this country under the superintendence of Henry Bradbury, on his return. A full description of the process is given in the Specification of the Patent, No. 1,164, 1853. It has nothing to do with lithography, but consists in placing plants and other substances between a surface of steel and a surface of polished lead, and by pressure taking an impression on the lead, and from such impression obtaining, by means of the electrottype, a fac-simile plate in copper, suitable for printing. Specimens of the process were presented by the Imperial Printing Office to the Society of Arts in 1854. If your correspondent is curious in the history of this matter, I would refer him to an interesting paper on the subject read before the Society of Arts on the 15th of February, 1854, by Mr. W. C. Aitken, printed in the *Society of Arts Journal*, vol. ii. p. 227, as well as to a number of other communications on the subject, at pp. 51, 189, 223, 258, 290, 327, and 589 of the same volume, and also to a letter from Henry Bradbury at p. 291 of vol. v. of that publication. I may add that your correspondent may see a printed copy of the specification of the patent at the Patent Office Library, Southampton Buildings, or at the Library of the Society of Arts.

P. LE NEVE FOSTER.

If F. M. S. will refer to the *Builder* of Sep. 17, 1853, p. 592, he will there find a description, from an eyewitness, of the "Naturselfstdruck" process, the invention of Herr Louis Auer, as practised at the Imperial Printing Office in Vienna. This was, I believe, before it was adopted by Messrs. Bradbury & Evans.

CLARRY.

F. M. S. will find an illustrated abstract of a lecture delivered at the Royal Institution by H. Bradbury, Esq., on Nature Printing, in the second volume of *Notices of the Proceedings of the Royal Institution*, &c., at p. 106. The lecture was delivered on May 11, 1855.

JOHN DAVIDSON.

F. M. S. may probably obtain what he wants by applying to Ferguson Branson, Esq., M.D., the inventor of the nature printing process. Dr. Branson's address is, Baslow, Chesterfield. A. W. O.

CHANCERY CHAPELS (3rd S. ix. 238.)—M. A. will find all the information he can desire on chantries in Dr. Rock's *Church of our Fathers*, vol. iii., beginning at p. 104, the account extending over several pages, with copious notes.

F. C. H.

ALANELY (3rd S. ix. 195.)—Allenarly is a regular Scottish word. Dr. Jamieson, in the octavo edition of his *Dictionary*, Edinburgh, 1818, gives it thus: "Allanerie, Alanerly, Allenarly, *adv.* Only, solely, S." H. A. KENNEDY.

The above word occurs in the third verse of a funeral hymn supposed to have been written by

John Wedderburn, of Dundee, and is one of those spiritual songs which are said to have assisted in advancing the Reformation. See *Miscellany of Wodrow Society*, vol. i. p. 294.

"The saul regneth with God in gloire,
And he sall suffer paine no moire,
For that his faith was constantlie
In Christis bluid allanerlye."

W. R. C.

Glasgow.

FOOTPRINTS ON STONES (3rd S. ix. 205, 227.) In reply to D., I can only say now that I have been acquainted with Epworth and the Isle of Axholme all my life, and have repeatedly both seen what I have described, and heard the story connected with it. I hope to be at Epworth again in the course of the summer, and to make further enquiry, the result of which I will "make a note of."

J. T. F.

The College, Hurstpierpoint.

In the Basilica of San Sebastiano at Rome there is a celebrated relic, consisting of a stone, on which is an impression, said to be that of the Saviour's feet when He was met by St. Peter, at the spot on which afterwards the church of "Domine, quo vadis?" was built, to commemorate the event. Others of your contributors may remember having seen this stone.

J. M. H.

DUKE OF WELLINGTON (1st S. viii. 491; 3rd S. ix. 186.)—To the notices of the early life of the Duke might perhaps be appropriately added the following extracts from Dean Butler's interesting little work upon the *Castle and Ecclesiastical Buildings of Trim*, 4th edit. p. 60:—

"The signature of A. Wesley* is to every act of the corporation [of Trim] from June 1789, to September 1793. For some portion of this time he lived in the small five-windowed house, with a court before it, in Dublin Gate Street, which is now terminated by a column erected to his honour; but he principally resided in Fosterstown, properly called *Wellington* on the Ordnance Survey.

"When he was thought to be merely an idle aide-de-camp, a casual visitor, Mr. Buxton, of Black Castle, on being shown into the room at Dangan which he had left, took up the book he had been reading, and found that it was *Locke on the Human Understanding*.

"When he was at school in Trim he must have been a very little boy, for one of his schoolfellows told me that when Crosbie—afterwards Sir Edward, of balloon notoriety—had climbed to the top of the yellow steeple, and had thrown down his will, disposing of his game cocks and other boyish valuables, in case he should be killed in coming down, the future Iron Duke began to cry when he found that nothing had been left to him.

"A gentleman in Trim has a letter from Lord Wellesley, in which he states that the Lord Lieutenant had been for two years under promise to procure a commission for his brother Arthur, and had not been able to fulfil it."

J. KYNASTON EDWARDS.

* *Wellesley* was originally *Wesley*.

POETRY OF FLOWERS (3rd S. ix. 198.)—Your inquirer IGNATIUS will find many pleasing poems on flowers in *The Naturalists' Poetical Companion*, published in 1833 by Hamilton, Adams, & Co., Paternoster Row.

H. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Diary of the Right Hon. William Wyndham, 1781 to 1810. Edited by Mrs. Henry Baring. (Longmans.)

This is a book of considerable curiosity and interest. Of interest necessarily; for the Diary of a man like Wyndham, who for upwards of a quarter of a century played no unimportant part in the political world, who was the friend and associate of Fox and of Burke, and who eventually took the office of Secretary of War under Mr. Pitt, and again with "All the Talents," could not fail to be of interest for the light which it must throw on the relations of parties, and on the state of affairs, both at home and abroad, during the eventful period of the French Revolution, the Peace of Amiens, and the long war which followed it. It is a work of great curiosity for the light it throws on the character and mental organisation of a man who is almost as well remembered for his passion for all athletic sports, and his love of what was then considered "the noble art of self-defence," as for his share in the impeachment of Hastings and in the other political struggles of his time. Yet this same *Diary*, which tells us of Wyndham's presence at or anxiety about every prize fight which took place, discloses to us the picture of a man nervous and irresolute to a degree, haunted by fears of paralysis and something more, and the very last man in the world whom one would expect to owe his death to his noble endeavour to rescue a friend's library from the flames. It is hard to say whether this curious *Diary* exceeds in historical or psychological interest.

The Law, the Prophets, and the Psalms: their Divine Inspiration asserted upon the Authority of our Lord, and vindicated from objections. By John Collyer Knight. (Longmans.)

Closely argued, but clearly written, and a little volume which will be read through with interest and pleasure by those even who are not prepared to adopt all our author's notions respecting the Inspiration and the Canon of Scripture. Mr. Knight thinks he can best parry such attacks on Scripture as have lately proceeded from Bishop Colenso—first, by frankly owning that the Sacred Writers were only inspired upon matters of religious truth, and not with respect to the ancient history which occupies so large a portion of their pages; and, next, by restricting this gift of religious inspiration to certain specified books of the Old and New Testament. The Law, the Prophets, and the Psalms are inspired, he says; but not the Books of Ecclesiastes or Chronicles. And he would be prepared to make a similar distinction between the Books of the New Testament Canon, admitting, for instance, the inspiration of the Gospels, and rejecting that of the Revelation, or the Epistle to the Hebrews. For the main doctrines of the Gospel he stoutly contends.

THE GREAT BIBLE, 1539.—Mr. Francis Fry of Cotham, Bristol, who has done so much to illustrate the history and bibliography of the English Bible, has recently published *A Description of the Great Bible*, 1539, and the Six Editions of Cranmer's Bible, 1540 and 1541, printed by Grafton and Whitchurch: also of the Editions, in large folio, of the Authorized Version of the Holy Scriptures, printed in the years 1611, 1613, 1617, 1634, 1640. The

work, which is dedicated to the Earl of Ashburnham, is illustrated with titles and with passages from the editions, the genealogies, and the maps, copied in facsimile; also with an identification of every leaf of the first seven, and of many leaves of the other editions; on fifty-one plates. Together with an original leaf of each of the editions described. It is intended to serve not only as a bibliographical description of the Folios above-named, but also as a key whereby to identify the editions, and the evidence afforded from the comparison of a large number of copies has, it is hoped, decided some doubts relating to them. Of the extent of Mr. Fry's labours the ample title-page gives but a very imperfect idea; and we would, therefore, recommend our readers who are interested in the subject either to procure a sight of the volume or to apply to Mr. Fry for a copy of the prospectus. We only regret that its length is such as necessarily to prevent our reprinting it in the columns of "N. & Q."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SARUM MANUAL. (Imperfect copy will do.)

HEURES & L'USAGE DE ROUEN. Paris: Symon Vostré. (Or any copy with Sports at the bottom of the Calendar, or the Dance of Death, perfect or imperfect.)

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

PERCY SOCIETY BOOKS, Nos. 1, 6, and 17.

GIBSON'S MISCELLANEOUS WORKS. Vol. III. 4to.

FAMFLETTER, Nos. 8, 21, and all after.

Wanted by Mr. Thomas G. Stevenson, 22, Frederick Street, Edinburgh.

THE INNOCENT CLEARED; or, the Vindication of Captain John Smith. 4to, 1648.

INDEX TO THE ROLLS OF PARLIAMENT, by Strachey, Friddien, and Upham. Folio, 1833.

ARCHÆOLOGIA, XXXVI. Part II.

GARMANNI DE MIRACULIS MORTUORUM. Dresde, 1709, 4to.

ANTHROPOLOGICAL REVIEW, Nos. 1, 2, 3.

ATRENEUM, all before 1831.

Wanted by Edward Peacock, Esq., Bottesford Manor, Brigg.

Notices to Correspondents.

G. W. may ascertain the age of his silver cup from the Hall Marks, the dates of which are given in Chaffer's useful work upon that subject.

T. W. complains that we do not insert all his communications. Can he expect us to insert the last, in which he gives us an absurd origin of the name Percy, quoting as his authority the History of England? The Percy family takes its name from Percy in France.

W. C. B. The Bookworm is published monthly at 4, Brydges Street, Covent Garden, price 1s.

ELISIONNACH's communication reached us too late.

CLERICUS. The terms clerk, cleric, or clergie, though properly appertaining to ecclesiastics, came in time to be applied to an amanuensis, or to any person employed as a writer. Hence an error in writing, or a slip of the pen, is now called "a clerical error." See "N. & Q." 2nd S. viii. 532.

F. Hood's "Song for the Million" is well known; we never met with another by him, entitled "Singing for the Million."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 23, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

CURE (this week) of cough, chest, and bronchial disorder, by Dr. LOOOCK'S PULMONIC WAFERS.—From Mr. Mallett, Angel Inn, Aisle, near Yarmouth, April 2, 1866:—"For upwards of four years I suffered from a very bad cough and soreness of the chest. I was frequently unable to turn myself in bed, but the Wafers never failed in affording me almost instant relief."—Dr. LOOOCK'S WAFERS cure asthma, consumption, coughs, and all disorders of the breath, throat, and lungs, and have a pleasant taste. Price 1s. 1jd. and 2s. 6d. per box. Sold by all Medicine Vendors.

LONDON, SATURDAY, APRIL 14, 1866.

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NATIONAL PORTRAIT EXHIBITION, 1866.

THE NATIONAL PORTRAIT EXHIBITION at South Kensington, which will open on Monday, is an Exhibition of remarkable and peculiar interest, not only to the student of history, but to the student of art.

The latter will here have such an opportunity of examining the best works of the best artists, and of comparing their respective merits, as may never occur again; while it will be strange indeed if the present collection does not contribute greatly to the clearing away of many of the doubts and difficulties which still obscure the early history of Art in England: we trust, at least, it will do something to decide the interesting question as to the painter or painters who, between 1543 and 1554 executed the many fine portraits which were unhesitatingly attributed to Hans Holbein, until the curious discovery of his will by Mr. Black proved that the great master of his art, whose works form so important a feature of the present Exhibition, died as early as 1543, and not in 1554, as hitherto has been generally believed.

This is for the critics and historians of art to do; not the authorities of South Kensington, who clearly cannot be held responsible for the identity of the portraits, or even of the masters by whom they have been painted. They have done their part in collecting the works; it is for others to turn those works to good account.

It is impossible to over-estimate the value of the present Exhibition to the student of history. It is for the period it embraces, some two centuries and a half, a Pictorial History of England of the highest character. There is not a name of note in any popular history of the period embraced in the present Exhibition, but you have here before

you the individual in his habit as he lived. Who can look at the wonderful collection of portraits of the bluff Harry and not think how truly was it said of him that he never spared woman in his lust, or man in his anger? Who can gaze on some of the portraits of the unhappy Queen of Scots, and wonder that certain stars shot madly from their spheres to hear that sea-maid's music? Who can look over the portraits of Elizabeth without being struck with the womanly weakness which that greatest of England's kings, as Elizabeth has sometimes been called, here exhibits in the fantastic character of her attire?

But we cannot in our space refer to a tithe of the objects of interest in this Exhibition. We will point only to two little groups of pictures which illustrate in a very remarkable manner two striking incidents in English History. What a tragedy is told in that little group of portraits!—there is the frail and wicked beauty Frances Howard, the girl-wife of Robert Devereux, Earl of Essex; close by is Essex himself. There is Robert Carr, Earl of Somerset, to whom, on her divorce from Essex, she was afterwards married; and close by, the victim of her hatred and her vengeance, Sir Thomas Overbury. As we gaze on these portraits, the whole story passes before our eyes like a pageant.

Let us turn to another screen. In the centre hangs No. 740, a melancholy but striking portrait of Charles I. A label on the back tells us it is "as he satt at his trial in Westminster Hall;" and the picture impresses one with a belief that it may have been so. By whom is the unfortunate monarch surrounded?—Among others by Bradshaw (No. 737), who presided at the trial of the King; by (No. 788) Colonel Tomlinson, to whose custody he was entrusted, but who at least treated his sovereign with respect; by (No. 742) the brutal Cornet Joyce; by (No. 735) Colonel Hacker, who conducted him to execution; and by (No. 739) the faithful Juxon, who attended him on the scaffold, and received his dying sovereign's last commands. How vividly do these portraits of the actors in that great drama bring before us the last dread scene at Whitehall!

One word of praise where praise is justly due. To every portrait is affixed a label, telling as far as possible its history; so that none need buy a catalogue. But all ought to do so, for it is a model of condensation and conciseness, and a thousand biographical notices, in a volume of some two hundred pages, will double the interest and instruction which the public must derive from the successful manner in which has thus far been carried out Lord Derby's admirable idea of a NATIONAL PORTRAIT EXHIBITION.

Notes.

WELLESLEY FAMILY.

In Lodge's *Peerage of Ireland*, Dublin, 1754, vol. iv. the supporters of Richard Colley-Wesley, Lord Baron Mornington, so created 1740, are thus given—"Two game cocks, ginger, trimmed, proper." The engraving represents the birds without

combs or wattles, and the tails docked. What characteristic supporters for the gallant Duke (of Wellington)!

I presume the cocks were exchanged for lions on the elevation of the first lord's son to a viscounty and earldom in 1760. Lions appear in Archdall's edition of Lodge in 1789, the names Colley and Wesley being still used.

I believe it is Sir Josiah Barrington who innuates that the motive for the change to Cowley and Wesley was a desire to eschew any connection with the then unpopular reputations of Colley Cibber and John Wesley, the founder of Methodism. I am under the impression that the change of name was effected without even the slight legal technicality reverted to by Bug-Howard and his imitators. I add a copy of the deed of change of name from Colley to Wesley, taken from a precedent book of a once eminent solicitor in my neighbourhood, Mr. W. Camack, dated May 27, 1788, which came into my possession along with the library of a relative. The insertions in brackets, initialed by G. S., are my own explanations of the initial letters:—

Under title of—

"Declaration of Devizes taking on him the Sir Name and Coat of Arms of the Person whose Estate he inherits, pursuant to the Testator's Will.

"To All to whom these presents shall come, R. W. [Richard Wesley, G.S.] of D. [Dangan, G.S.], in the county of M. [Meath, G.S.], Esq., sendeth greeting.

"Whereas Garret Wesley [sic in original, G. S.], late of D., in the county of M., Esq., deceased, did on or about the — day of — ann. — [18th March, 1727, G.S.], make and publish his last Will and Testament, and on or about the — day of — [23rd Sept. 1728, G.S.], departed this life, and by the said last Will so duly made, published, and attested, did Devise and Bequeath All his real Estate, that is to say, All his Manors, Lands, Tenements and Hereditaments in the Kingdom of Ireland, and the Reversion and Reversions and Inheritance thereof, as well those in Jointure to his Wife, from and after her Decease, as the rest and residue of his said Estate, subject to and under the proviso and limitation in the said Will contained and expressed to me the said R. W. by the name of R. C. of —, Esq., for and during the Term of my Natural Life, without impeachment of Waste, and after my decease, to my first and every other Son in Tail Male, with Rem^{er} over, in which said Will there is a proviso in the Words or to the Effect following, that is to say, Provided always, and it is my express Will, meaning, and intent, That the said R. C., and all and every his said sons and the Heirs Males of their Bodies respectively, forthwith after he or any of his said Sons or the Heirs Males of their Bodies respectively shall be Tenant of the freehold of my said Lands and Estate in actual possession by virtue of this my Will, do and shall assume and take upon him and them respectively the s^d name of Wesley [sic, G. S.] and Coat of Arms of Wesley [sic, G. S.] as by the said last Will among other things doth and may more at large appear, Now know ye that I the said R. W., heretofore known and called by the said Name of C—, do hereby testify and declare that, immediately after the death of the said G. W. [Garret Wesley, G. S.] did Assume and take upon me the Sir Name of W—, and I hereby declare that I have as aforesaid, and do hereby

and Always hereafter shall Assume and take upon me the s^d S^r Name of Wesley [sic, G. S.] and Coat of Arms of W., according to the said Proviso, and direction of the said last Will of the said G. W. In Witness, &c."

In this same book of precedents also occurs, under the title of "Bill to Foreclose a Mortgage," a deed commencing—

"Humbly complaining, sheweth unto your Honors your Supl^t and Daily Orator, Jonathan Swift, Doctor in Divinity, Dean of the Cathedral Church of St. Patrick's, Dublin, his Maties Debtor and Farmer, that Edmond Dowling," &c. &c.

CHEVRON.

THE CODFISH ARISTOCRACY.

This transatlantic term is said by the author of "The Great Van Broek Property" in the *Leisure Hour* for January, 1866, p. 18, to be used in the United States in contradistinction to the "Knickerbocker aristocracy," which is applied to the descendants of the early Dutch settlers in the State of New York. So far I accept his explanation with thanks, having never before been able to comprehend why a reproach should have attached to money acquired in a vocation like the codfishery, requiring the exercise of the highest qualities of skill and daring, the training of a lifetime, and no small outlay of capital to enable it to be carried on successfully. But the author goes on to say, that the epithet "was originally applied to the magnates of the sperm-whale fisheries, resident at New Bedford and other towns on the coast of Massachusetts, who had made vast fortunes by their dealings in sperm-oil, and who being generally uneducated men, affected great pretensions."

Here I feel disposed to differ with him, at all events unless he can disprove the more obvious presumption, that the real founders of the order were strictly persons concerned in the capture and sale of the codfish. On the other side of the "great ferry" this is no insignificant or obscure branch of industry. It is largely carried on both by the French and "Americans" (or the people of the United States) in the Gulf of St. Lawrence, where they compete with our fishermen, both these nations doing their best to foster it not merely for the benefit of those immediately concerned, but as affording a nursery for their men of war seamen; and their claims for further privileges forming a constant subject of negotiation with the British government.

It may not be deemed irrelevant to observe that, while all aristocracies derive their revenues from labour of some sort, no labour is more truly honourable and useful than that of the fisherman. There may be little dignity in making a fortune in "the shoddy and petroleum line," but the line we speak of—the fishing line—is very different; and there is no reason apparent why it should

not hold the same rank as agriculture and mining. One thing is certain, that, whether in the United States or the British provinces of North America, no class is more highly esteemed for manly qualities than the population settled along the shores, whose business is in the great waters, and whose "banks" issue no other coin than the codfish and its congeners; and it seems unfortunate that a local comparison like that above-mentioned should exist to degrade it from its proper place in the scale of honour.

While we are led to believe, however, that the origin of the stigma is traceable to a rivalry between the agricultural Vans of New York (*who, by the way, come of a peculiarly codfishing ancestry*), and the mari-cultural grandees of Massachusetts, the question remains to be answered—Why has the designation been borrowed from persons engaged in the codfishery to be applied to those concerned in the capture of the whale? Is the alleged fact itself borne out by historical evidence? X.

THE WHITE HART AT RINGWOOD.

A story has been going the round of the papers, professing to give the origin of the White Hart as an inn sign; and describing a stag hunt after a beautiful white hart by a Sir Halliday Wagstaffe, who was knighted for the exploit; the animal being named Albert, and preserved afterwards at Windsor. The time is stated to have been in Henry VII.'s reign. The whole is a clumsy fabrication; the use of "Halliday" as a Christian name, and of "Albert" for the stag, is sufficiently indicative of its value, and I should not have judged it worthy of notice, did I not observe that in a recent number of *The Builder* it is quoted as an undoubted historical fact, in an article "On the Inns and Taverns of Windsor." The White Hart of many a legend, and as an heraldic device, is (it need scarcely be added), the origin of this well-known device.

It is really astonishing, in this age of printing and reading, what gross fictions can be imposed on the generality of people, for *learning* by no means is a necessary accompaniment of *reading*. Some three years ago there was a festival of Odd Fellows in this neighbourhood, and, after dinner, speeches as usual prevailed. One of the greatest (and oddest) fellows gave an account of the origin of the society as follows:—

"Odd fellowship," said he, "is of no modern date. It had its rise so long ago as the siege of Jerusalem, when, after the destruction of the Temple, Titus desired to give to each victorious soldier of his army some memorial of this great event. Accordingly, mustering his troops, he gave to each soldier a mark or tessera, on which was inscribed a word answering to our 'Odd Fellow,' and such was the origin of this great society."

The account, it is needless to add, was received with "loud cheers." It very likely is a stock

canard among the brethren; and probably has been, or will be, repeated at other similar occasions.

May I dare to suggest that the "Masonic" body have fictions quite as gross and barefaced as this? In spite of Solomon's Temple, and the Hiram legends, I will take on myself to say that no mention of modern freemasonry can be found before the latter part of the seventeenth century; I mean such as will satisfy a competent judge, not a mere superficial reader. I refer to what is called modern "speculative masonry." Of course I know there were masonic guilds or trades-unions in the middle ages, but what have they to do with modern freemasonry? E. K.

Lymington, Hants.

ANCIENT RELIGIONS OF INDIA.

The aborigines of India, still found dwelling in mountain caves and the thickest jungles, worshipped evil spirits, consecrated logs of wood, single stones, and human heads rudely carved in wood. On the Nilgherry Hills I disinterred from under circles of stones in burial grounds of the aborigines human heads inclosed in globular earthenware vessels, without finding a trace of the bodies to which they had belonged. Among the earliest invaders of India were the Tamilians, a Scythian people, who brought with them a Turanian language, and settled chiefly in the south of India. To them, before their conversion to Hindooism, I attribute the cromlechs, cistvæns, tolmens, circles of stones, and other relics of Scythicism which are there so frequently met with. I have sometimes found in jungle glades circles of horses of various sizes, made of ancient earthenware, some having figures of warriors mounted upon them, the ground in the neighbourhood being strewn with fragments of others of still older date. Herodotus mentions in Melpomene, 72, that when a Scythian king was buried it was customary to surround his grave with the bodies of fifty young men who had been strangled, each mounted on a dead horse, propped up for the purpose.

The practice of Shahmanism, or Devil worship, still prevailing in the south of India, in its details is precisely similar to that described by Prichard as existing among the inhabitants of the north of Asia. The country of the Tamilians, or Madras, is called *Dravida Desam*, a fact which when connected with the presence of Druidical cromlechs, &c., suggests the probability that the word Druid is derived from *Dravida* (3rd S. viii. 266). The next wave of immigration was that of the Aryan Brahmins, whose religion inculcated the veneration of the firmament and of light or fire personified respectively by the gods Indra and Agni, and the worship of Bram, the Supreme Being.

In process of time this faith became more corrupt, and various deities, probably borrowed from Egypt, were incorporated in it, to whom temples similar to those in Egypt were raised. Brahmanism, with its triad, Brahma, Vishnu, and Siva, slowly progressed towards the south, and probably not before the fifth century of our era was it established in the Deccan, no monumental remains of Hindooism prior to the year 450 A.D. being found there. Four or five centuries more elapsed before it appears to have been established in the south of India; very few temples to Siva, founded even in the tenth century, exist in the Carnatic; nor has any temple to Vishnu erected before the twelfth century yet been discovered. The name of Vishnu appears in the Ramayan, B.C. 300, and symbols of Siva are found on coins of Azes, king of Ariana, struck B.C. 130.

It may thence be inferred, that the Brahmins were not indebted to the south for the Vishnu and Siva of their triad. Buddhism was extensively diffused in India under Asoka in the third century B.C. His famous rock-inscribed edicts, in which the names of Antiochus II., Ptolemy II., Antigonus Gonatus, and Magus appear, have led to the belief that Buddhist missionaries carried their tenets into Syria, Egypt, Macedonia, and Cyrene.

H. C.

BLACK OF THE MORNING CHRONICLE.—I am preparing for the press a Memoir of Mr. John Black, nicknamed by Cobbett Dr. Black, and for many years editor of the *Morning Chronicle*; and I should esteem it a great favour if any of your readers would supply me with letters, or other memoranda bearing upon the subject.

ROB. HARRISON.

London Library, 12, St. James's Square.

LITERARY REMAINS OF DR. GEORGE PETRIE.—A committee of the friends of the late George Petrie, LL.D., has been formed for the purpose of editing his literary remains. The task of writing a memoir of his life has devolved upon me. Should any of your correspondents happen to possess letters from Dr. Petrie, they would confer a great obligation on the committee by sending them to me, I undertaking that they shall be carefully preserved, and returned to them.

WILLIAM STOKES,

Regius Prof. of Physic, Univ. of Dublin.

5, Merrion Square, Dublin, April 3, 1866.

THE SCOTCH TERRIER.—Mr. Bright, in his speech on the current Reform Bill, said:—

"I know it was the opinion many years ago of a member of the cabinet that two men could make a party (a laugh); and a party formed of two men so amiable, so genial, as both of those right honourable gentlemen (laughter and cheers), we may hope to see for the first time in parliament—a party perfectly har-

monious, and distinguished by a mutual and unbroken trust (renewed laughter). But there is one great difficulty in the way. It is very much like the case of the *Scotch terrier*, that was so covered with hair that you could not tell which was the head and which was the tail (great laughter and cheers)."—*Times*, March 14, 1866.

"The discovery that Mr. Lowe and Mr. Horsman had resolved to make a party of two; the comparison of them to a hairy terrier, as to which no one can say which is the head and which is the tail; the disposal of Mr. Lowe and Mr. Marsh's Australian parallels by the remark that they seemed to take a Botany Bay view of their countrymen; and the picture of Mr. Lowe, taking, like a polypus on a rock, his colour from the hundred and seventy villagers, and seven working men of Calne; were flights of Parliamentary humour which have seldom been surpassed."—*Saturday Review*, March 17, art. "The Debate on Reform."

Other newspapers are quite as complimentary, and I have seldom known a clever thing more talked about than the simile of the terrier. Something very like it is in the notes to *The Dunciad*, b. iii. l. 179:—

"Burnet and Duckett, friends in spite,
Came hissing out in verse,
• They were so forward both would write.

"So Amphisbæna, I have read,
At either end assails:
None knows which leads or which is led,
Since both heads are but tails."

FITZHOPKINS.

POEM IN THE PIGEON DIALECT.—As a philological curiosity, I subjoin a translation of the following verses into the *Pigeon* dialect, or *lingua franca* of Hongkong, which I believe I have correctly transcribed:—

"Not far from my abode
Dwells the loveliest of girls;
Her face is like the moon,
Her teeth like precious pearls;
Her eyes so languishing,
As though in sleep the lids,
Her tiny feet no larger than
The little hoofs of kids;
My heart is sad with love,
I feel that I shall die;
I can't obtain my heart's delight,
The price it is too high."

Translation.

"All same my house that far
Hab got one hansom girlie;
It face all same that moon,
Her teeth all same that pearlyie;
That eye look see so solly,
All same he wanchee sleeps,
That feet so muchee smallie,
All same that chilo sheeps;
My heart too muchee hab-sick,
My truly wanchee die,
My no hab got that dolla,
How fashion my can buy."

C. W. BINGHAM.

SIR SIMONDS D'EWES'S BURIAL.—As it may interest some of the readers of "N. & Q." I send

you the entry of the burial of Sir Simonds D'Ewes, copied from the Stowlangtoft Registers. The volume containing it (and many other entries relating to his family) was for several years missing; but in the year 1849 it was discovered in the parish chest of Ixworth Thorpe, and restored to this church:—

"Sir Simonds Dewes, knight and baronet, was buried in the chancell of the parish church of Stowlangtoft the 7th of June, An. Dom. 1650."

And if the subject be of sufficient interest I shall be happy to send, at some future time, all the entries I can find relating to the Dewes family. There is, I find, some slight discrepancy of dates between the Register and Mr. Halliwell's book.

W. T. T. D.

Stowlangtoft.

FORLORN HOPE.—Has the origin of this expression ever been discussed in "N. & Q."? If not, I think the following note deserves a corner:—

"Military and civil writers of the present day seem quite ignorant of the true meaning of this expression. The adjective has nothing to do with despair, nor the substantive with the 'charmer which lingers still behind': there was no such poetical depth in the words as originally used. Every corps marching in an enemy's country had a small body of men at the head (*haupt* or *hope*, or perhaps *haufen*, a troop,) of the advanced guard, and which was termed the *forelorn hope* (*lorn* being here but a termination similar to *ward* in *forward*), while another small body at the head of the rear-guard was called the *rear-lorn hope*. See *A Treatise of Ireland*, by John Dymmok, p. 32, written about 1600, and printed by the Irish Archaeological Society in 1848. A reference to Johnson's *Dictionary* proves that civilians were misled, as early as the time of Dryden, by the mere sound of a technical military phrase, and in process of time even military men forgot the true meaning of the words. It grieves me to sap the foundation of an error to which we are indebted for Byron's beautiful phrase: 'Full of hope, misnamed forlorn.'—"Remains of Dr. Graves of Dublin," in *Leisure Hour*, 1864, vol. xiii. p. 16.

JAMES A. HEWITT.

Aliwal, Mossel Bay, S. A.

FLY-LEAF NOTES.—In Stowlangtoft Register book:—

"Hic puer ætatem, hic nuptus sponsalia noscat,
Hic defunctorū funera quisq. sciāt.
"p me. R. W."

Who R. W. was I cannot at present say.

W. T. T. D.

Queries.

ANCIENT GREEK ART.—Are the oldest masterpieces of Greek art still in existence? I mean such as the sculptures of Phidias, the rival paintings of Zeuxis and Parrhasios, ἡ ἀνδριανὴ Ἀπολλωνίου of Apelles.

If any of them be preserved I should be glad to learn where they are, and if any shadows of them can be obtained in the shape of engravings or pho-

tographs, which would give one an idea of that golden dawn of art.

K. R. C.

CONCILIUM CALCHUTENSE.—Is this Cealcythe, and if so, where is it? Sprincker places it in his *Atlas* at Culcheth, in Lancashire; others place it in Kent, or in some central part of England. What is the opinion of our antiquaries about it?

A. E. S.

DOMINICAL LETTERS.—Were the dominical letters (A to G) employed to mark the days of the month before Constantine II. introduced them at the first Council of Nice, A.D. 325? If so, who invented the use of them, and when?

A. S. C.

GIBBON'S "MISCELLANEOUS WORKS."—I am one of those readers who, after eating a nut, like to get something more out of the shell if possible; and I consider that many thanks are due to those kind persons who take the trouble to annotate standard works as to localities, names, &c., which are often obsolete or gone within half a century or so, leaving accurate information on these points difficult to be met with. I would instance a favourite book of mine, viz. Gibbon's *Miscellaneous Works*, which is full of those provoking **** that may have been necessary enough while many of the parties were living, but which might be mostly filled up now that time has relegated them all into the domain of history. I take, for example, the following:—

"Poor **** is the most eloquent and rational madman I ever knew."—May 18, 1791.

"Surely such men as —, —, —, have talents for mischief."—May 30, 1792.

"The behaviour of Fox does not surprise me. You may remember what I told you last year, that" Dec. 14, 1792.

"I have seen her; her behaviour is calm, but her affliction"—May 11, 1784.

"Lady — is now the declared mistress of Prince Henry of Prussia."—Lett. 188.

With hundreds of others, which, though relating to mere family matters, would now be highly interesting to all admirers of the great historian. Where are the MSS., and are they accessible to an inquirer?

I would also ask at the same time what became of Gibbon's large library after his death? Is the view of his house given in Chambers's *Book of Days* (p. 121, vol. i.) to be depended on? It does not appear to accord at all with the descriptions. (Lett. 161, &c.)

What was the *il serar di consiglio* of the Venetian history to which Gibbon likens the Septennial Bill? (*Memoirs*, p. 8, 8vo ed. 1837.)

"During the slow recovery of his patient, the physician himself was attacked by the malady of love; he married his mistress," &c.

Whose mistress? Of the elder Gibbon? Which house in St. James's Street was it in which Gibbon died?

AN ADMIRER OF GIBBON.

HERALDIC QUERIES. — I should be glad to receive some information concerning a coat of arms of which the following is a description. It was extracted from an heraldic dictionary, the title of which I do not exactly remember: "*De Rupe*, Erm. 3 chev. Crest: out of a ducal coronet 5 ostrich feathers."*

The arms are, I think, not correctly copied. Would any of your correspondents kindly give a correct copy, and some account of the family of De Rupe to whom they are ascribed? I find in Guillim: "He beareth Or, a rock sable, by the name of Securades."

I never met with the name elsewhere. I should like to know what family this was. G. S.

KÖRNER'S "THE HARP" (Die Harfe, von Theodor Körner.) — Augustus v. Kotzebue (*Journey to Paris*, trans. 1806), vol. iii. 166, tells a story very similar to Körner's affecting little story "The Harp." In fact the idea is exactly the same, though it differs somewhat in the details. Kotzebue makes the man die first, and the woman listen to the magic sounds; and distinctly says "it is said to have happened very recently."

It is just possible that under peculiar atmospheric conditions a stringed instrument, such as the harp, may give forth responsive tones; that its cords may vibrate under the pressure of waves of air, without being visibly touched. Now a very slight sound might give rise to the idea of answering "chords;" but is there *any* foundation in scientific fact for the highly poetical versions of either Körner or Kotzebue? S. H. M.

NERO AND ROBESPIERRE.—

"To charge Napoleon with being as bad as Machiavelli is a singularly mild sort of abuse. It reminds one of M. Dupin's rebuke to the deputy who coupled Robespierre and Nero together, 'Does the honourable deputy mean to insult Nero's memory?'"—*Saturday Review*, Dec. 23, 1865, "Review of Machiavelli in the 19th Century."

The story as I have heard it is, that a deputy having coupled the two names, an admirer of Robespierre furiously insisted on being heard, but was tamed by the president's question, "Does the honourable deputy claim to vindicate Nero?" The good things of eminent men deserve to be accurately preserved. Where is the original version of this anecdote? C. E.

THE PHILOSOPHY OF CANING. — Aristotle, who philosophised about many things, is said to have assigned as a reason why light canes were used in the flagellation of schoolboys was that the reverberation of the lighter rod made its strokes more stinging and severe than had a heavier instrument of punishment been used. Where does the great sage say this? QUÆRE.

THE RULE OF THE ROAD AND THAT OF THE FOOTPATH. — How long has the rule of the road

been recognised, that in riding you keep to the side of the road at your left on meeting any horse or carriage? The rule of the footpath, which happens to be just the reverse, namely, that you keep to the side at your right, may be traced up to the jubilee in 1800, when, in consequence of the vast multitudes of pilgrims who had flocked to Rome, the Pope, Boniface VIII., directed that, to avoid confusion, all who visited St. Peter's, in crossing the Bridge of St. Angelo, should take that side of the bridge which was at their right. I know not that the custom can be traced higher.

These rules, I believe, are now observed in most civilised countries, though often violated either through ignorance or inattention. The following lines will serve to impress them on the memory. I know not who is the author of the first stanza, nor where it is to be found:—

"The rule of the road is a paradox quite,

In riding or driving along:

If you keep to your left, you are sure to be right,

If you keep to your right, you'll be wrong.

But in walking, a different custom applies,

And just the reverse is the rule;

If you keep to the right, you'll be right, safe, and wise;

If you keep to your left, you're a fool."

J. W. THOMAS.

Heywood.

SAPPHO: ORPHEUS.—Which is the best text of Sappho, and does any one edition contain all her known poems? I ask these questions because I have been unable to find in the Tauchnitz edition all the productions which Lemprière classifies as hers.

I should be glad to learn the same of the Orphic poems, and which are the best translations of both. I do not find either in Bohn's Catalogue. K. R. C.

SCHOLARSHIPS TO EMANUEL COLLEGE, CAMBRIDGE. — I should be glad to be informed of the names of any public schools in Lancashire (more particularly in the neighbourhood of Preston) which, in the early part of the last century, held the right to send scholars to this college as sizars.

H. FISHWICK.

STOLEN VENISON. — Among the letters of what is styled "Queen Elizabeth's Domestic Correspondence," at the Rolls, CLXXIX. 12, is a letter from Sir Thomas Pullyson, Lord Mayor of London, to Walsyngham, June 11, 1585, acquainting him that he has taken bonds of all the cooks in London not to buy or sell any venison, nor to receive any venison to bake, without keeping a note of the names of the senders. The "tablyng-houses" and the taverns are greater receivers and destroyers of stolen venison than all the rest. He encloses in it a copy of the form of the bond, in a penalty of 40*l.* given by each cook in London not to sell any manner of venison, either within the

[* See Robson's *British Herald*, art. RUPE.]

city or without. (*Calend. State Papers, Dom.*, 1581-1590, p. 245.)

Can any of your correspondents say at what period the "tabling-houses and taverns" of London were released from this incumbrance? E.

TAMPONET.—I have a pamphlet entitled *Lettre à M. de la H.*, London, 1778, pp. 24. Though London is on the title-page, the print and paper seem to be French. It is an attack on La Harpe for his sneers at Marmontel, and his flattery of Voltaire. The phrase "l'avis du Tamponet" is often repeated, and La Harpe is said to be "toujours de l'avis du Tamponet." The meaning must have been familiar then, and have signified obsequious following, but I cannot trace its origin. Who was Tamponet? C. E.

TRAFÄLGÄR OR TRAFÄLGÄR? —

1. "And hurled that thunderbolt of war
O'er Egypt, Hafnia, Trafälgär."

Sir W. Scott.

2. " which mar
Alike the Armada's pride or spoils of Trafälgär."

Lord Byron.

But —

1. "'Twas in Trafälgär's Bay," &c., &c.
Song, "Death of Nelson."
2. "'Tis the second time that I, at sea,
Right off Cape Trafälgär here,
Have drank it deep in British beer."
R. Browning, *Poems*, i. 12.
3. "Bluish mid the burning water, full in face Trafälgär
lay."—*Id. ibid.* i. 73.

Compare —

"What Britons could, when justly roused to war,
Let Blenheim speak, and witness Gibrälgär."

Lord Lansdowne, "Ode on the Corruption of
Mankind."

Which is right?

HENRY KING.

Queries with Answers.

FEODUM.—I am much obliged for the definition given of Scotch feodum (3rd S. ix. 198). Will you permit me to put a further query? In the *Inquisitio post mortem* as to the lands of William Montacute, Earl of Salisbury, I find the following entries of Feoda as distinguished from Maneria:—"Sutton Mountagu quinque hide per Johēm Mountagu."

"Crowethorne dimid' feod' per Ricūm Melborne."

Were these lands as fully belonging to the earl as his manors were? And would Melbourne and J. Mountagu be in any position resembling that of copyholders or leaseholders in the present day?

SCOTUS R.

[In England, as well as in Scotland, lands held in *feudum* were those held on a feudal title, either direct from the Crown or under a subject superior. A grant of a manor contained more extensive rights than those car-

ried by a simple feudal title. Thus Blackstone, ii. p. 90, says:—

"Manors were formerly called Baronies as they still are Lordships, and each Lord or Baron was empowered to hold a domestic court, called the Court Baron, for redressing misdemeanors and nuisances (*sic*) within the manor, and for settling disputes of property among the tenants. This court is an inseparable ingredient of every manor; and if the number of suitors should so fall as not to leave sufficient to make a jury or homage, that is, two tenants at the least, the manor itself is lost."

DOUGLAS FAMILY.—Can you inform me whether there are any descendants of the Douglas family still living in this country, Ireland, or Scotland? Also, if the Lady Eliza, only daughter of the last earl, married a gentleman of the name of Young; and if so, if any of their issue or their descendants are still living? Is the earldom of Douglas now extinct? ENQUIRER.

[Who can our correspondent mean by the last Earl of Douglas?—surely not William, the eleventh Earl, who, on May 17, 1633, had granted to him the Marquissate of Douglas. The eldest son of his second marriage, William, Earl of Selkirk, married Anne in her own right Duchess of Hamilton, and their direct descendant is the present Duke of Hamilton.

Archibald, third Marquis of Douglas, was raised to the dignity of Duke Sept. 10, 1703. On his death, without issue, the dukedom became extinct, but the marquissate passed to the Hamilton family, and is now the courtesy title of the eldest son.

We cannot conjecture who Lady Eliza Douglas could have been, certainly not a daughter of the first marquis. Can ENQUIRER be thinking of Lady Jane, sister of the Duke of Douglas, the question of the legitimacy of whose children was decided in that *cause célèbre*, the Douglas Case? If so, she married Sir John Stewart of Grandtully, and not a gentleman of the name of Young. The estates of the family were found to belong to her son, and are now held by his descendant, the Countess of Home.]

A ROYAL MISTRESS.—Was the Countess of Yarborough mistress to George I. or II.? I ask this to fix the date of a pamphlet I have just met with called —

"A Court Intrigue, or the Statesman detected; a genuine Story delivered by the Oraculous Ship. Addressed to his Honour and the Countess of Y—r—h."

CHALK-DOWN.

[It was Amelia Sophia de Walmoden, Countess of Yarborough (not Yarborough) who was mistress to George II. This royal amour is remarkable from the circumstance, that the King acquainted the Queen by letter of every step he took in it—of the growth of his passion, the progress of his applications, and their success. These strange confidences did not escape the notice of Horace Walpole. He tells us, that "Madame Walmoden was the King's mistress at Hanover during his latter journeys, and with the Queen's privity; for he always made her the confidante of his amours; which made Mrs. Selwyn (bed-chamber

woman, mother of the famous George, and herself of much vivacity, and pretty), once tell him that he should be the last man with whom she would have an intrigue, as she knew he would tell the Queen. In his letters from Hanover he said to her, 'You must love the Walmoden, for she loves me.' (Reminiscences, p. 96.) In Lord Campbell's *Lives of the Chancellors*, iv. 633, is another corroboration of these almost incredible confessions.

This German favourite was elevated to the peerage on April 4, 1740, under the titles of Baroness and Countess of Yarmouth. She died at Hanover in 1765, possessed of a grant of 4000*l.* a year on the Irish establishment, of which at the time of her death, twenty-six years were unexpired. There is a portrait of her in a Greek dress, painted by Koning, and engraved by P. Van Hoogh.]

HENRY DE BRACON.—Can any of your readers inform me where the great lawyer Judge Bracton was born? He died in the early part of the reign of Edward I., and Sir Wm. Dugdale does not mention him after 1249. There is no doubt he resided at Bratton Court, near Dunster Castle, Somerset, and probably died there, as there is a tomb erected to his memory in the parish church of Minehead, but no inscription on it, or date; but there is a dilapidated brass sufficiently legible to mark that it was placed there to the memory of the judge's daughter. The late Mr. Oliver of Exeter, an unrivalled antiquary, communicated with me on this subject a short time before his death, and whilst inclining to an opinion that this celebrated judge was a native of Devonshire, was unable to give any satisfactory reasons for arriving at such conclusion. R. ARTHUR KINGLAKE.

Weston-super-Mare.

[De la Pole, in his *Collections for the County of Devon*, ed. 1791, p. 87, claims Henry de Bracton as a native of Devonshire: "Henry de Bracton, a great learned man in the lawes, lived in Kinge Hen. 3 tyme." Prince, following Sir William Pole, also speaks of him as a native of that county, of a distinguished family, and thinks it probable that he was born in the parish of Bracton, or Bratten, near Okehampton. For a biographical account of this celebrated lawyer of the thirteenth century consult Moore's *History of Devonshire*, ii. 26, and Foss's *Judges of England*, ii. 249—252.]

"EXCERPTA HIEROGLYPHICA," ETC.—Is the following a complete copy of the plates of Burton's *Excerpta Hieroglyphica*?

Part I., plates 1 to 17. Part II., plates 18 to 31. Part III., plates 32 to 41. And is the following a complete copy of the plates of Sir J. G. Wilkinson's *Materia Hieroglyphica*?

Part I., 51 plates on 13 sheets. Part II., 9 plates on 9 sheets. JOHN DAVIDSON.

[There are two copies of Burton's *Excerpta Hieroglyphica* in the British Museum; one contains fifty-five plates, the other sixty-one.

The following additions are required to complete our

correspondent's copy of Sir J. G. Wilkinson's *Materia Hieroglyphica*: Appendix I., 2 leaves; Appendix II., 2 leaves; Coptic and Hieroglyphic Vocabulary lithographed on 6 leaves; Appendix III., 3 leaves; Appendix IV., 1 leaf lithographed; 2 slips of addenda; and Remarks 4 leaves.]

CHURCHYARD'S "WORTHINES OF WALES," 1587. A few years ago I purchased at the sale of a Monmouthshire library a fine copy of the *original* edition of this work, which was believed to have rested there from the time of publication. On comparing it with Evans's "reprint" of 1776, I find that the latter has, instead of the real and quaint title of Churchyard, a title-page formed from the heading of the poem prefixed to sheet B.

Was this rare work so rare in 1776 that Evans was unable to obtain access to a perfect copy?

LANCASTRIENSIS.

[It is possible that the publisher, Thomas Evans, preferred a more concise title-page than the quaint long-winded one supplied by Churchyard. The only copy of the first edition of *The Worthines of Wales*, 1587, in the British Museum is in the Grenville library; but it does not contain the prefatory notice "To every loving and friendly Reader," printed in the edition of 1776.]

"COMPENDIUM OF THE HISTORY OF HEREFORDSHIRE."—In the *Gentleman's Magazine* for July 1817, there is notice of the above work. Can any of your readers inform me by whom that compendium was written, and who is the author of the history of which it is a summary, as in it mention is made of a biography of General Stringer Lawrence? R. G. L.

[The article on Herefordshire in the *Gentleman's Magazine* is not an abridgment of any topographical work, but simply a compendious view of the history of that county, with the names of eminent natives. This compendium was from the pen of the late John Roby of Rochdale, author of the *Traditions of Lancashire*, 2 vols. 8vo, 1829; and is reprinted, with additions, in Samuel Tymms's *Family Topographer*, iv. 89—110.]

Replies.

ALMACK.

(3rd S. ix. 138, 163.)

Your correspondent, MR. EDW. MARSHALL, quotes Chambers's *Encyclopædia* to the effect that Almack was "a Scottish Highlander named M'Call, who, on coming to London, inverted the syllables of his name." I looked for the work referred to, in the British Museum Reading Room, to see if any reason were given for this curious proceeding, fancying that Mr. "M'Call" might have been mixed up with the troubles of 1745, and so have had good cause for seeking oblivion on settling in the seat of government. But the work is not on the shelves, and I had not time to send for it.

However, happening to have by me a few notes relating to Almack, I beg to place them at your querist's service.

Whatever was his origin, Almack died a rich man, and married a lady of a good, though reduced Scottish family—Elizabeth, elder daughter of William Cullen, of Sanches, in Lanarkshire, N.B., by Elizabeth, daughter of John Robertson, of Whistlebury, Esq., a cadet of one of the oldest families in the country, the Robertsons of that ilk, and of Ernock. By her, who survived him, Mr. Almack left two children—William, a barrister-at-law, who died 27th October, 1806 (whether married or not I cannot say), and Elizabeth, who married, 28th Feb. 1781, David Pitcairn, Esq., F.R.S., F.S.A., and M.D. of Benet Coll. Camb., who died without issue, 17th April, 1809, being at that time Physician Extraordinary to the Prince of Wales. This Dr. Pitcairn was head of the very old Fifeshire house of Pitcairn and Forther, and eldest son of Major Pitcairn (celebrated for his heroic conduct at Bunker's Hill), by Elizabeth, daughter of Robert Dalrymple of Annesfield. There is a monument to the Pitcairns in St. Bartholomew's church (Smithfield), which would doubtless supply any points I have omitted.

Almack was, besides being proprietor of the Thatched House Tavern, projector and proprietor of Brookes's Club. He died 3rd Jan. 1781, and by will left all his property to his wife, with remainder to his son, and a legacy of 5,250*l.* to his daughter.

As regards the story of his change of name, in the first place McCall is not a *Highland* name, but that of one of the Celtic clans of Dumfriesshire, of which there is a good family now at Daldowie in Lanarkshire, the present head of which might perhaps throw some light on the subject. It might further be verified by reference to the Hamilton registers (unless the inversion was adopted before Almack's marriage). But there are still people living in England who could best explain matters. Dr. Almack is rector of Fawberg, and there is a good family of the name at Long Melford, in Suffolk, one of whose members has made some valuable contributions to "*N. & Q.*," and most probably knows something of the energetic and successful Scot, who either assumed or founded their family designation. X. C.

It may be interesting to the readers of "*N. & Q.*," as a corroboration of the information that the name "*Almack*" was merely the reversal of the two syllables of the name of a Scotchman called Macal, to be referred to p. 47 of the fourth volume of the *Life and Correspondence of Mary Granville, Mrs. Delany*, where there is a letter from Mr. Delany to the Viscountess Andover, April 1765, in which *Almack's* is mentioned as one of the attractions for May, to which letter a note is

subjoined, stating that Almack's was named after the original proprietor, and that Gilly Williams, writing to George Selwyn same year (22nd Feb. 1765), mentioned that Almack's was opened with a ten guinea subscription, for which there was a ball and supper once a week for twelve weeks, and that "*Almack's* Scotch face in a bag-wig waiting at supper would divert you, as would his lady in a sack making tea and curtsying to the Duchesses."

In the same work (in a letter believed to be 1770), mention is made by the Hon. Mrs. Boscawen of a female club, which met at certain rooms of Almack's, who was to provide a private house for them another year, and that "the rules and constitutions were formed upon the model of one of the clubs at *Almack's*;" that the whole number of members were to be 200, "the ladies to nominate and choose the gentlemen, and *vice versa*;" that "no lady can exclude a lady, or gentleman a gentleman;" that Lady Rochfort, Lady Harrington, Lord March, and Mr. Boothy were blackballed, but that the Duchess of Beaufort declined to enter the club, on the plea that "her health never permitted her to sup abroad." When any of the ladies of this club dined with the Society, they were to send word beforehand, but supper was to be served as a matter of course at eleven o'clock. A.

Abergavenny.

NABUCHODONOSOR.

(3rd S. ix. 236.)

It is rather presumptuous to venture an opinion that the character of this king "viewed simply," and "studied under all its complex variety," will not afford the *slightest ground* for any *probable supposition* that his conversion was sincere, much less that he was saved. Rather bold, certainly, when authorities so venerable can be adduced, who thought otherwise. The great St. Augustin, a host in himself, evidently leaned to the contrary opinion; for he tells us that the miracles of the preservation of Daniel in the lions' den, and of the three children in the furnace, were intended expressly to convert the two kings.

"*Sciant illa propterea facta miracula, ut eos verum Deum colere crederent reges, a quibus in illa supplicia tradebantur. Hoc enim erat in occulto iudicio et misericordia Dei, ut illis regibus eo modo consuleret ad salutem.*"—*Epist. cxzii. ad Victorianum.*

St. Epiphanius also represents Daniel as praying earnestly for Nabuchodonosor that he might not perish; and the king, when he had recovered his senses, as weeping and praying to the God of Israel for forty days and nights: and that when he had been restored to his senses and his kingdom, he touched neither flesh meat, nor wine, but gave praise to God, for Daniel had so enjoined him. This holy Father would hardly have dwelt

so much on these good works if he had not considered the king a sincere convert. These are his words:—

Πολλά δὲ ἤθετο οὗτος περὶ τοῦ Ναβουχοδονόσορ, ὅτε ἐγένετο θηρίον καὶ κτήνος, ἵνα μὴ ἀπόληται. — Διὰ τοῦτο ὁ Ναβουχοδονόσορ μετὰ τὴν πέμψιν τῆς μάστιγος αὐτοῦ, ἐν καρδίᾳ ἀνθρώπου γενόμενος, ἐκλαίει καὶ ἤξιον τὸν Θεὸν πᾶσαν ἡμέραν καὶ νυκτὸς, τεσσαρακοντάκις, δέμενος τοῦ Θεοῦ Βεημὼν, ὃ ἐστίν, τοῦ Θεοῦ Ἰσραήλ. — Καὶ μετὰ τὴν ἔφεσιν τῆς ἀνομίας αὐτοῦ ἀπέδωκεν αὐτῷ ὁ Θεὸς τὴν βασιλείαν. Καὶ οὕτε κρέα ἔφαγεν, οὕτε οἶνον ἔπιεν, ἐξομολογούμενος τῷ Θεῷ, ὅτι Δανιὴλ αὐτῷ προσέταξεν. — (*S. Epiphani. in Vit. Danielis.*)

The learned and profound Theodoret evidently inclines to the same opinion. He comments upon those remarkable words of Nabuchodonosor, ch. iv. ver. 31:—

"I blessed the most High, and I praised and glorified Him that liveth for ever: for His power is an everlasting power, and His kingdom is to all generations:"

and after some striking observations he adds:—

Τοσαύτην ὠφέλειαν ὁ Ναβουχοδονόσορ ἐκ τῶν συμφορῶν ἔδειξετο, ὅτι προφητικῶς περὶ Θεοῦ καὶ φρονεῖ καὶ φέγγεται.

"So much utility did Nabuchodonosor derive from calamities, that he both thought and spoke of God like a prophet."

Surely this argues much more than a mere passing acknowledgment of the true God.

Dorotheus in his *Life of Daniel* has the same observations as St. Epiphanius above quoted. Lyranus and Cornelius a Lapide advocate the same opinion. To the objection of Calmet that the king's conversion was not sincere, because "in the year of his restoration, he erected a golden statue in the plain of Dura, to one of his gods in Babylon," I answer that this statue was erected *before*, and not *after* his restoration. It was indeed after his first dream, but not after the second, which was followed by his frightful punishment.

Of course this matter must always remain uncertain; but I think there are too many respectable authorities, who must be supposed to have studied the character of King Nabuchodonosor thoroughly in the prophet Daniel, to warrant the assertion that there is not "the slightest ground for any probable supposition" of the King's conversion and salvation. I may add that my own researches, many years ago, led me to the conclusion in his favour; and I have never since seen reason to come to any other.

F. C. H.

DESCENT OF HENRY IV. OF FRANCE.

(3rd S. ix. 217.)

I beg to offer to CWRW DA the following reply to his question:—

1. ROBERT, Comte de Clermont, in the Beauvoisis, sixth son of St. Louis IX., King of France,

married the heiress of the house of Bourbon l'Archambaud, Beatrix, only child of John of Burgundy, and Agnes, Lady of Bourbon. He died February 7, 1318.

2. Their son LOUIS took the surname of BOURBON. Charles-le-Bel gave to him the county of La Marche. He had the charge of conducting into England Isabella of France, Queen of Edward II. In 1327, Charles-le-Bel erected the Barony of Bourbon into a Duché Pairie. Louis de Bourbon died in January 1342, leaving by Mary, daughter of John the second Count of Hainault, besides other issue, a second son to live beyond childhood, Jacques, ancestor of the Counts de la Marche, and an eldest son,

3. PIERRE, Duc de Bourbon, who married Isabel, daughter of Charles of Valois. He fell by the side of King John of France, at the battle of Poitiers, September 19, 1356. He had, besides other issue, the history of some of whom is full of interest, a son,

4. LOUIS II., Duc de Bourbon, one of the hostages in London for King John of France. He instituted the Order of the Ecu d'or, called the Order of Bourbon. He died at Montluçon, August 19, 1410, having had by his wife, Anne, daughter of Beraud II., Count of Clermont, Dauphin of Auvergne, other issue and an eldest son,

5. JEAN, Duc de Bourbon and Auvergne, Count of Foriz, Clermont, and Montpensier, who united in himself the succession to his father and his mother. He was taken prisoner at Azincourt, and spent nineteen years in captivity in England. He died there, all offers for his ransom having been refused, in the year 1434, in January. He married, in her second widowhood, Mary, daughter of John of France, Duke of Berri. By her he had, besides a second son, who died in infancy, a third son, Louis, ancestor of the Counts of Montpensier, and an eldest son,

6. CHARLES, Duc de Bourbon, &c. He married Agnes, daughter of that John, Duke of Burgundy, who was assassinated on the bridge of Montereau-Faut-Yonne, Sept. 10, 1410. He died at Moulins December 4, 1456, leaving, besides other issue, two sons, of whom the eldest,

7. JEAN II., Le Bon, Duc de Bourbon, &c., succeeded his father, but by his three marriages left no issue. He died at Moulins, April 1, 1488, and was succeeded by his brother,

8. PIERRE II., Duc de Bourbon, &c., known during the life of Jean II. as Sire de Beaujeu. He married Anne of France, eldest daughter of Louis XI., King of France, and died at Moulins in October 1503, leaving an only surviving child,

9. SUZANNE, Duchesse de Bourbon, &c., who became the wife of Charles, Count of Montpensier, great grandson of Louis, Count of Montpensier, third son of JEAN I., Duke of Bourbon. In her right he became Duke of Bourbon. He was Con-

stable of France, known in history as the Connétable de Bourbon. He was killed in his piratical attack on Rome, May 6, 1527, leaving no surviving issue.

But, LOUIS I., who first took the surname of Bourbon, and was made Count de la Marche by Charles-le-Bel, had a third son, Jacques, who became the second, by the death of his next eldest brother in childhood. This JACQUES, Comte de la Marche, and Constable of France, died at Lyons in April 1362, leaving by Jeanne de Chastillon, Pierre, who died a few hours after his father, and

JEAN, Comte de la Marche, who, in 1366, with Bertrand du Guesclin under his command, entered Spain to punish Peter the Cruel, King of Castile, for the death of his Queen, Blanche de Bourbon. He married Katharine de Vendôme, heiress of the house of Vendôme by the death of her brother. He had three sons.

JACQUES, Comte de la Marche, was taken prisoner at the great battle of Nicopolis in September 1396, by Bajazet. He escaped death, and married for his second wife Jeanne II., Queen of Naples. His first wife, Beatrix of Navarre, bore him one daughter only. He died a religious of the third order of Saint Francis, at Besançon, September 1438. Upon which his brother,

LOUIS, Comte de Castres et de Vendôme, succeeded. He was taken prisoner at Azincourt. He died Dec. 20, 1447, leaving by his second wife Jeanne de Montfort, one daughter, and

JEAN, Comte de Vendôme, a great soldier, who distinguished himself at the sieges of Rouen and Bordeaux under Charles VII., and at the battle of Montlheri. He married Isabelle de Beauveau, and left, with several daughters, two sons,

LOUIS, ancestor of the Dukes de Montpensier, and

FRANÇOIS, Comte de Vendôme, married Marie de Luxembourg, and dying in 1495, left, with other issue, his eldest son,

CHARLES, first DUC DE VENDÔME, so created by François Premier in February 1515. He died at Amiens on Palm Sunday, 1538, leaving, with other issue, his fifth son Charles, Cardinal de Bourbon, proclaimed by the Ligueurs King of France, by the title of Charles X., and his eldest surviving son,

ANTOINE, Duc de Vendôme, who married at Moulins, October 20, 1548, Jeanne d'Albret, only daughter and heiress of Henri d'Albret, King of Navarre. He received at the siege of Rouen a wound, of which he died at Andely-sur-Seine, November 17, 1662. Antoine de Bourbon and Jeanne were the parents of five children; of these the eldest, Henri, Duc de Beaumont, died at the age of two years. The second was Henry IV., King of France and Navarre.

One step more brings us to England. Henry IV., by his wife Marie de Medici, had, with other issue,

Henriette Marie, Queen of Charles I. Two Stuart kings, Charles and James II., and Mary (Tullia) and Anne, united in their persons the illustrious lines of English and Scottish kings, and the line of St. Louis. This great pedigree closed in the male line at the death of the Cardinal of York. But Henrietta Anne, daughter of Charles I., carried the representation of it to France, by her marriage with Philippe, Duc d'Orleans. It now centres in the Duke of Modena, her descendant. Morel gives an account of a very curious circumstance, said to have occurred when the royal succession entered the branch of Bourbon. Speaking of the chapel of the Castle of Bourbon l'Archambaud, he says,—

"L'on y voit leurs armes, qui sont de France avec un baton parti en bande, pour brisure. Ce que je remarque parceque divers historiens rapportent une chose qui est assez singulière. C'est que dans le même tems que le Roi Henri III., qui étoit le dernier Prince de la branche de Valois, fut assassiné, un coup de tonnerre emporta la brisure de ces armes sans toucher au reste de l'écu : ce qui étoit comme un presage que la branche de Valois cedioit la couronne a celle de Bourbon."

But I believe the words "parti en bande" so appear by a printer's mistake; it should be read "peri en bande." D. P.

Stuarts Lodge, Malvern Wells.

GAMING.

(3rd S. ix. 154.)

Referring questions to chance, when the parties interested were not likely to agree, is common to all nations. The division of the promised land to the Israelites was determined by lot (Jos. xiv. 2). Matthias, the successor of Judas, was appointed by lot (Acts i. 26). From time immemorial the Chinese have been addicted to games of chance. In Pompeii even loaded dice have been found. All nations have had games, depending partly on chance, partly on skill. Wherever idleness prevails, there games, gaming, and gambling are at home. Candidates for contests at Greek games of the athletic kind, were selected and matched by lot: the same letter was inscribed on two balls, and those who drew the same letter were antagonists in the contest. The Urim and Thummim of the high priest are thought to have consisted of three stones, which he carried in a bag in his breast: two marked *yes*, *no*; the third, blank (Jos. vii. 13—21; 1 Sam. xiv. 40—43, xxviii. 6). The gambling spirit of the Jews developed itself in usury and speculative traffic. I believe no evidence can be found of betting odds on the success of candidates in the Grecian and Roman games.

The Germans, according to Tacitus, were almost as madly addicted to gambling as the Chinese of this day. The North American Indian's love of

gambling is illustrated in *Hiawatha* (xvi. and note 22). Gambling in England is protected by the common and statute law. So in Germany, France, Italy, and Spain. Beggars in China will gamble for a piece of the offal which is there sold as food. The original notion was an appeal to the Deity: for what could not be certainly the act of man, was deemed the act of God. The duel, the wager of battle, going to war, &c., were and are considered as an appeal to God—all of which are really settled by what we call chance. There is no vice in gaming *simpliciter*, except when carried beyond the bounds of moderation. Whilst Homer is fresh in our minds, from the writings of our two greatest statesmen, the following from Athenæus (i. 29) will be interesting:—

"Apion of Alexandria says, that he had heard from Cteson of Ithaca what sort of a game the game of dice, as played by the suitors, was. For the suitors being 108 in number, arranged their pieces opposite to one another in equal numbers, they themselves also being divided into two equal parties, so that there were on each side fifty-four; and between the men there was a small space left empty. And in this middle space they placed one piece, which they called Penelope. And they made this mark, to see if any one could hit it with his man; and then, when they had cast lots, he who drew the lot aimed at it. Then if any one hit it, and drove Penelope forward out of her place, he put down his own man in the place of that which had been hit and moved from its place. After which, standing up again, he shot his other man at Penelope in the place where she was the second time; and if he hit her again without touching any one of the other men, he won the game, and had great hopes that he should be the man to marry her."

Eurymachus was the best player. Is any more innocent or genteel amusement known than this playing at Penelope? T. J. BUCKTON.
Brixton Hill.

THE PLAY OF "ALBUMAZAR." (3rd S. ix. 178, 259.)

Thanking you for the insertion of my observations upon this play, I beg you will allow me another small space in "N. & Q." to enable me, in a condensed form, to afford an explanation to the satisfaction of your correspondents, as to my convictions, in attributing this fine production to the pen of our immortal poet.

A gentleman of high position in Trinity College, Cambridge, has very kindly favoured me with the following particulars in reference to Mr. Tomkis (we must not confuse, but adopt the *literal name*), the assumed author of *Albumazar*. He states—

"Mr. Tomkis was elected to a fellowship in 1602, which he held till 1610, when he probably vacated it through not taking orders. He never held any College office, and I have therefore been unable to find any trace of his writing."

He also furnishes extracts from the senior bur-sar's book of 1615, as forming part of the expenses

for the king's (James I.) entertainment at that period:—

"Item to Mr Chappell for sending to Coventry for Mr Bowyer oppon o ^r Mr and Seniors' graunting of another Commedie - - - - -	viii ^s
"Item given to Mr Tomkis for his paines in penning and ordering the English Commedie at o ^r Mrs. Appoynton - - - - -	xxi ^s

Clearly showing that the College sent to Coventry for an English comedy (plays then being usually performed in Latin), and that Mr. Tomkis was commissioned to make a *transcript* of the same; and this is evidenced by a similar entry in the Coventry accounts for 1584, where a Mr. Smythe was paid a sum of 13*l*. 6*s*. 8*d*. "for his paines for writing of the Trajedie (*The Destruction of Jerusalem*)," of which Thomas Legge was the author.

The paragraph in the *Gentleman's Magazine* for 1756 (partly quoted in "N. & Q." 3rd S. ix. 178), most satisfactorily accounts for the presumed date of this play, as having been *written* in 1603, and those evidences are fully confirmed in Stow's and other *Chronicles*.

A careful perusal also of *Albumazar* and Ben Jonson's *Alchymist*, must convince the most sceptical that Ben Jonson not only adopted the former play for his foundation, but also borrowed from it to introduce in his other productions. Would Ben Jonson have borrowed from an obscure author, when Shakspeare rendered him such assistance in bringing out his other productions at that time? and no doubt put the MS. of this very play into his hands for such purpose.

Compare this play with the greater portion of Shakspeare's works, and both in idea and expression we shall find the master hand.

Upon these statements, with others of a most conclusive character, I ground my convictions that Shakspeare alone produced this excellent play, which has been considered "worthy of the most established name." These are not mere assumptions, but are based upon a most careful investigation of evidences and facts, which I feel convinced will be fully confirmed by any one who will take the same interest as I have done to endeavour to elucidate this great literary question.

Francis Bacon had the *credit* of writing the *Paradoxes*, so long attributed to him, until proofs came forward which completely set aside his assumed authorship.

If any gentleman, through the medium of "N. & Q.," can tell me where I can see some of the handwriting of the Thomas Tomkins alluded to, it will greatly assist an elucidation of this question, as the MS. notes in writing in my copy of *Albumazar* were made by the author. H. I.

JUAN DE SANTA MARIA (3rd S. ix. 256, 284.)—It is grievous to reflect on the number of errors in bibliography. I believe a score might be pointed out on the eminent publisher about to be named. The first of the following items is from the octavo catalogue of books in the British Museum, and the second is from the catalogue of the Bodleian Library at Oxford, 1843.

Santa Maria (Fr. Juan de) *Christian Policie*, translated by Blount. 4^o Lond. 1632.

Santa Maria (Juan de) *Policie unveiled*; or *maximes of state*, into English by Edw. Blount. 4^o Lond. 1650.

The copy of the work in my possession is entitled *Christian Policie*, 1632. It is the genuine title. The volume contains no clue to the name of the translator. The copy in the possession of Mr. KINSMAN is entitled *Policie unveiled*, and adds, "translated into English by I. M. of Magdalen Hall, in Oxford." Such was the fact. In a list of books addressed to the *Courteous reader* by Mr. Humphrey Moseley, and circulated with the *Olor Iscanus* of Henry Vaughan in 1651, we read, "27. *Policie unveiled*, or *maximes of state*, done into English by the translator of Gusman, in 4^o." Now, the translator of Gusman in 1623 was James Mabbe of Magdalen College or Hall at Oxford.

Fray Juan was chaplain to Philip III. of Spain; and Vicente Salvá informs us that the first edition of his work, entitled *Tratado de republica, y policia christiana*, was printed at the royal press of Madrid in 1615. An Italian translation was printed at Milan in 1621, and a French translation at Paris in 1631. The two latter volumes are in the right noble and renowned BODLEIAN LIBRARY.

BOLTON CORNEY.

READING-LAMPS: EYE-SHADES (3rd S. ix. 197.) As bearing on this subject, I suggest that I have a shade to my "moderator" lamp, which answers my purpose excellently, and is quite different to those generally in use. K. R. C. would have to make it for himself, as it cannot be bought. The idea is simply this. It is in the form of a frustum of a cone, as most shades are, but the circumference of the lower edge is very large, and so is the hole at the top, which leaves nearly all the upper part of the globe uncovered. There is thus plenty of light in the room, a strong light thrown downwards, and complete protection of the eyes. It should be lined *outside* with *green*, being the colour best suited for the eyes, and *inside* with *white*, as this reflects most light. If the stout pasteboard frame which lies between the linings has stars, &c., cut out in it, the effect is good. The difference between this and the ordinary meagre shade of the shops "must be tried to be appreciated." Why does not some lamp-maker take out a patent for it? I ought to add that the idea is *not* original.

WALTER W. SKEAT.

22, Regent Street, Cambridge.

TURNING TO THE WEST WHEN SINGING IN CHURCH (3rd S. ix. 279.)—I apprehend this was simply because in the last generation, and for some time before, the singers and the organ or instruments were generally in a gallery to the west. This plan is by no means approved in these days, and is gradually going out. LYTTELTON.

Hagley, Stourbridge.

[We have to thank a host of correspondents for similar replies.—Ed.]

BALCÖNY OR BALCÖNY (3rd S. viii. 10.)—I cannot help your correspondent JAYDEE to any information about "the King of Saxöny;" but I can offer him the following conflicting authorities on the pronunciation of "balcony," which is probably the object of his query:—

"Cöntemplate is bad enough; but Balcöny makes me sick."

Rogers's *Table Talk*. (1856.)

The following, therefore, would have acted as emetics on the "Banker Poet":—

1. "The maids to the doors and the balconies ran,
And said 'Lack-a-day, he's a proper young man!'"
Swift, ii. 202. (Aldine edit.)
2. "With tapestry and broidery their balconies between,
To do his bridal honour, their walls the Burghers screen."
Lockhart's Spanish Ballads. ("The Cid's Wedding.")
3. "To breathe the fresh air from the balcöny."
Robert Browning, Flight of the Duchess.

The rest would have been more to his taste:—

1. "Where hangs the safe balcöny o'er the street."
Darwin.
2. "Where dirty waters from balcönies drop."
Gay, Trivia, ii. 421.
3. "I know you had already in Vienna
Your windows and balconies all forestalled."
Coleridge, The Piccolomini, Act I. Sc. 12.
4. "In a balcöny we were standing mute."
Id. ibid., Act II. Sc. 3.
5. "To his daughter's balcöny he brought
Her monkey in muslins arrayed," &c.
Modern Ballad.

Which pronunciation is right?

HENRY KING.

5, Paper Buildings, Temple.

DERIVATION AND MEANING OF CONRAD (3rd S. viii. 519.)—By the very familiar and, in some cases, natural transmutation of *m* to *n*, of which we have examples in *comes* (pl. *comites*), *conte*, count; and the change of the Latin *cum* to the Italian *con*, comrade has been changed into *conrade* and *conrad*, and signifies companion or peer.

"King Stephen was a noble peer."

Its derivation from *camera*, an arched room or chamber, is obvious. The antiquated as well as the modern terms of the name are easily traced through the Latin *cameratus*; French, *camarade*;

German, *camerad*. The German emperors had their "Chamber of Audience," to which the nobility had access as comrades, companions, or peers of the sovereign; and the French have still their "Chamber of Peers."

I must add, however, that this explanation is merely conjectural. I have no authority for it but its probability.

"Si quid novisti rectius istis
Candidus imperti: si non, his utere mecum."

"If you've a more correct one, frankly show it:

If not, use this, although to me you owe it."

Or, according to Dean Swift's more pithy version of the Horatian maxim—

"If any man can better rules impart,
I'll give him leave to do't, with all my heart."

J. W. THOMAS.

Heywood.

DAVID BARBUT (3rd S. ix. 238.)—I do not find the name of this Protestant refugee in my collections, but it is not impossible that the four persons mentioned in the following marriages in London were his children:—

"Renée Barbut and Edw^d Phelines, 1720.

Leonore Barbut and Pierre Jean Calis, of Rotterdam, 1738.

Susanne Barbut and Anthoine Mac Cullock, 1739.

Etienne Barbut and Marthe Menou, 1741."

JOHN S. BURN.

The Grove, Henley.

COURT OF PIE POUDRE (3rd S. ix. 32, 89.)—It was with no small surprise that I read the supposition of AN INNER TEMPLAR that Courts of Pie Poudre had ceased in Blackstone's time. This is clearly set at rest by the distinct account of GEORGE PRYCE as to the practice of the city of Bristol. I expect that inquiry would show that such courts still exist in other places.

At Neath, in Glamorgan, this court was certainly held at every fair thirty-five years ago. I remember the fact coming out in evidence at the municipal corporation inquiry before Mr. Booth, the commissioner, about the year 1833, at which I was present. Proof was given of the existence of many odd offices and odd customs, some of which were annihilated by the inquiry; for the constable of the castle, portreeve, and aldermen claimed to be a corporation by prescription; but when it came out in evidence that they had changed the sums levied as "dues and tolls" on sales in the fairs, the legality of such varied demands was denied, and for a time at least they ceased to be levied. The Court of Pie Poudre may have fallen into disuse at that time, though there was of course no necessary connection between this and the doings of the corporation, unless from the constable of the castle being also the steward.

Twenty years ago, when I had in London to serve on Middlesex juries in the Sheriffs' Court, I remember cases in which neither the presiding

under-sheriff, nor yet the counsel on either side, knew the meaning of the terms used by witnesses as to the practice of fairs and markets. In one case (though on the jury) I had to give evidence in court.

LÆLIUS.

WHITE SCARFS AND HAT-BANDS USED AT FUNERALS IN IRELAND (3rd S. ix. 145.)—In *A Chronology of some Memorable Accidents from the Creation of the World*, published by a very curious character named Jemmy Carson, at Dublin, in 1743, there is a passage confirmatory of ABHBA's note, at the above page, thus: "Oct. 15, 1729. The first burial with Linnen Scarfs at Colonel Groves's Funeral, Dublin."

But there was a tradition at Belfast when I was a boy (for previous to the late great extension and advance in prosperity of that town, there actually were traditions in it), some fifty years ago, and one of the traditions was that scarfs and hat-bands of Irish linen were first used at funerals in that town, to forward the linen trade. And the traditional story is confirmed by the following extract from a work entitled *A List of the Absentees of Ireland*, 2nd edition, Dublin, 1729, where we read as follows:—

"The inhabitants of Belfast have begun a laudable practice of using linen scarfs and crapes at funerals, instead of silk modes, which are generally imported clandestinely into the kingdom from France, and are of little service for any other purpose, and are pretty much of the same price; whereas linen scarfs may be applied to many other uses, and may be made of all prices, from one shilling to eight shillings a yard, answerable to the quality or fortune of the deceased; which are good arguments for their use, and the more so, when we consider that they are the manufacture of our own kingdom."

Customs and fashions change, but the wearing of scarfs and hat-bands is still continued in the North of Ireland, principally now however by Roman Catholics and Dissenters, to a considerable extent. The scarfs are only given to and worn by clergymen, who generally wear them in the pulpit the following Sunday, and to medical men. Hat-bands are given to and only worn by servants, drivers, tenants, &c. The scarf is most generally of fine linen, and contains just enough to make a good shirt.

WILLIAM PINKERTON.

THE CALEDONIA (3rd S. ix. 149.)—St. H. will find some account of the American packets in Mr. S. Wansey's *Voyages and Travels*, published 1794, 8vo—a book now rather rare: with his voyages to America and back to England; and visit to Gen. Washington at Mount Vernon, &c.

BREVIS.

TREE OF KNOWLEDGE (3rd S. ix. 79.)—

"14. Becanus says the tree of knowledge bears many leaves, little fruit. Reference?"

"There was one tree, the tree of knowledge of good and evil, the fruit of which he was forbidden to taste. This is a mythic tree, a symbol not unknown to the Egyptians,

as may be seen in Norden: a tree representing in the luxuriancy of its branches the wildness of men's opinions; and by its tempting and poisonous fruit, the mischievous effects of being seduced by the vanity of *false learning*, to become wise above the station prepared for us."

This is an extract from Pownall's *Treatise on the Study of Antiquities* (p. 139), but Goropius Becanus* has the same adumbration in his *Origines Antwerpianæ*, lib. v., Indosecythica, p. 500:—

"Quia historia hæc præter nudam et simplicem veritatem, quam aperuimus, altissima condit arcana, non erit citra operæ pretium paucis ea indicare, quo cernatur, non [ad] historicos tantum, sed symbolicos etiam hanc arborem aptissimam fuisse, in cujus fructu primi parentes legem Dei transgressi dicerentur. . . . Jam quid sibi volunt obscuro fornice, quid densæ umbræ? Quid? ut intelligamus, si hanc arboris naturam comesto fructu imbiberimus, fore, ut Sol Justitiæ nos non illustret, sed in perpetuis tenebris mens nostra sepulta jaceat, et quod Deus prædixerat, semper deinde sinus futuri in umbra mortis, a qua nec parentes nec posterum sint liberandi, nisi, ramis et foliis abjectis, salus nostra arborem crucis ascendat. . . . Porro folia plurima et maxima, et densam umbram inducentia, an aliud dicunt, quam si pomulum ipsorum quis gustaverit, cum talem fore, ut maximis et plurimis foliis totus contegatur, et rarum et exiguum fructum producat? id est, ut superfluis rebus luxuriat, quæ nullam utilitatem sint allatura, sed fructus omnes virtutum oppressuræ. . . . Deinde quævis folia, quæ folia sunt, id significant quod superfluum est et minime fructuosum. Vana igitur hominum studia, curæ, sollicitudines, . . . merito possent folia nuncupari," etc.

BIBLIOTHECAR. CHETHAM.

JOHN HALKE, ROBERT DOD, ETC. (3rd S. viii. 474.)—From notes in my copy of Newcourt's *Rep. Eccl.*, I can supply MR. BAILY with some of the dates which he requires. The Rectors of Upminster were successively—Will. Halke, instituted Jan. 8, 1613-4; Mich. Halke, Aug. 12, 1615; Christ. Denne, Nov. 25, 1624; John Halke, Sept. 14, 1638,—his living was sequestered during the Rebellion, and was returned to the Commissioners about 1654 as a rectory presentation of the value of 140*l.* per annum; out of which 40*l.* was paid to Mr. Halke by order of the Lords, the incumbent being "Marmaduke James, by sequestration from Mr. Halke, an able godly minister." The next was John Newton, instituted Sept. 8, 1662. I find no mention of Hawks or Robotham.

John Fish, or Fishe (not I think Fisher), was instituted Rector of Hallingbury Parva, Nov. 17, 1610; and was ousted during the Rebellion for "John Wilson, by order of the Com^{tees} for P. M., an able godly Preaching Minister," the value of the living being returned at 92*l.* per annum. He was followed by Thomas Waterhouse, Nov. 1658, and John Shewell, Nov. 16, 1669.

Robert Dod, or Dodd, clerk, was instituted to the Rectory of Inworth on the presentation of

Elizabeth Dodd, widow, of Coxall, or Coggeshall, in Essex, July 27, 1660. In Newcourt, 1666, is a mere misprint. His death I imagine occurred soon after, for he was succeeded by John Chappell, Jan. 24, 1662-3, as Newcourt states correctly. By the way, there is no reference to this Robert Dodd in the Index.

Perhaps the Registers of the different parishes might supply further information if MR. BAILY would take the trouble to consult them, and communicate the result in a note as an appendix to his query. I cannot refrain from adding, that a new edition of Newcourt is greatly wanted, but I fear would not prove very remunerative. I have made considerable collections for it from various sources, but lack the time and courage to do more.

CPL.

THE MANTLE, VEIL, AND RING (3rd ix. 218.)—These formed the investiture of certain pious widows, who devoted themselves to a religious life, and took the usual vows of obedience, poverty, and chastity for the remainder of their lives. They were called *Vousses*. In the church of Witton, near Norwich, there is a brass commemorative of one of these religious widows. It has her effigy, in the habit of a nun, with a veil and plaited wimple and a cloak. The following is the inscription underneath the effigy: "Orate p^{ro} aia dñe Juliane Anyett votricis cui aie ppiciet' de'."

F. C. H.

Can this be correctly termed an *Order*? Are not the mantle and veil simply the (then) ordinary garments of widowhood, which were never to be cast off when this vow of perpetual chastity was taken? The ring was apparently given as a pledge of the vow, and the vow itself might be termed unsecluded monasticism. It was taken by Catherine, daughter of Edward IV., on the death of her husband the Earl of Devon, and by Elizabeth of Jülich, widow of John, Earl of Kent,—the latter of whom broke her vow by subsequently marrying Sir Eustace D'Abridgecourt.

HERMENTRUDE.

LETE MAKE (3rd S. ix. 186.)—The correspondent J. T. F., who gives the inscription on the Sanctus-bell at St. Nicholas, Gloucester, intimates that he does not understand the word "BEY" at its conclusion:—

" . . . LET MAK ME BEY HER LYFE."

The word is the Anglo-Saxon *by*, and the German *bey*, which is now written *bei*; and in this place it signifies "in," or "during." So that the phrase means, that Alice had this bell made *during her lifetime*, and did not will it to be made after her decease.

F. C. H.

PEACOCKS' FEATHERS (3rd S. ix. 187.)—I have heard that this superstition about peacocks' feathers in a house bringing ill luck, prevails in

* In the same author's *Francica*, lib. iii. p. 94, sqq. (Opp. 1580), there is an explanation of the supposed confusion between the iris and the lily in the shield of France. (1st S. x. 88.)

some parts of Ireland; but I can vouch for its being common in the eastern counties of England. Here also is the same prejudice against the "everlasting" flower (*Helichrysum*). How these senseless fears could have arisen, I suppose it would be now impossible to discover; but happily, with many other rural superstitions, they are fast fading away.

F. C. H.

RHEUMATISM (3rd S. ix. 196.)—I think the right reading of the old man's warranted prescription for a liniment to cure rheumatism, would be as follows:—

"Oxide or protoxide of zinc,
Red minium, dragon's blood."

(Extracted from the *Calamus Rotang*.)

But such a remedy is no more worth attention than the thousand and one other boasted remedies for that capricious and intractable malady. I once heard a person ask a physician of high repute for something to cure his rheumatism. The doctor answered: "O yes, I will write you a prescription, and you will take it, and it may cure you; and you may perhaps get well just as soon without it." There was both good sense and honesty in this answer.

F. C. H.

SHRYVING CLOTH (3rd S. ix. 196.)—This was probably the white veil, or curtain, which was hung before the chancel on Shrove Tuesday and all through Lent, which was also called *Shrift Time*.

F. C. H.

SIR S. E. BRYDGES: "ECHO AND SILENCE" (3rd S. viii. 61, 37.)—If further proof of the authorship of this sonnet is necessary, the following is at your service:—

I made the acquaintance of Sir Egerton Brydges at Geneva, when a very young man, in 1835. One day when I dined with him at the house of his son-in-law, Captain Swan, a little daughter of our host, being asked to repeat the last piece of poetry she had learned, recited "Echo and Silence" with great correctness and spirit. The old man was much pleased; and patting her on the head, turned to me and said: "My favourite sonnet—the best and one of the first I ever wrote. There is nothing equal to it in the whole volume." Alluding to a thick volume in small 4to, containing a number of his unpublished sonnets, which he had kindly lent to me, and which he told me would be deposited in the British Museum after his death.

P. C. CAMPBELL.

University of Aberdeen.

SINGING HINNIES (3rd S. ix. 153.)—I doubt the consecration of a singing hinny. "Knead," i. e. kneaded cakes, the rich cakes G. H. refers to, are called "singing hinnies" among the Northumberland miners when served up fizzing hot, with a glass of rum emptied over a dish of them.

P. P.

PROFESSIONAL NIGHTMARE (3rd S. ix. 154.)—Though I have often suffered under the infliction here referred to, I thought I would wait for its recurrence before answering the query. The form it assumed with me a few nights since was this. I was beginning the service in a strange church, and on and about the reading-desk there were several old-looking copies of the Prayer-Book. I took them up one after the other, and was thrown into utter confusion by finding in each of them a different and obsolete version of the First Exhortation, till at length in my despair I awoke.

Might *amyrran* or *myrran*, to mar or spoil, be a key to the etymology of the word? Bailey says *Dan. mar*, evil; but I fancy many of his derivations are pure inventions.

C. W. BINGHAM.

C. P. T. under this heading asks "Why it is called nightmare?" In the absence of a better solution to this question, permit me to suggest that nightmare is not improbably a corruption of *night* and *mar*.

Skinner derives *mar* from *mappan*, *Sax.*, or *marrer*, *Span.*, to spoil, a definition highly characteristic of this unwelcome and unappreciable visitor, it will readily be admitted. In ages gone by, when superstition held so powerful a dominion over men's minds, a prayer, it is said, was in use against nightmare, and charm against thieves, &c., known as *nightspell*.

As Chaucer, I believe, refers to it, will you or any of your readers kindly point out the passage in which it occurs?

T. W.

THE BELLS OF ST. HELEN'S CHURCH, WORCESTER (3rd S. viii. 204.)—If MR. HUSK has not yet obtained the information he required, the following extract may serve as an answer, none having yet appeared in "N. & Q.":—

"Curfew is still rung every evening at eight o'clock at St. Helen's church, which has a fine peal of eight bells, cast 1706, and bearing inscriptions in honour of the victories gained in the reign of Queen Anne."—*The Parthenon*, July 19, 1862.

The Parthenon was the short-lived successor of the *Literary Gazette*. The passage given above occurs in a notice of Worcester, preparatory to the meeting of the Archæological Institute.

W. C. B.

ANN, COUNTESS OF PEMBROKE, ETC. (3rd S. ix. 238.)—C. H. OF S. may like to know that the medal mentioned by him is engraved in the 34th plate of "384 Medals of England on Forty Plates," J. B. Nichols and Son, 1831.

JOHN DAVIDSON.

WELSH DRAMA (3rd S. ix. 13.)—R. I. asks what English dramas have been translated into Welsh besides a few which he names. I hope that he may obtain a satisfactory answer; but in Welsh there is so much literature floating in pamphlets

and periodicals, and so much that is unprinted, either wholly or partially (though widely circulated in MS. and orally), that it is difficult to give accurate specifications. As to Shakspeare, there are, I expect, translations of single scenes or of mere fragmentary quotations. I have, however, some remembrance of the Historical Plays of Shakspeare in Welsh or parts of them, and I do not know if they were ever printed. A few lines hover in my memory, though I cannot have heard or seen them for more than thirty years:—

"Thus is poor Suffolk ten times banished,
Once by the king, and three times three by thee."
Hen. VI., Part II., Act III. Sc. 2.

"Fâl hyn alltudier dengwaith Suffolk tlawd,
Gan y teyrn unwaith, tair gwaith tair gan dithau."

The use of "teyrn" as a monosyllable seems to show that the translation originated in South Wales.

"Now is the winter of our discontent
Made glorious summer by this sun of York."
Richard III.

"N awr hon gwneir gauaf ein haufodd,
Gan haul Caerefrwg yn haf gogoneddus."

Can any of your readers give these lines more correctly than they are in my memory, or supply a reference to more of the translation?

LÆLIUS.

SLAD (3rd S. ix. 207, &c.)—Much might be added as to the use of this word ("Slade") in the former Cambrian Marches, in the sense of a small valley near water. Near Chepstow, for instance, the Ordnance Map marks "Warrenslade" on the Monmouthshire side of the Wye, between that town and the Severn, and the "Slad," on the Gloucestershire side, between Chepstow and Tintern Abbey.

But the word is not limited to the Welch border. It occurs in Portslade, Sussex, and Umberslade, Warwickshire, &c., &c.

The word, in fact, is good old English. Refer to Todd's *Johnson*, where, after citing Drayton's *Polyolbion* for "Slades," and Somner and Lye for its Saxon and Icelandic affinities, the meaning is given as signifying a "flat piece of ground, lying low and moist. A little den or valley."

Bailey only gives the *first* of these meanings, but a striking use of the word in the *second* import occurs in Hackluyt's *Collection*, vol. v. (1812), p. 89. Here "slade" occurs thrice in six lines, and, in the first occurrence, as "a long slade between two hilles."

LANCASTRIENSIS.

IRISH LITERARY PERIODICALS: "THE CATHOLIC MISCELLANY" (3rd S. ix. 233.)—I was surprised to find attached to this heading, "*Catholic Miscellany*. London, 1828. 8vo," the following note:—

"Though printed and nominally published in London, was virtually an Irish periodical. When *The London*

and *Dublin Magazine* ceased in June, 1828, its principal writers became contributors to the *Catholic Miscellany*."

Having been a contributor to the *Catholic Miscellany* from its very first number to the last but three, I can safely testify that the above is not a just description of that periodical. It was commenced in 1822, by Ambrose Cuddon, a Suffolk man, recently settled in London; and was printed by Eusebius Andrews, in London, who came from Norwich, and was the proprietor of the *Orthodox Journal*. In July, 1828, was commenced a new series, under the editorship of a gentleman in London, and the work was not "nominally," but actually published there. It is true that the well-known writer, D. S. L., then a student at an English Catholic college, was a frequent contributor, and that now and then other Irish correspondents appeared in its pages, but not in any thing like the proportion to give it the character of an Irish periodical. The articles by Irish writers were in reality few and far between. This periodical was then, in fact, on its last legs, and came to a termination in May, 1830. F. C. H.

INSCRIBED MORTUARY URNS (3rd S. ix. 119, 165.)—Since sending the notice of these urns I have seen the person from whom I purchased them, and who, I find, is not a regular dealer in antiquities. He refreshed my memory concerning the place in which they were found, and assured me, if I had any doubt about their genuineness, he would refund me what I paid for them. The man who brought him the urns found them, not in the co. Kildare, as I erroneously stated, but at Ratoath, co. Meath, while digging a trench "through a mound;" they were in a stone cist formed in the usual manner, into which earth had fallen, and in trying to clear this away the urns were broken. I have no doubt but that they really are mortuary urns, and that the letters were inscribed by the same hand that moulded the clay. I did not intend to convey in my previous description that they were made on a potter's wheel, but their form and style of ornament is certainly more graceful than any I have before met with. If MR. PINKERTON will oblige me with his address I shall be happy to send him, in a short time, lithographs of these interesting urns.

ROBERT DAY, JR.

Cork.

NOTE FOR SPANISH SCHOLARS (3rd S. ix. 136, 206.)—I am very glad that in so simple and dry a topic as a philological slip your correspondent, MR. DALTON, finds something "really quite amusing." Whether he is justified in the tone assumed in his comment I will leave to such of your readers as will trouble themselves to examine the precise words employed by Mr. Ford in the passage in question. No one can have a greater respect for the Spanish scholarship of the late Mr. Ford than

myself; but it is possible that even he may have made a slip such as I described: "aliquando bonus dormitat Homerus." The only other alternatives are, either that Mr. Ford wrote a sentence of careless English, or made a rather dull pun on the similarity between *aguardiente* and *aguadiente*. I give the exact words and italics of the passage from the *Gatherings from Spain*, p. 184:—

"The *ventorillo* is a lower class of *venta*, for there is a deeper bathos; it is the German *kneipe*, or hedge alehouse, and is often nothing more than a mere hut, run up with reeds or branches of trees by the road-side, at which water, bad wine, and brandy, *aguardiente*, tooth-water, are to be sold."

I put it to the common sense of your readers whether brandy, *aguardiente*, and tooth-water, do not, in grammatical construction, represent in this sentence equivalents for one and the same thing. If so, then MR. DALTON's criticism was not required. Had Mr. Ford written "at which water, bad wine, brandy, *aguardiente*, AND tooth-water, are to be sold," then there might have been some ground for his (MR. DALTON's) correction. What "tooth-water" may be, except as a playful allusion to the brandy of the *ventorillo*, which is anything but "toothful," or whether such a commodity is ever sold at a Spanish road-side inn, I confess myself ignorant, and am quite ready to receive instruction upon the subject. H. W. T.

THE CROSS (3rd S. ix. 126, 202, 244.)—Some interesting remarks on the cross may be found in a recent publication, *Our British Ancestors*, by the Rev. S. Lysons, p. 215, and following pages, written in a spirit far different from that of BREVIS, which all Christians must condemn.

M. W.

PROTECTOR SOMERSET AND CHURCH BELLS (3rd S. ix. 219.)—Strype was the authority for Southey's statements. Strype however gives no reference in his *Memorials of Cranmer*, but says of Somerset,—

"He is generally charged for the spoil of churches . . . pulling down bells . . . and ordering only one bell in a steeple as sufficient to call the people together."

There is, however, no room for doubt that many churches lost some of their bells early in Edward's reign. So great was the spoliation in the diocese of Canterbury that, in 1548, the Archbishop obtained an order from the Protector and Lords of Council for prevention of such sacrilege. In that order, dated "the last day of April, 1548," the Lords of the Council state,—

"We are informed that the churchwardens and parochians of divers parishes do alienate and sell away their chalices, crosses of silver, bells, and other ornaments of the church."

The spoliation against which Queen Elizabeth issued a proclamation on Sept. 19, 1560, was really the third ordeal of the kind through which Eng-

lish belfries had passed. The vast exportation of bells and bellmetal probably took place in the time of Henry VIII., after the first spoliation, when hundreds of bells must have been taken out of the belfries of suppressed monastic establishments. There are some good remarks on this subject in Mr. Amherst Daniel-Tyssen's valuable account of "The Church Bells of Sussex."

W. A. SCOTT-ROBERTSON.

THE SPANISH MAIN (3rd S. ix. 145.)—I should like to know whether your correspondent, STRUDIOSUS HISTORIÆ MARITIMÆ has any other authority for saying "Spanish main must be coast, not sea," otherwise than from the preposition *on* being attached to it. The usual meaning of the word main is clear enough, and is applied as such to the ocean, as distinguished from bays or rivers; and to continents, as distinguished from islands adjacent. See Johnson's *Dictionary*, 4to, who, with reference to its meaning a continent, quotes Bacon: "In 1589 we turned challengers and invaded the main of Spain." And though I am no seaman, I should have thought it would have been equally correct to say of a vessel it is cruising off as on a coast. I apprehend, therefore, that the Spanish main simply means the *sea* adjacent to Spanish America. Why we read more particularly of cruising, &c., on the Spanish main, I know not. Let me here ask, is there any reason why, in old writers, we meet with "the Spaniard" put for "the Spanish nation," as in Howell: "There is an open rupture between us and the Spaniard." I do not recollect to have observed this with reference to other nations. C. J.

ARTISTIC (3rd S. ix. 237.)—I have a complete copy of the Royal Academy Catalogues, and will send a list of such pictures as were exhibited by J. Russell from 1780 to 1806, to the office of "N. & Q.," for J. HAWES, in a few days.

U. O. N.

Westminster Club.

A nephew of the late J. Russell, R.A., resides at Dorking, and possesses several family portraits by his uncle. They are of life size, and admirably executed in *pastel*. I am sure that any application from MR. J. HAWES to "Mr. Russell, High Street, Dorking, Surrey," would meet with a most courteous reply. JAYDEE.

CATTLE PLAGUE (3rd S. viii. 166, 223; ix. 118, 199.)—In the *Heroic Elegies, &c., of Llywarch Hen*, published in 1792 by Wm. Owen (afterwards Dr. Owen Pughe) there occurs at p. xxxi. the following note:—

"A curious specimen of those ancient sacrifices is still practised in some parts of Wales. When a violent disease breaks out amongst the horned cattle, the farmers of the district where it rages join to give up a bullock for a victim, which is carried to the top of a precipice, from

whence it is thrown down. This is called, 'Burw caeth i gythraul'—'casting a captive to the devil.'

That was printed seventy-four years ago, at a time when the remembrance of a former cattle plague might be fresh in the memory of some old folk, and the traditions connected therewith be yet unobscured. But the query is, are there means of proving the above assertion? Are there any trustworthy documents in print, or even manuscript corroborative thereof? The assertion appears in a book of poetry.

R. L. M.

In the south of India in all diseases of the ox kind, the grand remedy is the actual cautery, applied very fancifully in different places, and to a different extent according to the supposed nature of the disease. The animal is thrown down, his mouth and legs are tied, and long lines are burned with a hot iron so as to bring off both hair and skin. Three lines are often thus drawn on each side the whole length of the animal's body.

H. C.

SIR E. ANDERSON (3rd S. ix. 217.)—Sir Edmond Anderson, Knight, Lord Chief Justice of the Common Pleas in the reign of Queen Elizabeth, was the third son of Edward Anderson, Esq., of Flixborough, co. Lincoln, by his wife Joan, daughter of — Clayton, and niece of George Clayton *alias* Rotherham, the last prior of the house of Austin Canons, at Thorneholme, in the parish of Appleby, co. Lincoln. Edward Anderson's ancestors had, probably, like those of many other Lincolnshire families of distinction, migrated from the north of England. The first ancestor recorded in the printed pedigree is Sir Roger Anderson, Kt., of Wrawby, *temp.* Rich. II. He was great-great-grandfather of Edward Anderson. Edmund Anderson was of Lincoln College, Oxford, from whence he removed to London for the purpose of studying law. He died in 1603, aged seventy-six years, and was buried at Eyeworth, co. Beds. The Earl of Yarborough and Sir Charles Henry John Anderson, of Lea Hall, Baronet, represent two distinct lines of descent from the Lord Chief Justice. Arms, Argent a chevron between three crosses flory sable. (*Monast. Angl.*, new edit., vol. vi. p. 356; *An Account of the Parish of Lea, with Lea Wood*, 8vo, 1841, p. 19.)

EDWARD PEACOCK.

POEMS ON FLOWERS (3rd S. ix. 198.)—In addition to the works mentioned, many poems on flowers from various authors will be found in *The Naturalist's Poetical Companion*, by the Rev. E. Wilson, F.L.S. (Addey and Co., 1852); and *Days and Seasons, or Church Poetry for the Year* (2nd edit., Mozley, Masters, 1848). IGNATIUS should not omit Keble's "Snowdrop" (Tuesday in Easter Week), and "Flowers of the Field" (Fifteenth Sunday after Trinity), in *The Christian Year*. Burns' "Daisy," and Wordsworth's "Celandine,"

will, of course, find their place in his collection; and John Clare's *Poems* will yield a goodly store of choice pieces. It is, in fact, a subject that is almost without limits.

CUTHBERT BEDE.

HUMAN SKIN TANNED (3rd S. ix. 256.)—Your correspondent H. C. was perfectly right. I have often seen the dried Capuchins of whom he speaks, and a ghastly sight it is. I particularly remember two among them, one for its great antiquity, some time in the sixteenth century, and another for his enormous beard. They were said to be dried in the attitude in which they died, and they certainly gave one that idea. Some looked calm and dignified, but the expression upon the faces of some was very remarkable. As they fell to pieces the bones were collected and arranged round the chapel, much as we see arms, nails, &c., at the Tower and other arsenals, all the little bones and teeth being set in regular patterns over the walls, which were also decorated with evergreens.

J. C. L.

Malta.

Not being a happy possessor of the Second Series of "N. & Q." I know not if the under-mentioned instance of human leather is therein mentioned:—Rather more than thirty years ago (I forget the exact year), Kezia Westcomb was executed for murder at Exeter. According to the law of those days, her body was sent to the dissecting room, and a portion of her skin was tanned into leather, and was used for the binding of a copy of *Paradise Lost*. The volume is now in the possession of the gentleman for whom it was bound, and who is well known in "the ancient and loyal city."

CROWDOWN.

DILAMGERBENDI (3rd S. ix. 69, 221.)—I wonder so many of your correspondents on this word accept as genuine and truthful the document which contains it. The Bollandist *Acta Sanctorum* is a vast collection of writings of all possible degrees of credibility, from the most venerable and authentic to the vilest of literary rubbish. The positive forgeries, impostures, and interpolations are so numerous, that we see (and none deny, so far as I know) how little criticism appears in the compilation, and how much is required of those who consult it. On the face of it "Dilamgerbendi" looks like an unfortunate blunder, which mistakes sundry contracted Latin mediæval words (look at the form *gerbendi*!) for one in some impossible dialect. Surely some inquiry ought to be made as to the *date* and *value* of the particular legend which contains this nondescript.

B. H. C.

MISS POINTER'S POEMS (3rd S. ix. 239.)—Although I have a large number of books printed at Birmingham in the last century, I have never seen the one which DR. RIMBAULT mentions. Will he give the full title, with the name of the printer?

ESTE.

CREDENCE TABLE (3rd S. ix. 148.)—Your correspondent J. S. C. is decidedly mistaken in citing the church of Chipping Warden, Northants, as one where a credence table has always been in use. The late rector, the Rev. E. G. Walford, told me that he purchased the table alluded to at a second-hand furniture shop in Banbury, shortly after the present Marriage Act came into operation, deeming it more decorous to use an ordinary table on which persons might append their signatures to the marriage register rather than, as the custom was, on the Communion Table. He was amused at seeing this article of furniture seriously mentioned as an example of an ancient credence table in works of some architectural pretension. In Barr's *Anglican Church Architecture* an engraving of the said table is actually introduced, and it has, I think, been copied into other publications.

C. F. WYATT.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Prayer-Book Interleaved, with Historical Illustrations and Explanatory Notes arranged parallel to the Text. By the Rev. W. Campion, B.D., &c., and the Rev. W. J. Beaumont, M.A., &c. With a Preface by the Lord Bishop of Ely. (Rivingtons.)

This is indeed a small book on a great subject. If, as the editors well remark, "at no period, since the Reformation, has the National Church occupied the attention of intelligent men in foreign lands, and of all classes in our own land to so large an extent as she does at the present day," this publication is as well timed as it is valuable for the mass of varied and useful information illustrative of our incomparable Liturgy, the usages of the Church, and the Law on many points connected with the Church, which the learning and industry of the editors has collected together. That learning and industry has enabled them to condense into the work before us the materials of many important books found on the shelves of theological libraries but not ordinarily within the reach of the laity, or indeed of many of the clergy. This fact is sufficient to recommend the book to all who desire to know the origin and history of our Book of Common Prayer.

A Handbook for Readers at the British Museum. By Thomas Nichols, Assistant in the British Museum. (Longmans.)

There is no royal road to a profitable use of the Reading Room of the British Museum: for there is much to be learned, as to catalogues, the works of reference, and general arrangements, before the student who has procured his card of admission can turn that privilege to full effect. To assist the new reader as far as possible is the object of Mr. Nichols's little volume; which first details the regulations and arrangements affecting the use of the Reading Room, and then describes the plans and scopes of the various catalogues of printed books and MSS. Students, not only at the British Museum, but of all classes, will find much useful information in Mr. Nichols's volume.

BOOKS RECEIVED.—

The Afternoon Lectures on Literature and Art, delivered at the Museum of Industry, Dublin. (Bell & Daldy.)

Of the six lectures of varied interest, in the present little volume, we specially commend to the attention of our readers that of Mr. Isaac Butt, Q.C., on *Berkeley*.

On the Choice of Books. The Inaugural Address of Thomas Carlyle, Lord Rector of the University of Edinburgh. Reprinted from "The Times," with additional Articles, a Memoir of the Author, and Two Portraits. (Hotten.)

Mr. Hotten loses no time. Rightly judging that the admirers of Mr. Carlyle would wish to possess his Address in a more convenient form than that of the columns of a newspaper, Mr. Hotten has got one ready almost before the new Lord Rector can have got back to Chelsea.

MR. SCHARF'S LECTURES ON NATIONAL PORTRAITS. The Managers of the Royal Institution have shown great judgment in selecting Mr. George Scharf, F.S.A., the Secretary and Keeper of the National Portrait Gallery, to deliver Three Lectures on National Portraits. The First Lecture, on Saturday, April 14th, will treat of English Portraits down to the reigns of Queen Mary and Edward VI. The Second Lecture, on the 21st, will be devoted to Portraiture during the reigns of Elizabeth and James I.; and the concluding Lecture on the 28th, will treat of Portraiture during the periods of Charles I., the Commonwealth, and Charles II. The whole course will be illustrated by reference to examples at the National Portrait Exhibition at South Kensington.

LORD LYON, KING-OF-ARMS.—We understand that there is a strong probability that this important office, vacant by the death of the Earl of Kinnoul, will be conferred upon a commoner; in which case it is hoped the claims of Mr. George Seton, the author of *The Law and Practice of Heraldry in Scotland*—a work, the merits of which have been very generally recognised, will receive the attention which his peculiar knowledge entitles him to expect.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

CHALMERS'S ENGLISH POETS. In 21 Vols. 1810. Vols. XII., XIII., and XIV.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 23, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

WYRELY'S TRUE USE OF ARMS.

Wanted by Mr. Henry Moody, Nottingham.

DR. PATRICK BROWNE'S CATALOGUE OF THE PLANTS OF THE NORTH-WESTERN COUNTIES OF IRELAND; written in Latin. (Dated about 1788.)

Wanted by Alex. G. MORS, Esq., 3, Botanic View, Glasnevin, Dublin.

Notices to Correspondents.

OLD OWL. Some notices of the story of Old Booty will be found in "N. & Q." 1st S. iii. 33, 170; European Magazine, lxi. 384, 490, and in Kirby's Wonderful and Eccentric Museum, ii. 247.

M. A. The enigmatical epitaph, "*Elia, Lælia Crispie*," has been discussed in our 1st S. iii. 339, 504.

QUIRRO. We do not propose to answer questions of law.

ERRATA.—3rd S. ix. p. 274, col. i. line 64, for "epithet" read "epitaph;" and line 65, for "Rosmo" read "Reismo."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newman, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 23, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, APRIL 21, 1866.

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Notes.

ADDISON'S LATIN "DISSERTATION UPON THE MOST CELEBRATED ROMAN POETS;"

HIS LATIN STYLE, ETC.

How is it that this elegant little piece has so completely fallen into oblivion; that it has been so persistently ignored by the editors of the works of its author; and that no mention whatever is made of it in the biographies of Tickell, Johnson, and Aikin? The first edition, I believe, was published in 1692, 12mo, London, "Latin and English." A subsequent edition (perhaps the second), a handsomely printed book, is before me, entitled:—

"A Dissertation upon the most celebrated Roman Poets. Written originally in Latin by Joseph Addison, Esq.; made English by Christopher Hayes, Esq. London: Printed for E. Curll, in Fleet Street, 1717. 8vo, pp. 55."

In this edition the original Latin is printed first, followed by the English translation. I possess also a later edition, the title of which is as follows:—

"Mr. Addison's Dissertation upon the most celebrated Roman Poets. Also an Essay upon the Roman Elegiac Poets. By Major Pack. The Third Edition. To which is added, an Essay upon Mr. Addison's Writings, by R. Young, Esq. London: Printed for E. Curll, over against Catherine Street in the Strand, 1721. Price 1s. 6d."

Dr. Parr wrote in his copy of this edition:—

"This is a very scarce book. I for thirty years have possessed the first edition of Addison's *Dissertation*, and sent my learned friend Mr. Barker in quest of a duplicate. He, guided by my hints, procured me this book. Plain it is that a work so soon reprinted must at the time have been recollected, and I am at a loss to account for the omission of both the Latin and the English in the Variorum edition of Addison's *Works*.—*Bibliotheca Parriana*.

"SAMUEL PARR, Oct. 1814."

It is probably this "first edition," of which the Doctor speaks, which occurs in an 8vo volume of Critical Miscellanies (*Bib. Parr.*, p. 628). No date is given; but the learned owner had written in it—"Not inserted in the 4to edition of his (Addison's) *Works*, and but little known." Now, was the translation in the *original edition* the production of Addison himself? We have seen that the one which forms part of the edition of 1717 was by Christopher Hayes, Esq., and that of the edition of 1721, which faces the original, page by page, is a verbatim reprint of its predecessor, though the name of its author is dropped on the title-page; which, it will be seen, is so printed and ruled as to lead to the inference, as Curll probably intended it should do, that not only was the English translation by Addison, but also the *Essay on the Roman Elegiac Poets*. The authorship, however, of this edition of 1721 may be thus distributed:—The Latin *Dissertation on the Roman Poets* is by Addison; the English version, by Christopher Hayes. The English *Essay on the Roman Elegiac Poets* is by Major Pack; the Latin version of this, by another hand—probably R. Young, to whom is to be ascribed the appended "Tentamen de Scriptis Addisonianis," and, likely enough, the accompanying English version. Dr. Parr, who had evidently given considerable attention to this little treatise, was apparently thus misled. In a letter to Dr. Butler, Oct. 21, 1811, he writes:—

"Envy me, and hate me, but congratulate me upon my having two Latin compositions of Addison's unknown to his Right Rev. Editor" (Hurd).—*Works*, vii. 440.

So far alluding to Hurd's edition, which he pronounces "trifling enough," and which Dibdin stigmatises as "a sad 'potato-roasting' performance." Again, writing to Dr. Huntingford, he says that he is—

"Very sorry that he had not any opportunity of granting or offering to his executors his copy of Addison's well-written, though little known work, in Latin prose."

Adding—

"You shall regale yourself with it when you come to my parsonage."—*Ib.*, vii. 621.

From the foregoing, the Doctor evidently thought that both *Dissertations*, as well as the English version, were the work of Addison. Much reliance, indeed, cannot be placed on his fly-leaf remarks; which often, couched in pompous phra-

seology, contain as little bibliographical information as critical acumen. It is evident that he often knew little or nothing about the book he was commenting upon.

It may be asked, upon what authority is this little piece attributed to Addison? This seems, indeed, slender enough; but surely it would hardly have been published at least twice during his lifetime without repudiation, if not by him; while, regarding it as a juvenile exercise which he would willingly let die, he may have intentionally excluded it from those better known productions handed over to his literary executor, Tickell, for posthumous publication.

Addison was unquestionably an elegant scholar. The style of this little dissertation is simple, easy, and correct, though not without some general indication of the juvenility of the writer. In 1699 had appeared the second volume of the *Musarum Anglicanarum Analecta*, in which were contained the eight well-known Latin poems of our author. He subsequently edited the enlarged and corrected edition of this collection, in 2 vols. 12mo, 1714, of which the very elegant prefaces, and the dedication of the leading poem on the Peace of Ryswick to the then Chancellor of the Exchequer, Charles Montague, better known by his subsequent title of Earl of Halifax, are also from his pen. It is difficult to discern any resemblance between the style of these carefully written prefaces and that of the earlier production, but a considerable interval, with much exercise of the pen, had intervened; and Latin composition then, as now, though not in so great a degree, is an artificial thing; and is this to-day and that to-morrow, according to the standard and ideal of the moment. It was the perusal of these Latin poems which drew from that arch contemner of modern classical verse, Boileau, the well-known compliment which Johnson has so well interpreted; while of one of them—"Pax, Gulielmi auspiciis, Europæ reddita"—it is said that Smith pronounced that it was "the best Latin poem since the *Æneid*." With due deductions from French politeness and contemporary friendship, it will be found on perusal that these poems merit a large share of the praise bestowed upon them by contemporaries. The three comic pieces are very happy in the application of classical language and pompous phraseology to trivial subjects; while the fine *Alcaics*, addressed to Dr. Burnet, though, perhaps necessarily, savouring of Horace, do equal credit to the learning of Addison, and, from the circumstances, his goodness of heart and independence of mind.

Some readers may thank me for bringing before them a specimen of Addison's prose Latinity, with which they may not have been hitherto acquainted. I will therefore transcribe the pre-
amble to the Patent of Lord Parker:—

"*In Laudem Domini Parkeri.*"

"Quandoquidem ad boni Principis officium nihil magis pertinet, quàm ut amplissimas Reipublicæ dignitates viris de patria optime merentibus impertiatur, prædilectum et perquamfidelem Consiliarium nostrum THOMAM PARKERUM Militem et Capitem in Banco Regio Justiciarium Procerum nostrorum numero adscribi volumus, qui in honorum fuga pari studio usus est, quo plures, in eorum petitione, uti solent, nec, ulla sua opera, titulos sibi acquisivit, nisi quòd illos meruerit.

"Egregiam hanc optimi Civis modestiam efflagitatione nostra vincendam duximus, ne ab arduis curiæ Patriciæ negotiis diutius se retraheret, malo publico verecundus.

"Præclaræ, quibus fruitur, animi dotes, et omnimodum rerum tum scientiarum peritia, quæ, ut vitam in otio eleganter et jucunde agere et posset et mallet, effecere, quo minus ita ageret, dudum impediunt.

"Summam in Senatu, summam in Foro laudem sibi comparavit.

"Gravissimo seni Johanni Holt, Militi, Capitali, in Banco Regio Justiciario Successor constitutus est, utpote qui tanti muneris Dignitatem ritè sustineret, tanti viri levaret Desiderium.

"Ibi, difficillimis temporibus, cum jus nostrum in Regni hujusce Successionem periclitaretur, domus nostræ adeoque populi Britannici causam strenuè promovit, majori Fortitudine an Justitia incertum; caritque nè impunè leges partibus nostris faventes impugnarent mali, neu cum periculo boni vindicarent.

"Nec majorem officii Auctoritate in negotiis publicis Reverentiam, quàm morum suavitate in quotidiana vitæ consuetudine omnium sibi Gratiam conciliavit. Fœlix meritò habendus, cui ista contigerit animi Equabilitas, quæ sicuti Civem maxumè exornat, ita in primis commendat Judicem.

"Neque ea quæ inter mortalium laudes præcipuum locum obtinet, et quæ illum sibi nobisque pariter reddit acceptiorem silentio prætereunda est, sincera erga Deum Pietas, singulari erga homines Benevolentia conjuncta."

"Hunc talem virum, ut litibus intersit supremo Foro dirimendis Judex integerrimus; ac in Legibus ferendis eodem loco versetur, quo in explicandis sæpe sibi gloriam adeptus est; optimatum nostrorum ordini admovendum curavimus."

I may conclude with a query or two. Who was R. Young, Armig., the author of the *Tentamen*? What is known of Christopher Hayes, Esq., the translator of the *Dissertation*? And what is to be learnt of Major Pack—"Packius, et humanissimus homo, et vel poetice vel rhetorice Scriptor plane luculentus"—of whom we have a volume of *Miscellanies*, and some brief memoirs of Wycherley prefixed to the posthumous works of that author, published London, 8vo, 1728?

WILLIAM BATES.

Birmingham.

[Mr. Bohn, in his edition of Addison's *Works*, vol. vi. pp. 587—604, has reprinted in Latin and English the *Dissertation upon the Roman Poets*, as well as Major Pack's *Essay on the Roman Elegiac Poets*. In a note it is stated that of the *Dissertation* there are at least five editions, viz., 1692, 1698, 1718, 1725, and 1750.—Ed.]

PORTRAITS CALLED CLARENCE PORTRAITS.

Amongst the earliest portraits now assembled at South Kensington are No. 25, George Plantagenet, Duke of Clarence, K.G., and No. 26, Isabel Nevill his wife, Duchess of Clarence. Both pictures belong to the Marquess of Hastings. The former is one of the class which Mr. Redgrave, in his *Introductory Notice*, terms "purely imaginary." The latter is an adaptation or misnamed picture, upon which it may be useful to make a few remarks.

It is, in fact, a duplicate of the portrait of Mary, Queen Dowager of France, and Duchess of Suffolk, the work of Johannes Corvus, Flandrus, in 1532, the work of Johannes Corvus, Flandrus, in 1532, the work is fully described by Mr. Scharf in the *Archæologia*, xxix. 48. Bridges, in his *History of Northamptonshire*, 1791, mentions two portraits on panel of the Duke and Duchess of Suffolk existing in the manor-house at Southwick, in that county. From that of the Duke a sketch was presented by Maurice Johnson of Spalding to the Society of Antiquaries. These pictures were still remaining at Southwick in 1804, when E. J. sent to the *Gentleman's Magazine* a sketch of a portrait of King Edward IV., also preserved in the same mansion (engraved Nov. 1804, plate i.). Shortly after, the same gentleman sent a drawing of the portrait of the Duchess of Suffolk, which is published in the *Magazine* for August, 1805. It was inscribed, "MARIA REGINA FRA. ET D. SUFFOLCLÆ. Filia H' Sep. Regis Angliæ."

An inscription to the same effect, and also stating that the portrait represented the Queen in her thirty-fourth year, is on the frame of the picture described by Mr. Scharf, which now belongs to Lady Sophia Des Vœux.

Supposing the Marquess of Hastings's picture, now in the Special Exhibition of National Portraits, to be the same which was formerly at Southwick, the inscription must have been rubbed off; but the portraiture, if not the picture, is in all respects identical. A very remarkable feature of the costume is a large jewel of a crucifix worn upon the neck. The frame has now this inscription:—"Ysabela Ducissa Clarentiæ, Ric. Com. de Warwick filia."

The Duchess of Clarence flourished some sixty years before the actual date of this picture.

Upon a third picture lent by the Marquess of Hastings, No. 28, Margaret Plantagenet, Countess of Salisbury, I am not now prepared to give any opinion. I have little belief, however, that it represents that memorable lady. The head wears the "diamond-shaped head-dress," or French hood of Henry VIII.'s time, and a W.-shaped jewel. The last is probably, as in other cases, the initial of the name or title of the lady from whom it was actually painted.

JOHN GOUGH NICHOLS.

THE FARMER AND THE HIND.

The following song, probably written during a period of dearth and distress, has I believe never appeared in print. I send it to you, as I have heard it sung by an old lady who was born in 1750. It seems applicable to the late movement amongst the Dorsetshire people and the farm labourers in Scotland. T. W.

1.

One morning early a farmer you'll find
Was walking along, when he met with a hind;
A poor honest fellow upon the highway,
Who took off his bonnet, and bade him good day.
Sing fal de ral money, farr al, farr al!
Sing fal de ral money, farr al!

2.

"Good day, honest fellow, what news ha'ye to tell?
How far are you going, and where do you dwell?"
"Down in yon small village," the poor man did say;
"It is not much farther, I'm going this way."
Sing fal de ral, &c.

3.

"The news I have got, Sir, are not very good,
The dearth of your corn makes my children want food;
My dear wife and babies," the poor man did say,
"Must all be maintained on poor eightpence a day!"
Sing fal de ral, &c.

4.

"And pray, honest fellow, how many children have you?
You talk of what wages you have to your due."
"A wife and five children I have to maintain,
And all by my diligence, labour, and pain."
Sing fal de ral, &c.

5.

"Your wife for herself she can surely provide,
And likewise some food for the children beside."
"When the eldest can scarcely put on its own clothes,
Pray what can my wife do among such as those?"
Sing fal de ral, &c.

6.

"And then after toiling all day, I declare
To seek for provisions I cannot tell where;
I'm far from the market, so be not afraid,
Let me have some corn, and you shall be well paid."
Sing fal de ral, &c.

7.

"No quantity less than a boile I can sell,
And twenty white shillings down for't you must tell:

I think you are favoured by getting't so near,
And I give no credit when corn's so dear."
Sing fal de ral, &c.

8.
'Oh, Sir, your conscience is surely enlarged,
And for such extortion you'll surely be charged;
While many black curses the poor on you lay,
Which surely will light on you some other day."
Sing fal de ral, &c.

9.
"Let me for my corn have abundance of gold,
And as many curses my wallet can hold;
I'll put up the curses unto a long day,
And so eat and drink, and drive sorrow away."
Sing fal de ral, &c.

10.
"You may eat and drink of the fat of the land,
For you have the markets just at your command;
But your high prices may soon fly away,
And then take a halter and make no delay."
Sing fal de ral, &c.

BINDING THE INSANE FOR CURE TO THE PIL- LARS OF CHURCHES, AND TO CROSSES.

Sir David Lyndsay, in the Second Book of his
Monarchie, tells us that—

"Thay bryng mad men, on fuit and horsse,
And byndis thame to Sanct Mongose Crosse."

The reference here is to a so-called miraculous
cross made by St. Kentigern, of very strange ma-
terial, at Lothwerwerd; where afterwards, in 1449,
a collegiate church, dedicated to that saint, was
erected by William Lord Crichton. Jocelin of
Furnes gives the following account of this Cross:

"Aliam quoque crucem, incredibile dictu, nisi posset
explorari visu et tactu, in Lothwerwerd . . . *de sola
arena maris construxit*. Ad hanc etiam crucem plures
variis languoribus gravati, et maxime furiosi et a demonio
vexati, ad vesperum vincuntur; et mane, multociens (mul-
toties?) sani et incolumes inventi, ad sua libere revertun-
tur."

An Augustine Canon of Scone and Cambusken-
neth, in an excessively rare treatise on the rule of
his founder (Paris, 1508), inveighs against the
desecration of churches, common, it would seem,
at that time, by the transaction of secular business
therein. He mentions several cases to which he
does not intend his remarks to apply, and specially
the case of workmen employed in the repairing of
a church at a distance from town, freely allowing
that they may even take their meals in the church.
He then says:—

"Occurrunt etiam nonnulli furore perciti, qui licite ut
salutem recuperent ecclesie columnis alligantur; utpote in
illo sanctissimo collegio Domini de Borthick, ubi Deus
Optimus Maximus, propter Sancti Kentiorni sui Confes-
soris merita, compluribus hominibus auxilium illius im-
plorantibus opem salutemque affert." (*Liber Collegii
Nostre Domine, Introductio*.)

These quotations, I think, prove that this cross
of St. Mungo was of great repute, and much re-
sorted to for the purposes specified, during the
middle ages.

The incidental topic of the desecration of churches
in those days, receives some illustration from the
following extract from the Catechism of Archbishop
Hamilton (1552), quoted by Professor Mitchell of
St. Andrew's. In reply to the question, "Quomodo
suld we keep the Sunday holiday?" we are told:

"Efter vis maner, yar yat ar all the wouke in labouris
and cummis nocht, or may nocht get leif to cum the laif
of the wouke to the kirk, on the Sunday suld haif rest and
space to convein and gadder with the laif to thank and
loif God heirand devoutly ye devine service and specially
the hie Mes or at the least ane said Mes, and alsawa heir
the Word of God prechit gif thar may get it. Maironir
on the Sunday the father suld teche his barins, the mastir
his servandis, to ken and feir God"

And then negatively:—

"And above all this, all men and wemen with diligens
nocht only suld forbear vice and syn on the Sunday and
all other dayis, bot specially on the Sunday suld eachew
all ydilnes cartyng and dysing, and especially
carreling and wanton synging in the kirk, and all other
vice quhilk commonly hes bein maist usit on the Sun-
day."

R. B. S.

Glasgow.

BEN. JONSON AND JAMES MABBE.

When Gifford—the classical Gifford—favored
the public with an annotated edition of the works
of Ben. Jonson, he added to the contents of the
folios of 1616 and 1640 the fugitive verses which
had been introduced by his precursor Whalley,
or had been met with in the course of his own
researches—but his efforts were not attended with
entire success.

Chance may effect in such matters, as on other
occasions, what extensive research had failed to
effect; and it seems to me that a spare column
might sometimes be appositely filled by the re-
petition of such short pieces as serve to complete
the standard editions of the more eminent and at-
tractive authors of former times. Communica-
tions of that nature might afford pleasure in their
isolated state, and would be acceptable as contri-
butions towards amended re-impressions.

Here follows, as an illustration of this project,
a second specimen of verse omitted by the editors
of Ben. Jonson:—

"On the author, work, and translator.

Who tracks this author's or translator's pen
Shall find that either hath read books and men;
To say but one were single. Then it chimes
When the old words do strike on the new times,
As in this Spanish Proteus; who, though writ
But in one tongue, was form'd with the world's wit;
And hath the noblest mark of a good book—
That an ill man dares not securely look

Upon it, but will loathe or let it pass
 As a deformed face doth a true glass.
 Such books deserve translators of like coat
 As was the genius wherewith they were wrote;
 And this hath met that one that may be stil'd
 More than the foster-father of this child.
 For though Spain gave him his first air and vogue
 He would be call'd henceforth, the *English-rogue*;
 But that he's too-well suited, in a cloth
 Finer than was his Spanish, if my oath
 Will be receiv'd in court; if not, would I
 Had cloth'd him so. Here's all I can supply
 To your desert who have done it, friend. And this
 Fair emulation and no envy is;
 When you behold me wish myself the man
 That would have done that which you only can."

BEN: JONSON.

The author alluded to in the superscription is Mateo Aleman; the work is *La vida y hechos del picaro Guzman de Alfarache*; and the translator is Diego Puede-ser=James Mabbe, M.A. of Magdalen College, Oxford.

The testimony of Ben. to the merit of our translator as to *style*, was honestly given: it was no poetical flourish. Neither the classical studies of Mabbe, nor his Spanish studies, nor his residence abroad, prevented him from acquiring a mastery in his mother tongue. He took his first degree in arts soon after SHAKSPEARE produced the "first heir of his invention"; and he contributed, as I firmly believe, and am admitted to have *proved almost to demonstration*, the verses signed I. M. in the COMEDIES, HISTORIES, and TRAGEDIES of 1623. But prose was his *forte*; and if requested to point out some half-forgotten volumes as furnishing illustrations of the assumed peculiarities in the diction of our matchless dramatist, I should confidently name—reserving my estimate of the works in other respects—*Guzman* and *Celestina*.

BOLTON CORNEY.

* * Vide *Notes and Queries*, 2nd S. xi. 3, and *The works of William Shakspeare, by the rev. Alexander Dyce*. 1864. I. 165.

DIVINE SOLILOQUIES BY P. P., AUTHOR OF
 "CHRIST'S SATISFACTION."

(DUBLIN, PRINTED ABOUT THE YEAR 1670. 12mo.)

In 1849, I bought at a country sale in Ireland a copy of a very remarkable little book, unfortunately imperfect; and from that time to this, I have been unable to get any information about the author, or to find another copy of the book. It is a collection of *Sacred Soliloquies*, formed by a sort of mosaic-work of Scripture texts, "wherein the words are indeed used to another but yet to an Holy end and purpose, beside that for which they were at first intended." The only other work of the kind with which I am acquainted, is that of the Carthusian monk, Martinus de Lauduno, entitled *Epistole Sacre, &c.*, Paris, 1646. From a curious passage at p. 68, I gather that the author

compiled these *Soliloquies* at the age of twenty-three; and from a passage in the Dedication, in which he speaks of having gotten "the excellent Mr. Rob. Boyle's *Occasional Reflections*" from a near relative of "that truly honourable Gentleman and Christian," apparently not very long after their publication, I infer that the *Soliloquies* were published about 1670. My copy wants the title-page, and begins with the *Epistle Dedictory*, from which I subjoin the following passages:—

"My Dearest Mother,—These Papers were long written for my own peculiar use: . . . and indeed so sensible I am of the unfitness of such youth as mine to appear in print, that were I not under the press myself, I would not suffer my *Soliloquies* ever to come under it."

"A very aged and learned Doctor (Dr. W. S.) an eminent Dignitary of this Church of Ireland, hath in an affectionate Letter to me these very words: ' . . . Though among the English, Theology is cultivated in most of its parts beyond what is found among Foreigners; yet I think the Papists outgo us in Devotional Books. We are forced to English and alter some of theirs, to make them ours, as *Thomas de Kempis*, *Bellarmino*, *Parsons*, &c. They have spoken holily and very usefully, but what you utter is Bible all. Your last Book (*i. e.* a sheet of *Christ's Satisfaction* I sent him), acquainted me with that argument better than I was before, but this hath gone deeper into my heart.'"

"I should have a thousand joys, if this, or any other endeavour of mine, should make for reclaiming Divinity from controversial to practical, in any one soul: For sure I am, the exercise of my heart in pouring out such Soliloquies to the Lord in my closet, stands me in much more stead than a thousand Disputes about that Mint and Cummin which stays the general regard of the weighty things of the Law, in Great Britain and Ireland."

The Dedication, imperfect in this copy, is followed by "An Epistle to the Reader," also imperfect, subscribed "Thomas Harrison, Daniel Rolls," friends of the author, who seem to have edited the book for him. Then follows an Address to the Reader by the Author, who says:—

" . . . I dare humbly to give it thee as my opinion that our Modern writers have very much departed from this way of insinuating Piety by Religious Meditations and Soliloquies, in which the Fathers and Ancient heroes of Divinity were very happy. . . . Let ancient records come out of their dust, and they shall bear me witness, that there was never age from Christ to our own, which stood in more need of reductives from an airy, professional, I-know-not-what, called Religion, unto Devotional and Practical Piety, and the power of Godliness! At this, the following Essay drives: the good Lord succeed it!

"8th the joint justice and clemency of Magistrates, the preaching and writing of Ministers, the unparalleled Judgments of the great God on us, these late years, have been all too little to keep cities, towns, villages, or families from bending into Factions; men baiting each other with the epithets of *Prelatist*, *Episcopalian*, *Presbyterian*, *Independent*, *Anabaptist*, *Arminian*, *Antinomian*, *Legalist*, and who can tell how many like: I have thought it as vain to interest myself in the contentions of any, so, very proper to commend the Practicks of Piety to all, in such a way as this, which some judicious [persons] believe will offend none. I cannot think but that there is of Israel in each of these Parties: and my heart's desire and prayer to God for them is, that they may be saved. As far as I know my heart, I suffer these sheets to go abroad to serve the

Faith and Joy of each of them. Let them all forgive me this wrong, I confess myself, the worst Servant of Christ, P. P."

The book opens quaintly enough with "A Soliloquy with Soliloquy itself":

"Oh Meditation! I see thee, and now I will leave my water-pots, and go and call all mankind to come and see the Duty that told me all that ever I did. Blessed is the womb of that Grace that bears thee, and the paps that gave thee suck. Blessed are they that hunger and thirst after Righteousness, for they shall be filled with thee! The fair Rachel of Piety may cry out her eyes for children and holy seed, and break her heart because they are not, if she be not impregnated by thee! Thou makest barren Graces to keep house, and to be the joyful mothers of children."

It is but fair, however, to give a specimen or two of the better parts of the book, which is, as may be expected, very unequal throughout. Let us take a passage from No. 2. "A Soliloquy with God of Created Things":

"Oh my God! how art thou as far out of mind as out of sight with me, for the most part! How rarely and faintly do I say, I know that my Redeemer, or my Creator liveth! . . . Thou art nigher to me than I am to myself, so that did I not forget myself, I could not possibly forget Thee. Nay, and did I not forget all things, it were impossible but I must remember their Maker, being all bear Thy superscription, yea and aloud say of Thee, it is He that hath made us, and not we ourselves. Every creature of God is good to teach me, were I but good to learn.—Lord, make my Soul (the worst of Thy creatures) to make Thee its All in All, the Being of its being!"

The next extract is taken from No. 22. "A Soliloquy with God of my Soul":

"O my God, my Body is not so little a thing to the whole World, as the whole World is to my Soul: fewer such bodies would fill the world, than such worlds would fill my Soul! . . . Thou didst once bid Man replenish the Earth, but never the Earth replenish Man, whose soul Thou knowest, and makest one of those things which are never satisfied, nor say *It is enough*, till it has as much more than the world, as the Creator is than the Creation. O my God, I find that my Soul cannot go upon its belly and eat dust," &c.

I shall close with the following passage from No. 10. "A Soliloquy with God of the Holy Scriptures":

"O my God, Thou hast made great lights in Thy Word, the Sun, the Moon, the Stars, of precepts, promises, and providences; else would this World be a land of Darkness and the shadow of Death, without any order, and where the light would be as darkness. Some deal with Thy Word as Orpah with Naomi, go some part of the way with her, kiss her, and then leave her: But oh! may my soul, as Ruth's, cleave to it, and for ever say, Whither thou goest, I will go; where thou lodgest, I will lodge; thy ways shall be my ways, and thy God shall be my God! 'Tis Thy Word upholds all them that fall, and raises up those that be bowed down! Out of Thy Word Thou givest the best meat to them whose eyes wait upon Thee. 'Tis by Thy Word that thou smitest Egyptian lusts in their first-born! and overthrowest reigning sins, and their hosts of snares and temptations, in the sea of Thy Grace, red with the Blood-Royal of Thy Son! 'Tis by Thy

Word Thou leadest Thy people through the Valley of Sin and Sorrow into the Heavenly Canaan! 'Tis Thy Word, that, in the Wilderness of this World, opens very rocks so that waters gush out! yea, that turns my part of this Wilderness into a standing pool of mercies, and my dry ground into water-springs."

I should perhaps apologise for quoting so much from this little book, but I dare say many of your readers will not take it amiss, especially if the book be, as I imagine, of great rarity. It only remains to say, that the *Soliloquies* are twenty-three in number, and occupy pp. 166: to these are appended a supplementary Soliloquy occasioned by the Author's "Recovery from a sore Disease, while this Piece lay at the Press," extending to p. 174, where my imperfect copy breaks off. It may be as well to add, that the work is anonymous, as the Editors expressly state:—

"Unto such as are well acquainted with the Author, and able to judge of his excellent endowments, it is a sufficient commendation of this Book, that though it bear not his name, he will own it; yet because it will come to the hands of divers strangers, especially in this City, to them much may be said concerning it and him."

EIRIONNACH.

[The work is entitled *Lemmata Meditationum*, or the Contents of a few Religious Meditations: given as Directive and Incentive to that valuable Duty. By Philo-Jesus Philo-Carolus. Dublin: To be sold by Joseph Wilde, Bookseller, in Castle-street, 1672. Pp. 177. The editor, the Rev. Thomas Harrison, D.D., became minister of St. Dunstan's in the East, and was author of the popular work, *Topica Sacra: Spiritual Logick*, 12mo, 1658.—ED.]

IRISH LITERARY PERIODICALS.*

The National Magazine. Dublin, 1830—31. 8vo.

Published monthly by Wakeman. This well-written and cleverly-conducted periodical commenced July, 1830, and ended in 1831.

The Irish Rushlight, or Magazine of Political and Miscellaneous Information for the Million. Dublin, 1831. 8vo.

Printed for Temple, Batchelor Walk. Commenced in April, 1831, and ended November same year. It was edited by the eldest son of James Hope, of Belfast, a man of some notoriety in '98.

The Dublin Journal of Medical and Chemical Science. Dublin, 1832—45. 8vo.

Edited by Sir R. Kane, Dr. R. S. Graves, and W. Stokes, up to 1834. From 1834—42, by R. S. Graves and W. Stokes, and subsequently by J. Hamilton and J. Mac-Donnell, 28 vols., continued under the title of *Dublin Quarterly Journal of Medical Science*, vol. 1—28. Dublin, 1843, &c., in progress. A copy in British Museum.

The Irish Monthly Magazine of Politics and Literature. Dublin, 1832—3. 8vo.

Conolly, in his Catalogue, calls it "a store of information."

* Continued from p. 283.

The Dublin Penny Journal. Dublin, 1832—36. 4to. First published by Folds, Batchelor's Walk, and afterwards by P. D. Hardy. Commenced June 30, 1832, and ended June 18, 1836.

This renowned weekly journal, and best of all Irish periodicals, was chiefly indebted to its great success and long career of four years (an unusually long one for an Irish periodical) to the contributions of Drs. Petrie, O'Donovan, Messrs. E. O'Curry, Hardiman, D'Alton, &c. In British Museum. Now scarce, and sells for about 30s.

The Christian Examiner and Church of Ireland Magazine. New Series, 4 volumes. Dublin, 1832—35. 8vo. Third Series, 4 vols. Dublin, 1836—39. 8vo. New Series, Dublin, 1855—50. Fol. New Series, Dublin, 1850—63. 4to. New Series, Dublin, 1864, 4to, in progress.

A copy in the British Museum, but the Third Series imperfect.

The University Review and Quarterly Magazine. Dublin, 1833. 8vo.

Published by Grant and Bolton. Commenced in January and ended in December, 1833. Several Sonnets by the late Astronomer Royal, Sir William Hamilton, appeared in this periodical. One Number only in the British Museum.

The Dublin University Magazine. Dublin, 1833—66. 8vo.

The best of existing Irish periodical publications, highly Conservative in politics, ably written; contains reviews, tales, poetry, and biographical sketches.

The Irish Cabinet, or Repository of Literature. Dublin, 1833. 4to.

Published by Goodwin, Denmark Street, price 1d. Commenced and ended in January, 1833. Superior to many of the penny publications of the day.

The Irish Penny Magazine. Dublin, 1833. 4to.

Published weekly by Coldwell, Chapel Street. Commenced and ended in 1833; one vol. all published.

The Christian Gleaner and Missionary Museum. Dublin, 1833—35. 12mo.

A very imperfect set in the British Museum.

The Christian Herald, or Quarterly Magazine. Dublin, 1833—35.

Edited by the Rev. E. N. Hoare. Chiefly on subjects connected with prophecy. It is usually bound in five volumes. Discontinued. In the British Museum, imperfect, wanting vol. i. and iii.

The Emerald. Dublin, 1833. 8vo.

Published by Crean, Upper Ormond Quay. It was started as a weekly publication. The first and last number appeared April 27th, 1833.

The Irish Farmer's and Gardener's Magazine and Register of Rural Affairs. Dublin, 1834—42. Conducted by M. Doyle and E. Murphy.

In the British Museum, marked "discontinued."

The Salmagundi. Dublin, 1834. 4to.

Price 1d. Commenced in 1834, and under slightly altered titles existed to the end of December, 1835. A scurrilous publication.

The Catholic Penny Magazine. Dublin, 1834. 12mo.

Published weekly by Coldwell. Commenced in February, 1834, and ended December, 1835.

Paddy Kelly's Budget. Dublin, 1835. 4to.

Published weekly at No. 4, Dame Court. Commenced November 14, 1835. The last number of Vol. I. which I have seen, is for May 24, 1836. A scurrilous publication.

Ancient Ireland. Dublin, 1835. 8vo.

Edited by Philip F. Barron, Esq., of Waterford. Commenced January 1, 1830. A copy in the British Museum ending with No. 4 for April of the same year. It is an 8vo of 16 pages, and is entirely devoted to Irish literature (politics and religious subjects being excluded.) A portion of it is printed in the Irish character. The editor announces in his first number that he has already got orders for 10,000 copies. Price of a single number 6d., yearly 1l. 6s.

The Firebrand. Dublin, 1835. 4to.

A scurrilous publication, published by John Moore, 73, Church Street. Commenced 18th August, 1835. No. 30 is the last in vol. ii. for May 24, 1836.

The Penny Satirist. Dublin, 1835—6. 4to.

Published weekly by J. Dark, 16, Anglessey Street. Commenced January, 1835, ended December, 1836. A scurrilous publication.

Irish Penny Journal. 1840.

A copy in the British Museum, with a duplicate, which has a new collective title-page as follows: "The New Irish Journal of Information for the People, with numerous original Legends and Stories by Mrs. S. C. Hall, W. Carleton, M. Doyle, G. Petrie, &c. Vol. I. Dublin, 1843. 8vo."

The New Satirist. Dublin, 1836. 4to.

A revival of the Old Satirist, but did not long survive. Commenced April 1, 1836. Published at the same office.

The Age we Live in. Dublin, 1836. 4to.

Commenced in April, 1836, and survived only a short time.

The Irish Pulpit Magazine. Dublin, 8vo. 1837.

Price 4d., published in St. Andrew Street. Commenced in June, 1837.

The Citizen, a Monthly Journal of Politics, Literature, and Art. Dublin, 1839. 8vo.

First published by Cumming, Lower Ormond Quay, and then by Machin, D'Olier Street. Established and sustained by the late W. E. Hudson, Esq., and mainly devoted to the publication of ancient Irish music. Commenced November, 1839, and ended in December, 1841. In the British Museum.

The Weekly Journal, or Repository of Music. Dublin, 1839. 4to.

Published by Ponsonby, Grafton Street. Established to give to the public cheap music of eminent composers. One volume only published.

The Dublin Medical Press, or Weekly Journal of Medicine, &c. Dublin, 1839. 8vo. Second Series, Dublin, 1860. 8vo.

Edited by A. Jacob. A copy in British Museum. In progress.

The Irish Penny Journal. Dublin, 1840. 4to.
Edited by H. Maunsell. Published weekly by Gunn & Cameron. Commenced in July, 1840, and ended June, 1841.

The National Magazine for the Many. Dublin, 1840. 8vo.

Copied from O'Daly's Catalogue for April, 1866, where Nos. 1 and 2 are priced 1s.

The Irish Ecclesiastical Journal. Dublin, 1841. 4to.

In the British Museum. Imperfect.

The Friend of Ireland. Dublin, 1842. 4to.

Edited by P. D. Hardy. Each part is marked "The Morning Visitor and Friend of Ireland." A copy in British Museum. "No more published."

The Dublin Monthly Magazine. Dublin, 1842. 8vo.

A new series of the *Citizen* (see *anté*), commenced in January, and ended in September, 1842, by the same publisher and editor, and for the same object. In the British Museum.

The Dublin Magazine, or Monthly Memorialist. Dublin, 1842. 8vo.

One volume all published.

The Dublin Journal of Temperance, Science, and Literature. Dublin, 1842. 8vo.

In the British Museum.

The Irish Farmer's Register, and Journal of Practical Agriculture. Dublin, 1842. 8vo.

Conducted by E. Murphy. In British Museum.

The Saturday Magazine. A Journal of Instruction and Entertainment. Dublin, 1842—44.

This periodical emanated from the Society of Friends. Published by J. Abell, Eustace Street. Price 1d. Commenced November 15, 1842, ended February, 1844.

Agricola's Quarterly Farmers' Journal. Cork, 1842. 12mo.

J. O'Daly's Catalogue, No. 5. 3s.

The Irish Farmer's Journal and Magazine of Rural and Domestic Economy. Dublin, 1843. 8vo.

Edited by J. Sproule. A copy in the British Museum.

The Dublin Literary Journal and Select Family Visitor. Dublin, 1843. 4to.

A monthly periodical, published by Joshua Abell, of the Society of Friends.

The Irish Union Magazine. Dublin, 1845—6. 8vo.

Published by M. Keene, College Green. Commenced March, 1845, and ended March, 1846. Vol. ii. changed the title to *The Irish Monthly Magazine*.

The Dublin Magazine. Dublin, 1845. 8vo.

A sequel to the *Citizen*, by the same editor. Published by O'Gorman, Ormond Quay. Only four numbers appeared.

History and Proceedings of the '82 Club, edited by a member of the Irish Press. Dublin, 1845. 8vo.

A copy in the British Museum. Two numbers only.

Irish National Magazine, a Weekly Journal of Literature, Science, and Art. Dublin, 1846. Royal 8vo.

Copied from O'Daly's Catalogue, where he says fourteen numbers all published, and priced 4s. 6d.

The Philanthropist. A sanitary, miscellaneous, and popular Monthly Journal, Dublin, 1846—48.

Edited by Dr. Hayden, Nos. 1 to 17, all published, in British Museum.

The Dublin Examiner in Anatomy. Dublin, 1846—8.

Published by Flemming & Co., price 1d. Commenced in November, 1846. A copy in the British Museum.

The Cork Magazine. Cork, 1847. 8vo.

Published by Bradford. Commenced November, 1847, ended December, 1848.

Duffy's Irish Catholic Magazine. A monthly Review devoted to National Literature, Arts, Antiquities, &c. Dublin, 1847. 8vo.

Published by J. Duffy, Wellington Quay. Commenced January, 1847, ended December, 1848.

The Star of Jacob. Dublin, 1847.

Edited by M. Margoliouth. A copy in the British Museum. The title is also published in the Hebrew character.

Irish National Magazine. 1848.

The Constitution and Church Sentinel. Dublin, 1848. 8vo.

Published by Fay, Wellington Quay. Commenced September 8th, 1848, ended December, in same year. Each number has a portrait of "Our Glorious Deliverer."

The Young Irishman. Dublin, 1848. Royal 8vo.

Four numbers only published, priced in O'Daly's Catalogue at 2s.

The Irish Apostle and American Herald. Dublin, 1849. Folio.

A copy in British Museum. Nos. 1—9 only, marked "discontinued."

(To be continued.)

HIGGLING AND HAGGLING.—I saw in *Galignani* lately a very witty letter written to *The Times* from Cannes, and with the signature "B." on "Higgling and Haggling." It is true that, orthographically speaking, there is but the difference of an *iota* between "higgling" and "haggling;" but philological rights should not be impinged upon even for the sake of a good joke, and it would be unseemly to forget that higgling and haggling mean two very different things. When A., knowing or hoping that figs will soon be inquired for, buys up all the figs in the market, he higgles; but when A. keeps a grocer's shop, and asks B. eightpence for a pound of figs, and B. offers him sixpence, then B. "haggles." The shrewd personage in a smock frock who goes

which Mr. Stow gave, or thought he gave, to King George III. The words "For the King, from the Author," appear opposite the title-page, and one or two subsequent possessors have left their marks upon it; one intimating that it was a presentation copy, and from the royal library. My idea is, that presentation copies reach and forsake royal libraries with equal difficulty. B. H. C.

MOURNING CLOAKS.—*The Times* of March 30 says, with reference to the funeral arrangements of the late Queen of the French:—

"In accordance with the French custom, no feathers will be placed upon the horses or any of the mourning coaches, neither will the mourners invited wear the cloaks which add an almost grotesque aspect to mournfulness in English funerals."

From this remark I presume cloaks are still worn at funerals in the south of England. In this part of England they have not been worn by mourners at funerals for more than twenty years.

Preston.

WM. DOBSON.

DEVONSHIRE DIALECT.—Not having books of reference at hand, I would fain ask if the following, taken from multiform notes of mine for future inquiry, are worthy of etymological discussion. I have examples of various counties: these are of Devon, and locality Plymouth.

Flinking, a word applied to a large comb for the hair. To flink the hair, is to throw it out with the comb.

Druling, qu. a pronunciation of *dribbling* or *drivelling*, such as runs from the mouth of a baby—"The child's a' druling."

Pindy, inferior. Meat slightly tainted is *pindy* meat, and inferior flour is also *pindy*.

Quailaway, or *Quillaway*, outbreaking on the eye-lid, a sty.

Cloam, coarse crockery. A *cloam* shop, a *cloam* jug.

Ope.—At the street corner, where the name of the street is usually painted, you find "Charles' Ope," "Chapel Street Ope." The meaning is probably "Opening;" but I am not aware of its being so employed elsewhere.

By way of example:—"I looked down the ope where she lived, and she looked onclessly bad sure enough. She'd a quillaway on her eye, and was making a pudden wi' pindy flour in a cloam dish; and her was druling right into the cloam, while a flinking comb wur lying right into the flour."

I beg to say this is but a fancy sketch, and means no imputation upon the excellent *cuisine* and handsome hospitalities of Plymouth and Devonport, of which I can testify.

BUSHEY HEATH.

PHARMACEUTICAL OR PHARMAKEUTICAL.—As it very often happens that the pronunciation of this word comes into question, allow me to state

that it has been settled definitively, by a rule of Queen's Bench, in the former way. If I recollect right it was about 1852, I happened to be in court, when there was a trial commencing, in which the Pharmaceutical Society's name was prominent. The counsel for the plaintiff, in opening the case, alluded to the doubt in his mind as to how he should pronounce the word, and desired the decision of the court on this knotty point. Some jocular discussion ensued; after which the same counsel, before proceeding in his argument, begged to know the determination of the court. It appearing to be in favour of the *seu* sound, the learned Chief Baron declared: "You may take a rule." Has this been reported in "the books"? If not, "make a note of" in "N. & Q."

LESLUS.

THE MASTER OF BURLEIGH.—This young nobleman shot the schoolmaster of Inverkeithing for marrying a female to whom he had been attached. For this he was tried, convicted, and sentenced to be hanged. By changing clothes with his sister, he escaped punishment.

This advertisement occurs in the *Scots Postman*:—

"Edin. Jan. 8, 1710.

"On Sabbath last, in the evening, the Master of Burleigh, who was a prisoner in the Tolbooth of Edinburgh, and under the sentence of death, for the murder of the schoolmaster of Inverkeithing, having been informed that all the endeavours of his friends to obtain his remission or a reprieve from her Majesty had been ineffectual, and that he was appointed by the sentence of the Lords of Justiciary to die on the 6th of this month, made his escape out of the Tolbooth of Edinburgh in the evening, disguised in his sister's clothes; who remains in the prison till the magistrates shall give further orders about her.

"Jan. 10. Her Majesty ordered all persons accessory to his escape to be prosecuted with the utmost rigour, as far as the law will admit, particularly the keeper of the prison. A Proclamation also issued for his apprehension, 200*l.* being the reward."

Nothing was done to the lady. The brother got safely abroad; and returned to Scotland many years afterwards, where it is rumoured he died in great poverty. His life might easily be converted into a sensation novel, with the advantage of being quite true. J. M.

Queries.

CROMWELL'S SIXTY PROPOSITIONS FOR REMODELLING CHANCERY.

"Oliver felt that the parliament that had been dismissed had been perfectly right with regard to Chancery, and that there was no doubt of the propriety of abolishing Chancery, or reforming it in some kind of way. He considered it, and this is what he did. He assembled sixty of the wisest lawyers to be found in England. Happily there were men great in the law—men who valued the laws as much as anybody does now, I suppose. Oliver said to them—'Go and examine this thing, and

in the name of God inform me what is necessary to be done with regard to it. You will see how we may clean out the foul things in it that render it poison to everybody.' Well, they sat down then, and in the course of six weeks—there was no public speaking then, no reporting of speeches, and no trouble of any kind; there was just the business in hand—they got sixty propositions fixed in their minds of the things that required to be done. And upon these sixty propositions Chancery was reconstituted and remodelled, and so it has lasted to our time. It had become a nuisance, and could not have continued much longer. That is an instance of the manner in which things were done when a dictatorship prevailed in the country, and that was what the dictator did. Upon the whole I do not think that in general, out of common history books, you will ever get into the real history of this country, or anything particular which it would besem you to know."

The above is from Mr. Carlyle's installation speech to the University of Edinburgh as reported in *The Standard* of April 4, 1866. I have read some common law and common history books, but have not met with the sixty propositions. They would be of great use to one who could write a book like *Smith's Leading Cases*, tracing each decision up to its "Leading Proposition." The names of the sixty wisest lawyers would also be acceptable; and if every proposition could be traced to its propounder, we might learn something of the characteristic wisdom of each. Perhaps some reader of uncommon law and history may tell us where these things are to be found.

AN INNER TEMPLAR.

BARON DE RUNWA, OR RUNWAA.—He was one of the parties who came over with William the Conqueror, and to whom land in Wales was granted. Is the name extinct, or are any of the descendants anywhere spoken of?

J. H.

BOSWORTH'S "ANGLO-SAXON DICTIONARY."—It may be my own stupidity, but I have so often puzzled over the principle of the references in Dr. Bosworth's *Anglo-Saxon Dictionary*—a book I am constantly using—that at last I venture to make a query of it. Besides the sequence of the words in accordance with their spelling, as in ordinary dictionaries, he adds, as many of your readers must be aware, both figures and letters 1 a, 1 b, 1 c, &c., at the top of the columns, and the corresponding letter in the margin: the whole book being distributed under 103 heads, embracing each a variable number of columns, with a variable number of words under each letter of the alphabet.

Of course, this arrangement somewhat facilitates reference; but I desire to know upon what principle it is made, i. e. why there are so many columns under a given figure; and why so many words under a given letter? C. W. BINGHAM.

THE WORD "BUT."—When the word *but* is used as a preposition, ought it not to be fol-

lowed by the accusative case, as in the first commandment? Cowper seems to have thought otherwise, when he wrote:—

"Off went Gilpin, who but he!"

Smart, in his *Grammar*, says, "I saw no one but him" is the proper usage, and I think he is right. How shall we decide the question?

D***N**R.

BISHOP BUTLER.—

"Mr. Greig had in 1746 been dispossessed of his church, St. James's, Stonehaven, by the troops of the Duke of Cumberland, who would have burnt the edifice, but were induced to spare the shell of it as it might be serviceable as a cavalry stable. It was afterwards occupied by a congregation licensed by the civil government, but without ecclesiastical authorization; who, by false statements, obtained ordination for their minister from the celebrated Bishop Butler."—*Fragment of Memoir of Bishop Jolly*, by Rev. C. Erskine, cited in Bishop of Brechin's *Memoir of Erskine*, prefixed to his *Sermons*, p. xxxii.

Who was the minister ordained by Bishop Butler? And is there any correspondence extant that throws any light on Bishop Butler's interference in Scottish ecclesiastical affairs?

E. H. A.

CAMBRIDGE AUTHORS OF THE SEVENTEENTH CENTURY.—I would be obliged by obtaining a few biographical particulars regarding the authors named below:—

1. Mr. Cecill of St. John's College, author of *Emilia*, a play acted in March, 1614, at Trinity College. Is there any MS. copy of this piece with the actors' names?

2. W. Johnson, of Queen's College, matriculated in 1627; author of *The Valentinianian*, a play acted at Cambridge (1637?). There are several MSS. of this play. Have any of these copies a list of the actors' names?

3. Francis Cole, of Trinity College, author of a prologue to a play acted in 1641.

4. I. Craven, of Trinity College, author of a MS. drama (name unknown) referred to in the *Life of Sir Thomas Brown*.

5. Mr. Mewe, of Emmanuel College, author of *Pseudomasia*, a play. Was he the same as W. Mewe, Vicar of Eastington, 1643.

If the two following are of Cambridge, perhaps some Cantab. can give further information:—

D. Waterhouse, author of *Cleophidus*, a comedy, 1650; another edition, 1700.

Geo. Lealey, A.M., Rector of Wittering, author of *Divine Dialogues*, 1675-84. He seems to have been a native of Scotland. I think I have seen a volume containing one or more of his sermons. He also published *Israel's Troubles and Triumphs*, &c., &c., in English verse, 1699. London: Printed for the author, and sold by N. Woolf, Star Court, Cheapside. Lealey was at one time Vicar of Olney, Bucks. R. INGLIS.

CHILD BROUGHT UP WITHOUT CLOTHING.—Some few years since *The Times*, and perhaps other papers, had a strange letter from the father of a child, who was bringing him up in perfect nakedness, and on no food but rice, which he gathered from the floor. I do not think the child was old enough to speak. The father was, I think, a medical man in Ireland, and at the time he wrote seemed proud of his disgusting experiment. Is it known whether the child lived, and what became of it? P. P.

CHURCH OF CARLTON IN CLEAVELAND, YORKSHIRE.—In a will proved at York, and bearing date 1544, the testator describes himself as "Sir John Fishwicke, Curate of Carlton in Cleaveland;" but directs that his "body be buried within y^e church of Whorlton." At this date did there exist a church or chantry at Carlton, or did the testator mean that he was a curate, and lived at Carlton? H. FISHWICK.

GENERAL CIALDINI'S SPEECH.—Count Maffei, in his very interesting work, *Brigand Life in Italy*, gives (vol. ii. p. 285) a short notice of a speech made by General Cialdini on the debate as to the change of the Italian capital; followed by a tolerably long extract, which quite justifies the epithet "magnificent" which the author applies to it. Will some reader of "N. & Q." tell me where I can meet with the original speech? If in a newspaper, what, and of what date? S. H. M.

COTMANDENE.—At the back of the town of Dorking is a piece of common or waste land, sloping away on two sides, and partly closed in by the grounds of the Deepdene. It contains about twelve acres, and is called Cotmandene—a name of which I can find no explanation in Manning and Bray, or elsewhere; but in the *Domesday of St. Paul's*, so excellently edited by Archdeacon Hale, A.D. 1222, at Barnes in the same county, I find: "It' p̄vū p̄tūm quod vocatur cotmannemad', set q̄t acras contineat nesciūt" (p. 103). There seems to be some connection between the terms; and possibly we may have here a relic of the old *Cotarii*, or *Cotmanni*, cottagers who occupied houses without any land attached, and may have been allowed to use some meadow or pasture land in common, hence termed the cottagers' dale or mead. Are there any other localities similarly called, and is this the probable origin of the name? CPL.

EXECUTIONS OF BARNEVELDT AND SIR WALTER RALEIGH.—In one of a series of articles on *Continental Europe*, which have lately appeared in a daily newspaper, the following passage occurs. The writer is speaking of the Binnenhof, or "Inner Court," at the Hague:—

"Here is a huge old Gothic hall, where the drawings for the lottery take place; and, close by, not inappropriately, is the Hoog Geregtshof or Court of criminal assize. It is the Westminster Hall of the Hague, with a fine open timber roof; and on a scaffold in front, just about the time (1618) when Walter Raleigh was having his head stricken off in Palace Yard, Barneveldt, the virtuous Grand Pensionary of Holland, was beheaded here.

"They say that Gondomar, the Spanish Envoy, looked on from a window in the Old Exchequer Coffee-house while Sir Walter was being done to death; and the Dutch declare that Prince Maurice of Nassau beheld the cruel slaying of Barneveldt from a side window in the ancient palace of the Counts of Holland."

Is there any authority for the truth of this curious coincidence? A. H. K. C. L.

EPIGRAM.—Many years ago I met with the subjoined caustic lines, but I cannot remember where. Will any one tell me the name of their author, and to whom they refer?

"Though thou'rt like Judas, an apostate black,
In the resemblance one thing thou dost lack:
When he had cast down his ill-gotten pelf,
He went away, and forthwith hanged himself:
This thou may'st likewise do, yet much I doubt
If thou hast any bowels to gush out."

H. A. KENNEDY.

Gay Street, Bath.

GUDRUN.—Where is to be found a ballad on the overthrow of Gudrun by King Alfred? It is written to the tune of the "Battle of the Baltic." I give a line or two which I remember:—

"The daylight scarce was born,
And still dimly smiled the morn,
When around the Danish camp
Thronged the best of England's brave," &c.

ARTHUR OWEN.

25, Sion Hill, Clifton, Bristol.

HERALDIC.—Can any one of your heraldic contributors obligingly inform me the name of the family to which this coat belongs?—Per pale or and sa., three lions rampant counterchanged. Crest: a stag's head arg. antlered or. In the instance before me the coat of Norris of Speke is borne on an escutcheon of pretence. CROWDOWN.

INFLATED PILLOWS.—Were not these known to the ancients, when we find Apuleius, book x. of the *Golden Ass*, writing of "pulvillis compluribus ventose tumentibus"? B. D.

ITALIAN PROVERB.—I have been asked the interpretation of the Italian proverb: "*Lasciar fare a Marc Antonio.*" Can it have any reference to that hero's dalliance with Cleopatra, which made him indefinitely postpone all serious work? It might then mean: "Leaving anything to take its chance;" or, "Committing any interest to one who is given to procrastinate." But this guess will fall to the ground before any more authoritative solution. JAMES DAVIES.

NOBLE SCOTTISH FAMILY.—Is there any historical foundation for the very beautiful character of the "Earl of Cairnforth," which Miss Muloch has drawn in her last work, *A Noble Life*?

NEWINGTONENSIS.

"LIEUTENANT LUFF."—Where can I find a copy of this amusing ballad, sung by the students at Oxford?

A. T.

"MUSÆ ETONENSES."—"Keys" to the various series of the publication thus entitled (ed. J. Prinsep, 2 vols., 1755; ed. Gul. Herbert, 2 vols. 1795; ed. R. Okes, 8vo, 1856) are desiderata. Perhaps some correspondents who may possess copies, in which the names of the contributors are filled in, will kindly contribute them for the benefit of those who are not so fortunate.

WILLIAM BATES.

Birmingham.

PEWTER MARKS.—How can the age of pewter be ascertained by the marks, as I am not aware that any list of those in use at various dates has ever been published?

H. F. H.

SAVOY ARMS: SYNOBLE.—In an old *Blason des Armories* (about 1550) the shield of the Duke of Savoy is surrounded by the collar of an order with its jewel depending, but the latter is so badly printed that I cannot make it out. The collar is composed of these four letters, F. E. R. T.; and between each letter, is a sort of true-lover's knot of twisted cord. What is the name of this order? I do not find it on the more modern Savoy coins, for they have I think the order of the Annunciation round the arms. Also, from the same book, I ask for a translation: "Sanders porte d'or à trois treffles de synoble." I fancy from other arms in the same book, that *synoble=vert*. Am I correct?

JOHN DAVIDSON.

SHERIFFS.—I am anxious to know what class of records to search for the purpose of compiling a List of the High Sheriffs of certain English counties. I am aware MS. lists of this nature exist in the British Museum and elsewhere, but they are mostly inaccurate or defective. I wish to go to the original authorities. What are the best authorities treating on the office of sheriff as it exists in England?

CORNUB.

TRUCK.—Aside from the several technical uses of this word, not to my present purpose, *truck*, without the article, is applied in and around the city of Philadelphia to but one article of traffic, to wit, vegetables. A truck-garden, a truck-farm, is a market-garden or farm. My query is, does this use prevail in the mother country; and if not, what is the popular meaning? Is it still the "exchange, traffick by exchange," of Johnson?

ST. TH.

Queries with Answers.

"MEMOIRS OF MRS. CHRISTIAN DAVIES."—Permit me to ask whether there be any, and how much, *fact*, in Defoe's *Memoirs of Mrs. Christian Davies*? Sir Walter Scott, I think, is said to have been deceived by "Capt. Carleton": and I should be glad to know if that life-like personage, Mrs. Davies, is due to Defoe's extraordinary creative faculty, or to his equally remarkable power of vivifying dry bones. ARTHUR MUNBY, M.A.

[We know of no reason to doubt, 1st, the personal existence of this remarkable heroine, Mrs. Christian Davies; nor, that the published account of her life is, on the whole, authentic. 2. It was not written by Defoe. In this dogmatic decision we are borne out by our well-read correspondent MR. WILLIAM LEE. We are aware that the book was reprinted in the collection of Defoe's *Works* edited by Lewis, and also in that by Bohn. It also appears among his *Works* in the new edition of Lowndes's *Bib. Manual*; but with a mark of doubt, and date of first edition 1741. We have before us an edition dated 1740, 8vo. Title and preface, 2 leaves. Life, Part I., pages 1 to 87. Part II., pages 1 to 104. Indexes, 7 leaves. The Preface ends as follows:—"She died on the 7th July, 1789, and was interr'd in the Burying Ground belonging to Chelsea Hospital, with Military Honours."

We have also an edition dated 1742, 8vo, consisting of title,—on which the work is stated in print to be "By J. Wilson, formerly a Surgeon in the Army,"—a leaf containing "Character of Mrs. Christian Davies," and subscribed J. Peter O'Brian; two leaves of preface quite different from the previous edition; and Life, pages 7 to 179. This also concludes with an account of her death and burial, agreeing with the previous edition.

Having an avowed and uncontradicted author within two years after the appearance of the first edition, and within three years of the death of his heroine, we cannot understand upon what grounds the book could have been attributed to Defoe, who died in April, 1731!

We conclude with two queries, on which we shall be glad to receive information,—Was "J. Wilson, formerly a Surgeon in the Army," connected at that time, in any way, with Chelsea Hospital, where Mrs. Davies died and was buried? Is there any existing memorial of her in the registers or burying-ground of that institution?

ST. WILFRID.—May I ask for information relative to St. Wilfrid, consecrated 665, and Holy Island at that period? What other works are there besides Bede and Eddius bearing on that period of English, or rather Saxon, church history?

IGNATIUS.

[The Life of St. Wilfrid by Eddius has been published by the Caxton Society from the text contained in Gale's *Scriptores*, collated with the MS. Cotton. Vespas. D. vi. The Life of St. Wilfrid by Frigidus, a monk of Canterbury, printed by Mabillon (*Acta Sanct. Ord. Benedicti* sec. iii. i. 150), was from an imperfect MS. at Corbie

but in a subsequent volume (v. 670) he completed the work from the MS. Cotton. Claud. A. 1. The Life of St. Wilfrid by Eadmer is printed in the *Acta Sanctorum*, iii. 292 (24 April), and in Mabillon's *Acta Sanct. Ord. Bened.* iii. 175—220, ed. Venet. An abridgment of Eadmer's Life will be found in the *Britannia Sancta*, ii. 183—192. *Vide* also Alban Butler's *Lives of the Saints*, Oct. 12.—For historical notices of Lindisfarne, or Holy Island, consult Hutchinson's *History of Durham*, iii. 360—368; Surtees' *Durham*, vol. i., General History; *Gentleman's Mag.* lxxviii. (ii.) 1137; lxxxiii. (i.) 409; lxxxiv. (i.) 12, and the publications of the Surtees Society.]

CADE OF HERRINGS.—James Bedell of Duxford, in the county of Cambridge, by will dated Jan. 3, 1574, charged two copyhold tenements

With the payment of half a barrel of white herrings and two *Cades* of red herrings to be distributed yearly unto the poverty of both Duxford, by the oversight of the Churchwardens on certain days in Lent."

Can you inform me how many herrings a cade consisted of? In Halliwell's *Dictionary of Archaic Provincial Words*, the number given is 600; while Bailey only gives 500. Also, whether anything is known of a similar dole? H. J. C.

Duxford.

[Phillips also, in his *New World of Words*, fol. 1706, informs us that a "Cade of Herrings is a vessel, or measure, containing the quantity of 500 red herrings; of sprats 1000." The quantity of fish contained in a cade is determined, however, by the accounts of the cellarist of Barking Monastery. Dugdale's *Monast. Anglicanum*, i. 445, edit. 1817: "A barrel of herryng shold contene 1000, and a cade of herryng 600, six score to the hundreth." Palsgrave renders cade *escade*; but the word does not occur in the dictionaries. In 1511 it appears, by the Northumberland Household Book, that the cade of red herring was rated at 6s. 4d.; the cade of "sproyts," 2s. *Vide* Way's *Promptorium Parvulorum*, p. 57.]

ALEXANDER POPE: HIS FATHER, AND RESIDENCE AT CHISWICK.—In a short notice of the life of the poet prefixed to a copy of his *Works* published by Nimmo of Edinburgh, the writer states that Pope's father sold Binfield in 1715, and shortly after died at Chiswick. This event took place about 1717.

Query, 1st. What was Pope's father's Christian name? I ask this that we may identify him in the Chiswick registry. 2nd. Did the poet come to reside with his parents at Chiswick? Some authors state that he went to Twickenham in 1715. In the early editions of his *Poems* will be found an epigram on the "Iron Gates" at the entrance to the Duke of Devonshire's garden, Chiswick. Several other allusions to this locality may be found in his works. SEPTIMUS PIESSE.

[The Christian name of Pope's father was *Alexander*. See "N. & Q." 2nd S. iii. 461-2. Pope's residence at Chiswick, where he went to reside in April, 1716, was

first pointed out in *The Athenæum* of July 15, 1854. He resided in one of a row of lofty houses called Mawson's New Buildings, then recently erected, and there worked at his "Homer"; and wrote probably the "Epistle of Eloisa," and the "Elegy on an Unfortunate Lady." Pope's father died at Chiswick on October 23, 1717, and was buried there on the 26th, and after about two years residence at Chiswick, Pope removed to Twickenham.]

THE FIRST ENGLISH DICTIONARY.—Can any one inform me whether the Rev. Francis Holyoke who (according to Dugdale) was incumbent of Southam, Warwickshire, in 1604, was the author of the first English Dictionary? As I have been told this by a very aged inhabitant, a native of Southam, I should much like to know if it can be verified. M. S. S.

[Latin-English Vocabularies were not by any means uncommon in the fifteenth century; but one of the earliest and best attempts in the promotion of lexicographical literature was by Sir Thomas Elyot, of Jesus College, Cambridge, in his work entitled *Bibliotheca Eliote, Elyot's Library or Dictionary*, Lond. fol. 1538, afterwards improved by Bishop Cooper. (Consult an article by the Rev. J. E. B. Mayor on "Latin-English and English-Latin Lexicography," in *The Journal of Classical and Sacred Philology*, iv. 1—44.) Francis Holyoke's *Latin-English Dictionary* was first printed in 1606, 4to, and the fourth edition, in 1633, augmented, was dedicated to Laud, then Bishop of London. The best edition is that of 1676-77, fol. There is a memoir of Holyoke in *Chalmers's Biog. Dictionary*, xviii. 96.]

PHAER'S VIRGIL.—Can you inform me when and by whom was published the translation of the first nine books of Virgil's *Æneid* by Dr. Thomas Phaer? The author lived in the sixteenth century; and it appears from Wood's *Athenæ Oxonienses* that the nine books were translated by him between A.D. 1555 and 1560. Through how many editions (if more than one) did the work pass? J. R. PHILLIPS.

Cilgerran, near Cardigan.

[The first seven books of the *Æneid* were published during the life of Dr. Phaer, London, Richard Jugge, 1558, 4to, with a Dedication to Queen Mary, in which he informs us that he was brought up under the patronage of William Marquis of Winchester. He continued his undertaking, and before his death, in 1560, had proceeded as far as the middle of the tenth book. In 1562, the first nine books, with part of the tenth, were published from the manuscripts of Phaer, by his friend, William Wightman, with a dedication to Sir Nicholas Bacon, Knight, Lord Keeper of the Great Seal. The first edition of the twelve books, as perfected by Thomas Twyne, was published in 1573, 4to, and the last in 1620, "London, printed by Bernard Alsop, by the Assignement of Clement Knight," 4to.]

CLERICAL VESTMENTS.—Public attention is at this time called to the subject of Clerical Vest-

ments. I have a distinct recollection that a controversy on this topic has been twice carried on within the last fifty years in the pages of the *Gentleman's Magazine*. Can any of your readers inform me in what volumes of that magazine letters thereon can be found, either within the above-named period, or previously? SENEX.

[Articles on Clerical Vestments appeared in the *Gentleman's Magazine*, lxxix. (i.) 413; lxxxvii. (ii.) 194; lxxxviii. (i.) 295; (ii.) 216, 315, 586; lxxxix. (i.) 225, 397, 593; xcv. (i.) 597. A series of papers on this subject will also be found in the *British Magazine*, vols. xiv. to xx. Consult also Palmer's *Origines Liturgicæ*, edit. 1836, ii. 307—322, with plates.]

PRUDENTIUS. — Have the poems of Prudentius been translated into the English tongue?

A. O. V. P.

[Only two works by this early Christian poet have been translated into English—namely, *Psychomachia*; *the War of the Soul: or, the Battle of the Virtues and Vices*. London: Printed in the year 1743, 8vo. This work is rather rare. (2.) *The Cathemerinon, and other Poems*. London, 1845, 12mo. In the British Museum (Cotton. MS. Cleopatra, C. viii. 4to) there is a manuscript copy of this poet's *Psychomachia*, illustrated with drawings of historical figures, each of which have an explanatory legend in Latin and Saxon letters; the Latin in large red characters, and the Saxon in black, of great antiquity.]

"BEE IN YOUR BONNET."—What is the origin of this saying as applied to persons of weak intellect? OLD OWL.

[This proverbial phrase is given by Kelly (*Scottish Proverbs*, p. 321), with an additional word, "There is a bee in your bonnet-case," equivalent to the English proverb, "There's a maggot in your head." The earliest notice of the saying that we can trace is in Robert Herrick's "Mad Maid's Song":—

"Ah! woe is mee, woe, woe is me,
Alack and well-a-day!
For pitty, Sir, find out that Bee,
Which bore my Love away.
I'll seek him in your Bonnet brave,
I'll seek him in your eyes;
Nay, now I think th'ave made his grave
I th' bed of strawberries."

May not these lines contain the origin of the phrase?]

43RD LIGHT INFANTRY (3rd S. ix. 276.)—Is not the history of the 43rd included in the series of regimental histories, the publication of which was commenced, under the king's authority, in the reign of William IV.?

A. J. M.

[The 43rd (*Monmouthshire*), is not as yet included in the series of regimental histories commenced under the sanction of the then adjutant-general, in consequence of a general order, dated "Horseguards, 1st January, 1866." But sixty-nine of these very interesting volumes have been hitherto brought out, and those irregularly, thus

leaving the annals and exploits of nearly one half of our "horse, foot, and artillery" up to this time officially untold.]

TRAY OF LIME. — How much is a *tray* of lime? It was a measure used in the sixteenth century.

A. O. V. P.

[A tray of lime means, not any precise quantity of measure, but a *hod*, or more correctly *hood-full*. See Wright's *Provincial Dictionary*, voce *Tray*.]

Replies.

"UP AT HARWICH."

(3rd S. ix. 155, 228.)

Now that F. C. H. has correctly explained that the phrase has nothing to do with the town *Harwich*, the etymology seems to me not difficult. Forby, in his *Vocabulary of East Anglia*, cites the phrase in two forms: "up at *harriage*," and "gone to *Harwich*;" but he shows that *harriage* is the better spelling, and he contrasts the pronunciation with that of *marriage* and *carriage*. But *hariage* is a better spelling still, the double *r* being introduced by mistake, just as *mariage* is more correct than *marriage*. It is simply the noun formed from the French verb *harier*, explained by Cotgrave to mean "to harry, hurry, vex, trouble," &c.; and, just as we find in French *marier* and *mariage*, corresponding to *marry* and *marriage*, so we find *harier* corresponding to *harry*, and doubtless *hariage* corresponding to *harriage*, though I do not find *hariage* in Burguy or Roquefort. This is made more certain by the occurrence in the *Promptorium Parvulorum* (in the East Anglian dialect) of the word "hararows, or sterne (haraïowus, hariaows, haraious, are given as various readings) *austerus, rigidus*;" and Mr. Way's note gives much further information. He shows that *harre* in old English means to hale, to drag by force. He cites Palsgrave as explaining that *I harre* is in French *ie harie*, and he compares with this the Ang.-Sax. *hergian*, *vastare*. For yet further information see Wedgwood's *Etymology* on the words *harry* and *harass*, where the etymology is fully investigated. Thus, *to harry* means to tease, to worry; and *harriage* means perplexity, worry, confusion. Compare the old phrase "the harrowing up of hell," which denoted the victory of Christ over Satan when He put him, as it were, to confusion, and despoiled him of his prey (cf. Dan. *hæрге*, to plunder) by descending into hell to redeem the souls of the patriarchs, as so often told in our old authors, and notably in *Cædmon* and *Piers Plowman*; the idea being founded upon 1 Peter iii. 19, and Col. ii. 15.

WALTER W. SKRAT.

May I suggest, without going deep into etymology that the *Harwich*, or, as your correspondent

F. C. H. explains it, *harriage*, as used in this phrase, is closely connected with the verb to *harry*, signifying to plunder, &c.; a word which, in its participle *harried*, will be constantly found in all tales of old border marauding. To *harry*, verb; *harriage*, subs., seem to follow the same rule of formation as, to *marry*, *marriage*. The root of the word would appear to exist in many others which contain the same idea of vexing or causing annoyance, as to *harass*, a *harrow*, and perhaps in *harm*. This becomes a question of philology; but, with the derivation I have attempted to point out, I think that a house "at sixes and sevens" may very well be said to be "at harriage."

S. H. M.

Because this expression is so common in our eastern counties, I am inclined to connect it with the town. For F. C. H. does not state *why* he thinks it is or ought to be *harriage* or *harriage*.

Harwich was formerly one, if not the chief, port of embarkation for the continent, and at the same time tedious of access. From Norfolk and Suffolk the whole counties must be crossed, and boat finally be taken before getting to Harwich. From London and Essex, all Essex must be crossed before you reach the extremest point of land in the whole county, till you approach the town and harbour in the *corner*: and when once there, there is, "nillye willye," the stormy sea before you.

Hence, when any one drifted into an unpleasant position, and had, if any, only an unwelcome alternative, he was said to be "All up at Harwich!"—a phrase denoting his consequent perplexity and embarrassment of mind. Hence, when a woman is cleaning her kitchen, and places chairs on tables, turns doors out of windows, and does not know which way to turn herself for work, a neighbour looking in would find her "all up at Harwich;" *i. e.* in a state of busy excitement. And she, seeing the children making a mud pie in their clean pinafores, cries out, "My heart at Harwich, if I don't come after you!"

W. H. S.

THE DOUGLAS AND WIGTON PEERAGES.

(3rd S. ix. 125, 157.)

These to a very considerable extent run into one another. ANGLO-SCOTUS is most accurate as far as he goes, but he passes unnoticed the real difficulties which occur in the descent of both titles, and which are connected with the same person; viz. Archibald, the grim Lord of Galloway.

I. *The Wigton Peerage*.—Malcolm, Earl of Wigton, was succeeded by his nephew Thomas. The latter was of improvident habits, and sold his estates. Those in Wigtonshire were purchased in

1372 by Archibald Douglas, Lord of Galloway. In the latter part of the same year, we find Thomas Fleming describing himself as "of Foulwood, *dudum comes de Wigton*;" and he is again referred to by similar terms in a charter of 1383. (*Reg. Mag. Sig.* 104, 50—105, 24). Now we know that Earl Thomas was not guilty of any act of treason, and therefore the only way in which the matter can be explained is that the Earldom of Wigton was a peerage by *tenure*.

This raises the most difficult question. Did a peerage by tenure pass to the purchaser of the lands, with which the title was connected? I cannot express my views on this subject better than I have already done in the *History of the Upper Ward of Lanarkshire*, vol. ii. p. 79:—

"By those who advocate the principle that peerage by tenure can be transferred by sale, it is contended that this transaction invested Sir Archibald, not only with the lands of the county of Wigton, but also with the earldom or countship. The facts of the case, however, hardly support their views. The title of *Comes* was higher than that of *Dominus*. If, then, Sir Archibald was entitled to the former, how came it that he contented himself with the latter, by which alone he is designated among the witnesses to a Royal Charter, granted in 1385 (Act Parl. i. 216)? Indeed the title of Earl of Wigton was never used either by Sir Archibald or by his son and successor, his grandson being the first of the House of Douglas to whom it was applied, which renders it probable that the title was revived long after the above purchase by a new grant, which has been subsequently lost."

2. *The Douglas Peerage*.—The difficulty here is, why should not George of Angus have succeeded his half-brother, the hero of Otterburn? This I could never solve to my own satisfaction until my learned brother, J. M., threw out in "N. & Q." the suggestion, that the said George of Angus was born before his mother was divorced from her first husband, the Earl of Marr. The matter does not, however, seem to have been clear at the time, as in the Minutes of Parliament of Dec. 11, 1388, the "heirs of the late James, Earl of Douglas," are referred to in general terms. On April 7th following, we find another entry to the effect, that Lord Archibald of Douglas, Lord of Galloway, has exhibited a Royal Charter, by which it is declared that the lands of Douglas-dale and others belong to him by a deed of tailzie, and by hereditary right, *per infeudacionem talliatam contingebant, et contingunt jure hereditario*. (Act Parl. i. 192-3.)

There can be no doubt that the deed of entail referred to is that of 1342; but the question remains, did that deed *originate* the entail, or was it not a repetition of the destination in an earlier charter, which has not come down to us? My own impression is that the latter was the case, although I can only advance probabilities not proofs.

We know that at this period deeds were not unfrequently executed, which, although in fact only confirmations of earlier charters, contain no

direct reference to the prior steps in the progress of titles.

We also know that the good Lord James of Douglas, when residing at the *Park*, the *Castle* being then uninhabitable, and preparing for his expedition to the Holy Land with the heart of the Bruce, executed more than one deed, which shows that he was then engaged in putting his affairs in order.

Under these circumstances, can we conceive it possible that he should neglect arranging the succession of his estates, and what could be a more natural arrangement than that of naming as heirs his brothers and their legitimate descendants, *seriatim*, and then substituting his own illegitimate son in preference to an illegitimate son of any of his brothers or their descendants?

ANGLO-SCOTTS is scarcely justified in using the strong term *unpardonable* without having seen the *History of the Agneus*. I am unfortunately in the same predicament, but I am informed that it almost entirely consists of family documents. Should the statement as to the succession of the hero of Otterburn occur in one of these, so far from being *unpardonable*, it is only what might be expected. The error originated with Hume of Godscroft, whose *History of the House of Douglas* was an unquestioned authority within my recollection.

Since writing the above, I have again referred to the terms of the confirmation granted by David II. to William, Earl of Douglas, in 1342, and was surprised to find what I had till now overlooked, how strongly they support my idea of the existence of earlier entails. The king confirms to Earl William all the lands, *de quibus quondam Jacobus dominus de Douglas avunculus suus, et Archebaldus de Douglas pater suus, milites obierunt vestiti*. This clearly shows that Hugh de Douglas had never completed his feudal title, but possessed upon a personal one, and therefore was not in a position to execute a deed of entail. Again, if the entail originated with Earl William, it was a gratuitous not an onerous deed, and might be revoked at any time during his life. Under these circumstances, is it possible to believe that he, knowing all the facts as to his son George of Angus, and the probability that his legitimacy would be called in question, should have failed to execute a new charter, substituting him as heir after his brother, and postponing the Lord of Galloway?

The reference to Archibald de Douglas was, I conceive, rendered necessary by the fact that, although never in possession of the family estates, he had acquired others; and knowing that his brother Hugh was not likely to have any children, and that his own son would succeed, he entailed them on the same line of heirs which his brother, Lord James, had nominated.

GEORGE VERE IRVING.

BAGPIPES.

(3rd S. ix. 216.)

The bagpipes is probably one of the most ancient of instruments. In *Traité de la Musette*, 1672, the author seems to refer to Jubal, Polyphemus, Pan, or Midas, as the inventor; but confounding it with the Pan's pipes, formerly so well known in our street music. The *musette* has a softer tone than our bagpipes; and of late years has been brought over in the summer time by three or four wandering Italians, who play on it a monotonous but plaintive and not unpleasant air. As to the respective rights of the Scotch and English to the instrument, it is probably of considerable antiquity in both countries; and may have been brought in by the different races of settlers independently of each other, and not therefore subsequently copied by one from the other. Stanihurst describes this instrument among the early Irish. It was known by the Anglo-Saxons; and Mr. Wright, in his *History of Domestic Manners*, gives two representations of it from MSS. of the fourteenth century; and Burney refers to some in a MS. of the same date. Strutt (*Sports*) mentions Janino le Cheveretter (bagpiper) in the time of Edward I., who had at one time 40*s.*, and at another 30*s.*, given to him—large sums in those times. In the 8th of Edward III. Barbor, the bagpiper, had license to visit the schools of minstrels beyond the sea, with 30*s.* for his expences; and Morlan, the bagpiper, 40*s.* In the 9th of Henry VII. Pudesay, the piper in bagpipes, had 6*s.* 8*d.* from the king for his performance, as appears from the Privy Purse expences of that monarch; and in February, 1496, there is a payment of 10*s.* "to hym that playeth on the bagpipes." Dauney, in his *Ancient Scottish Melodies*, mentions payments to the "tua piparis of Edinburgh," and to "the Inglis pipar with the drone,"—they each had 9*s.* These, and other similar entries, show that the instrument was well known in both countries, though my extracts chiefly refer to England. In the Inventory of King Henry VIII.'s furniture, &c., is a "Baggepipe w^t pipes of Ivorie"—the bag covered with purple velvet. Edward VI. and Elizabeth had bagpipers among their retainers, and the instrument is mentioned by Ben Jonson, Drayton (in his *Polyolbion*, besides the passage quoted), and by others of their time. And we must not forget in earlier times that Chaucer says of the miller:—

"A baggepipe well couth he blow and soun."

Luscinus, Kircher, Mersennus, and other old foreign writers, give drawings and descriptions of the instrument, as the *musette*, or *cornamusa*, with figures from the antique; but as they do not refer to the history of it in Great Britain, are unconnected with the query of W. C. B., which will I hope find a better reply than this, as I have only

sent a few memoranda I have by me—*quantum valeant*.
WM. SANDYS.

The Lord Advocate of Scotland says that the bagpipe is "an English instrument—essentially English;" and that "the English were the original bagpipers." Mr. J. F. Campbell, who is so well informed on this and all other cognate matters, says:—

"Those who are curious in such matters may hear bagpipes in nearly all the European countries where Celts have been. I have heard the pipes in Ireland, Scotland, Spain, Portugal, and Italy. I believe they are in Albania, and I have heard tell of something of the kind in the Himalaya Mountains. They are to be seen in old English prints, and old German pictures. Who first invented them is a question yet to be solved."—*Popular Tales of the West Highlands*, iv. 404.

Macculloch, in speaking of the bagpipes, says:—

"The instrument itself, under a variety of forms, has been known from almost all antiquity, and has been found all over the world. That it was used among the Greeks and Romans we are assured from ancient monuments."—*Highlands and Western Islands*, iv. 381.

What would the Lord Advocate say to these statements of his two countrymen?

CUTHBERT BEDE.

In Dalryell's *Musical Memoirs of Scotland* (4to, 1849), will be found singularly curious and highly interesting dissertations on those instruments which are recognised in Scotland, particularly the "bagpipes." These are accompanied with forty-five plates of the various musical instruments in use from the earliest dates. The title of this volume furnishes no very distinct notion of its valuable contents, which exhibit the result of a long-continued and laborious investigation into the history of music in Scotland. It is understood that only two hundred and fifty copies of this remarkable work were printed.

T. G. S.

Edinburgh.

I send the following instances of bagpipes being mentioned in mediæval times:—

In a MS., Brit. Museum (Additions, No. 10,293), a performer playing on a dulcimer is accompanied by two other minstrels: one with a bagpipe, another with a fiddle. (See the engraving of this illumination in Wright's *Domestic Manners*, p. 184, also p. 188, where a bagpiper is portrayed hard at work, and apparently beating time with his whole arm.) See MS. Bibl. Reg. 2, b. vii. fols. 83 and 112; also MS. Bibl. Reg. 2, b. vi. fol. 8.

In the 8th Edward III., license was granted to Barbor, the bagpiper, to visit the schools* for

* "Scolas ministræles in partibus trans mare," in "Liber de Computis Garderobæ."—*MS. Cotton. Lib. Nero, C. viii.* p. 276.

minstrels beyond the seas, with 30s. to bear his expences; and also to Morlan, the bagpiper, with 40s.

I have seen many other mentions of bagpipes about the same date (fourteenth century), but cannot lay my hand on the books at present.

IGNATIUS.

"PRAGMATIC SANCTION."

(3rd S. ix. 278.)

Although this title appears to have been given to binding ordinances of the sovereign under the Byzantine empire, its most memorable use was in the French decree of Louis IX. of March, 1268, to which is usually referred the foundation of the liberties of the Gallican church. Doubts have been raised as to the issuing of any such ordinance; but those doubts are now considered to be obviated and settled. (Hallam, *Med. Ages*, ii. 13.) No doubt, however, has existed as to the pragmatic sanction of Charles VII. in July, 1438, consisting of twenty-three articles, disallowing some of the assumed rights of the bishop of Rome. The peculiar force of the term lies, I conceive, in the word *sanction*, which means the penalty or reward for breaking or maintaining a law, for without such *sanctio* an ordinance consists of words only, which do not bind or enforce its execution. (Blackstone, i. 56.) A sovereign within his own dominions can enforce the penalty, and thereby secure the execution of his pragmatic sanction; the Pope, on the other hand, against whom the same was levelled, could not so enforce his bulls or rescripts, having no jurisdiction in such dominions. All he could do was to excommunicate or turn people out of the churches, or, by interdict, to strike work and stop all religious services; the latter course was dangerous, as it involved the stopping of tithes and pay. The Germans, in 1439, adopted some of the articles of the pragmatic sanction of the French in the previous year; but in 1447 and 1448 came to terms with the bishop of Rome, Nicolas V. These terms were comprised in two concordats. (Koch, *Rev. Europ.*, i. 371.) The French also entered into a concordat with Leo X. in 1516, which embodied and superseded the pragmatic sanction of 1438. (Dupuy, *Commentaires sur la Traité des Libertés de l'Eglise Gallicane*; Koch, *Sanctio Pragmatica illustrata*.)

Charles VI. of Germany published the settlement of his empire in a pragmatic sanction, April 19, 1713, the name being adopted, according to Mabli (*Droit de l'Europe*, ii. 297), "to give the law greater force." Charles IV., King of the Two Sicilies, October 6, 1759, published a pragmatic, omitting the word "sanction," which was a settlement to keep the Italian States separate from Spain. At first sight neither of the two last appears to be in opposition to the Pope; but inas-

much as the object of both was to settle the succession to kingdoms and property, and as the church claims the right of distribution of the effects of deceased persons, they were pragmatic or temporal, in opposition to spiritual bulls and rescripts. I use the words *temporal* and *spiritual* in the sense in which the Romanists explain the power of the sovereign as distinct from that of the Pope or church. The French pragmatic sanctions, so far as regards the Pope's claims, are almost as important to that people as the Reformation is to the English. The final settlement was effected by Napoleon I. with Pius VII. in the concordat of July, 1801. By it the Emperor nominated to vacant sees, and the bishops appointed to their parishes under the approbation of the government; in temporal matters the clergy were treated as the laity, and all immunities, ecclesiastical courts, and jurisdictions were abolished, and placed under secular authorities.

Waddington (*Church Hist.*, p. 576) is wrong in deriving pragmatic from *pragmatici*, jurisconsults, and in stating it to be a general term of ordinances of church or state. Liddell and Scott supply an authority for the use of *πραγματικῶς* "as matter of fact," in opposition to *ψυχικῶς*, "spiritually" in the Septuagint; which is confirmatory of the meaning I have above given. T. J. BUCKTON.

Brixton Hill.

Anquetil, in his *French History* (iv. 161), speaking of the decrees of the Council of Basle, says that most of them were adopted by an assembly of notables under Charles VII., "comme loi de l'état, sous le nom de *Pragmatique Sanction*, appellation dérivée d'un vieux mot *pragma*, qui veut dire *prononcé, sentence, édit*."

This was in 1438. He adds in a note, that the term is found applied to an edict of St. Louis as far back as 1268.

It seems also to mean not simple agreement, but the sanction or adoption by one authority of the proceedings of another.

It seems doubtful if the worthy annalist knew that *pragma* is a Greek word, meaning rather what we call transactions, acts, or proceedings.

LYTTELTON.

Hagley, Stourbridge.

TOBACCO AND SMOKING (3rd S. ix. 1.)—Can any reader explain the equivocal in Shakespeare's use of the words *in snuff*?—

" 'twixt his finger and his thumb he held
A pouncet-box, which ever and anon
He gave his nose, and took't away again;
Who, therewith angry when it next came there,
Took it in snuff."

In the *Midsummer Night's Dream* (Act V.), where Moonshine appears with his lantern, he says:—

"This lantern does the horned moon present,
Myself the man in the moon doth seem to be."

Upon which the Duke says:—

"This is the greatest error of all the rest: the man should be put into the lantern. How is it else the man in the moon?"

To which Demetrius answers:—

"He dares not come there for the candle; for you see it is already *in snuff*."

In both these passages the words *in snuff* appear to be a piece of slang, equivalent to *in dudgeon* or *in umbrage*. J. C. H.

The following extract is from Paul Hentzner's *Visit to England*, in August, 1598:—

"Utuntur in hisce spectaculis sicut et alibi, ubicunq; locorum sint Angli, herbâ Nicotianâ, quam Americano idiomate Tobaca nuncupant (Pæstum alii dicunt), hoc modo frequentissime: Fistula in hunc finem ex argillâ factâ, orificio posteriori, dictam herbam probè exsiccatam, ita ut in pulverem facile redigi possit, immittunt, et igne admoto accendunt, unde fumus ab anteriori parte ore attrahitur, qui per nares rursus, tanquam per infurnibulum exit, et phlegma ac capitis defuxiones magnâ copiâ secum educit. Circumferentur insuper in hisce theatris varii fructus venales, ut poma, pyra, nuces et pro ratione temporis etiam vinum et cerevisia."—Edition Noribergæ, 1629, p. 197.

"At these spectacles (theatres), and everywhere else, the English are constantly smocking tobacco; and in this manner: they have pipes on purpose made of clay, into the farther end of which they put the herb, so dry that it may be rubbed into powder; and putting fire to it, they draw the smok into their mouths, which they puff out again through their nostrils, like funnels, along with it plenty of phlegm and defluxion from the head. In these theatres fruits, such as apples, pears, and nuts, according to the season, are carried about to be sold, as well as ale and wine."—Walpole's *Translation*, edit. 1797, p. 80.

G. S.

PICCADILLY (3rd S. ix. 176.)—In the last few numbers of "N. & Q.," mention has been made of various "Piccadillys" in England. I found one the other day in a map of Lancashire, about eight miles north of Bolton, on the west side of Darwen Moor, which moor is represented as high ground on the map in question. H. T. C.

MR. LYONS (3rd S. ix. 130.)—The following work may be added to the list of this gentleman's productions:—

"FANCY-LOGY: a Discourse on the Doctrine of the Necessity of Human Actions, proving it to be a Fanaticism. Treated in a Manner wholly New. To which is added some Heads, by way of Instruction for a Design'd Lecture of Rational Morality and Religion; attempting a compleat System, deduc'd from a Consideration of Man in the State of Nature. In which is shew'd That enforcing Things for Religion against *Universal Reason*, is not consistent with *British Liberties* and *British Understanding*. By J. Lyons, author of the *Infutility of Human Judgment*. London: Printed and sold by J. Purser, the corner of Dogwell Court, in White-Fryars; and by the Booksellers and Pamphletsellers in London and Westminster. 8vo, 1780, pp. 104."

WILLIAM BATES.

Birmingham.

DAUGHTER: DAFTER (3rd S. ix. 247.)—The illustrations from "provincial pronunciation" asked for by ARISTARCHUS can be plentifully furnished from the Cleveland dialect. Without special reference to my notes I mention the following: Slaughter, slafter; plough, pleuf, pleaf (O. N. *plog*, Mod. Dan. *plor*); bough, bufe; O. E. *gruch*, in the Psalter *grudge*—"grudge if they be not satisfied"—gruff; through, thruff: a thruff (1) a stone in building which goes from one side of the wall through to the other, a bond stone; (2) a monument in a churchyard, from covering the whole width of the grave; sough, suff; slough, sluff, the skins of gooseberries and so forth are so-called; O. N. *argr*, lazy, cowardly, El. *arf*, afraid, reluctant. This list might be quadrupled or quintupled by half an hour's search among my papers. I will only add, however, that, as will be seen above, "the German or Saxon origin" is not greatly involved. J. C. A.

GOATS IN STABLES, ETC. (3rd S. ix. 118.)—Farmers have, or perhaps had, a notion that goats were wholesome about cows and horses, as the strong smell of the animal kept off infection. I do not think there was any reference to the scape goat. P. P.

HOOD'S "MONTH OF NOVEMBER" (3rd S. ix. 240.)—There is yet another poem by Hood than that mentioned in the editorial note, viz. "Ode for the Ninth of November," beginning—

"O Lud! O Lud! O Lud!
I mean, of course, that venerable town,
Mention'd in stories of renown,
Built formerly of mud," &c.—

published in *The Comic Annual* for 1832, pp. 136—142. But I fancy that neither of these poems is that asked for by POETASTER, and that he is in search of the following "No" poem on November by Thomas Hood:—

"No sun, no moon!
No morn, no noon—
No dawn, no dusk, no proper time of day—
No sky, no earthly view—
No distance looking blue.
No road, no street, no t'other side the way—
No end to any row—
No indications where the crescents go—
No top to any steeple.
No recognitions of familiar people—
No courtesies for showing 'em—
No knowing 'em.
No travelling at all, no locomotion—
No inkling of the way, no notion.
No go by land or ocean—
No mail, no post—
No news from any foreign coast.
No park, no ring, no afternoon gentility:
No company, no nobility.
No warmth, no cheerfulness—no healthful ease,
No comfortable feel in any member—
No shade, no shine, no butterflies, no bees,
No fruits, no flowers, no leaves, no birds—
No—vember!"

To this note I would append a query. Have Hood's lines on Landseer's picture, "Laying down the Law," beginning—

"A Poodle, judge-like, with emphatic paw,
Dogmatically laying down the law," &c.—

been published in any of the collected editions of his poems? CUTHBERT BEDK.

POETASTER more probably refers to the lines beginning "No sun, no moon," and ending "November," which appeared as a monody in the *Saturday Magazine* many years ago; and which are assigned to Hood in a curious volume, *The Humorous Poetry of the English Language*, by J. Parton, New York, 1857. I cannot find the lines in Hood's *Poems*, the *Poems of Wit and Humour*, nor the *Whims and Oddities*; but I believe I have seen them in some edition of Hood's *Poems*. ESTE.

OUTLIERS (3rd S. ix. 238.)—I think your correspondent will find that by this term is meant those soldiers who, as an indulgence for want of room, were allowed to sleep out (lie out) of the barrack or public quarters provided for the regiment. H. FISHWICK.

HONEY USED INSTEAD OF SUGAR (3rd S. ix. 235.) On this subject Mr. Paley has a short note in his edition of Ovid's *Fasti*, book iii. v. 735. He says:

"The use of honey in offerings is very ancient. The Greeks had their *μελικρητον* (Hom. *Od.* xi. 27; Soph. *Ed. Cbl.* 481), and their *μελιτροιτρα*; and it is easy to perceive that it would naturally be joined with milk, oil, wine, and flour, as one of the bountiful gifts of mother earth to primitive man. The Romans also drank wine mixed with honey. *Georg.* iv. 102; *Hor. Sat.* ii. 2. 15: 'nisi Hymettia mella Falerno Ne biberis diluta.' They offered to Ceres wine mixed with honey and milk: *Georg.* i. 844. We should remember that before the knowledge of the sugar-cane, honey was the only material which could be employed for sweetening either food or drink. This is indeed so obvious, that we may be allowed to wonder at the clumsy stories introduced, of which the following is an example [the first discovery of honey by Bacchus], to account for the usage as originating in some special event."

I may add that the prominence given to bees and their produce in Virgil's *Georgics* (one whole book, out of four devoted to agricultural matters, being monopolized by them), is referable to the same cause. Let us consider what we should do now without sugar. G. R. K.

LEGEND OF ST. NICHOLAS (3rd S. ix. 30, 123.) It may not be known to some of your readers, that throughout Catholic Continental Europe, St. Nicholas is the patron saint of children, his feast being celebrated on the 6th December. In Brussels a custom exists in connection with it that quaintly bears out the legend to which MR. DIXON refers. For a week before the fête, celebrated with much mirth, and occasionally some little

malice, by high and low, children and adults, every confectioner's window in this capital is lined with regiments of bishops modelled in chocolate. These little dusky effigies are about half a foot high, and are perfectly solid in construction. They represent St. Nicholas exactly as he appears in the *Heures d'Anne de Brétagne*. He wears the mitre and all the episcopal robes; in his right hand he bears the crosier, and with the left, the three fingers extended, he blesses two or three little children, who are rudely represented as rising from a pail or tub at his feet—the whole being in one block.

Presents to children are universally given on this day, but no child is entitled to feel satisfied, however rich his *cadeau*, unless accompanied by his "St. Nicholas;" nor can he or she have a right to complain who, if they be given nothing else, are presented with their chocolate bishop.

MR. DIXON's interesting legend has thrown light upon a subject thus treated, hitherto sorely perplexing to even the English Catholic mind, unless viewed as allegorical. L.

Brussels.

"JOLLY AS SANDBOYS" (3rd S. ix. 278.)—Permit me to inform E. K. that I once heard a very eminent physician affirm, that this expression probably originated in the fact, that a gravelly or sandy soil has at all times a salutary and nerve-bracing effect on those who are so fortunate as to reside upon it; whence it may be inferred that the occupation of such labourers as dig and delve all day long, not only in the open air, but also among the sand and gravel pits, must be peculiarly healthful and exhilarating.

B. BLUNDELL, F.S.A.

"Sandboy" is the vulgar name of a small insect which may be seen in the loose sand so common on the seashore. This insect hops and leaps in a manner strongly suggestive of jollity, and hence I imagine the simile arises.

CHARLES F. S. WARREN.

SCHOMBERG FAMILY (3rd S. ix. 239.)—William the Third's friend and general, Frederick de Schomberg, was created Baron Teyes and Earl of Brentford, Marquess of Harwich and Duke of Schomberg, 9th March, 1689, with remainder to his *third* son Charles de Schomberg and his issue male; failing which, to his *second* son Meinhardt de Schomberg and his issue male; remainder to the heirs male of the said Frederick de Schomberg. Charles, the second duke, died without issue in 1693, from wounds received in the battle of Marsaglia. Meinhardt, who succeeded his brother under the above-named limitations, died without male issue in 1719, when his titles are believed to have become extinct. This is not, however, quite certain. There was an elder brother, Frederick, to whom the title would have descended on the

death of the third duke; but of whom, strange to say, nothing whatever is known, except that he was living at "Ringau in Geissenheim" in Germany in 1715. It has been suggested with great probability, that the place above indicated is Geissenheim in the Rheingau. (Nicolas, *Historic Peerage*, edit. Courthope, *sub. tit.*) The arms of the ducal family of Schomberg were, Argent, an inescutcheon sable; over all, an escarbuncle or.

Mr. Alexander Keith Johnston's *Dictionary of Geography* gives three places in Germany called Schomberg, from any of which the family may have taken the name and title. It is probable that it did take it from some village in Holland or North Germany, the name of which is not recorded in ordinary books of reference.

I shall be glad of information or reference to authorities concerning the ancestors of Frederick de Schomberg. EDWARD PRACOCK.

Bottesford Manor, Brigg.

MARIA COUNTESS MARSHAL (3rd S. ix. 67, 248.) It may be a question whether Thomas of Brotherton was ever actually created Earl Marshal; but the following extracts are sufficient to prove that both his wives were styled "Countess Marshal" in their own day:—

"I will that prayers be said for me, and for Alice de Henault, Countess Marshal." (*Will of Sir Walter Manny, Test. Vetusta*, i. 86.)

"And I will also that my said wife [Margaret of Brotherton] have all the goods which I purchased of my Lord Segrave and the Countess Marshal." (*Ib.*)

"Wm de farlee, p manus Johis de Cobham fit Comitisse Mareschal." (*Issue Roll, Pasch.* 33 Ed. III.)

"Johis de Cobham, fit Comitisse Marescalt." (*Ib. Mich.* 41 Ed. III.)

"Guillimote de Boloigne, nup vni' domicella' castie Marie nup Comitisse Marescalt." (*Ib. Mich.* 51 Ed. III.)

HERMENTRUDE.

Records give the information for which MR. ROBERTSON asks respecting Thomas Brotherton and Maria his wife.

In the deed dated at Framlingham in 35 Edw. III., by which John de Cobham granted lands to his mother, he styles himself "filium domine Mariæ de Breuse Comitissæ Norf' et Marescall' Angliæ." (*Cott. Jul. C.* vii. 174.)

The bond given in 23 Edw. III. (*Cott. ibid.*), commences: "Sachent toutez gentz, q' nos Marie Comtesse de Norf' et Maresch' d'Angl'."

A grant of lands in 38 Edw. III. to John de Cobham (*Rot. Pat.*) calls him "filio Mariæ nuper Comitissæ Marescal." And the grant in 39 Edw. III. to Alice Peryers, of the Manor of Ardington, adds "quod fuit Mariæ quondam Comitissæ Marescall' amittæ Regis." (*Rot. Pat.*) By a deed in 22 Edw. III. (*Cart. Harl.* 83, D. 44), John de Breouse "conferme a Marie Comtesse de Norf' et Mareschal Dengt manoir de Boyton."

In 9 Edw. II. the office of Marshal of England

was conferred on Thomas de Brotherton, Earl of Norfolk and his heirs. (*Rot. Chart.*)

In 11 Edw. II. he appointed Wm. de Waldon to be his deputy. (*Abbrev. Plac.*)

The earl was afterwards deprived of the office, but had restitution. (*Abbrev. Plac.* 17 Edw. II.) In his will (*Cott. Jul.* c. vii. 174) he is styled "Thomas, filz au noble Roy d'Engl, Counte de Norf' et Maresch d'Engl." FELIX LAURENT.
Saleby Vicarage.

PET NAMES (3rd S. ix. 239.)—Referring to the inquiry with which the reply to this question concludes, I think that a very satisfactory reason may be given for the peculiarities of form in names of this class. Everybody knows how prone children are both to coin names for themselves, and to shorten and vary those which have been given to them. The main cause of this is the imperfect and undeveloped state of their organs of utterance leading them to substitute one letter for another of the same class, just as we see practised in the construction and derivation of languages. In the names of Mary and Sarah, for instance, the letter *r*, which many children and grown up people too are unable to enunciate distinctly, is readily exchanged for its fellow liquid *l* in Molly and Sally; and the initial *m* in Mary or Molly, Margaret or Maggie is by a similar natural process converted into its cognate labial *p* in Polly and Peggy. In the case of Edward and Oliver, their diminutives Eddy and Olly, would readily be transposed into Neddy and Nolly from the sound which these names assume whenever the indefinite article *an* or a word terminating in *n* is prefixed. D. B.

JOHN MORGAN (2nd S. vi. 68.)—Some light is thrown on the two letters of John Morgan by the following entry in the Registers of the Stationers' Company, under date of March 17, 1579-80, as given in MR. COLLIER'S very valuable *Bibliographical Account of Early English Literature*, vol. ii. p. 453:—

"Ric. Jones.—Lycensed unto him a Dittie of Mr. Turbervyle murdered, and John Morgan that murdered him, with a letter of the said Morgan to his Mother, and another to his sister Turbervyle."

W. C. TREVELYAN.

MEDIEVAL CHURCHES WITHIN THE BOUNDARY OF ROMAN CAMPS (3rd S. v. 173, &c.)—Should you not have already had a note to the effect, that at Moresby, near Whitehaven in Cumberland, there is a church standing within the enclosure of the Roman camp (or rather perhaps station) there, this communication may not be out of place. Lysons, in the *History of Cumberland*, mentions it, and gives a drawing of the place.

He says, "The site is in a field on the side of the village towards Barton, called the Crofts, and the church stands (as is often the case) within its area." (See p. 144 of his work.)

At Caistor, near Norwich, too, the church stands within the Roman citadel. It is said that the church of Bawburgh, in Norfolk, also stands within the area of a Roman camp. I never could find any authority for this report though, nor can I trace any remains of a camp there, unless a steep escarpment at the lower side of the churchyard may be part of the old earthwork. C. W. BARKLEY.

WEST WALTON: "THE BABES IN THE WOOD" (3rd S. ix. 208.)—Wailing, or Wayland Wood, a large cover near Watton, in Norfolk, is the place which tradition assigns to the tragedy of the "Babes in the Wood." There is an old hall in the immediate neighbourhood, a mantel-piece in which is carved with representations of the scenes described in the ballad. I forget the name of the hall, but I can easily furnish it should you or any of your readers wish. My informant as to the mantel-piece is a man who had formerly been a policeman in the neighbourhood, and who attended me when fishing last January at Bawburgh in Norfolk. He was talking about Watton and its neighbourhood; and having often heard of Wailing Wood in connection with the Babes in the Wood, I asked him if he knew the place, thinking he might volunteer some information on the subject. The people of Wood Dalling, in the same county, claim the honour for their place, but Wailing Wood is the generally received favourite. C. W. BARKLEY.

THE OTELLE (3rd S. ix. 77, 180, 240.)—The work of Menestrier from which I made my quotation is—

"La Methode du Blason. Par le P. C. F. Menestrier de la Compagnie de Jesus. Imprimé a Lyon, et se vend a Paris, chez Estienne Michallet, premier Imprimeur du Roy, rue Saint-Jacques, a l'Image Saint-Paul. M.DC.LXXXVIII. Avec privilege de sa Majesté."

This work may, I suppose, be taken as giving Menestrier's final opinion. I need not quote the passage again. He died in 1705. I think my suggestion (p. 241) will explain how the Otelle came to be confounded with an amande pelée. I hope at least that no English work on heraldry will assign peg-tops to Topcliffe, unless some evidence is produced.

I end with a query, which I make quite independently of heraldry. What is the date of our earliest knowledge of peg-tops? We know something about the Βέμνηξ, and the Turbo or Turben, the whipping-top. I need only mention the famous passage in the seventh *Aeneid*. Tibullus says, *Eleg.* v. lib. I.:—

"Namque agor, ut per plana citus sola verberare turben,
Quem celer assuetâ versat ab arte puer."

But when do we first hear of peg-tops? I am entirely ignorant of Oriental languages. Some correspondents of "N. & Q." from time to time enrich its pages with knowledge derived from

Sanskrit literature. Will any of those contributors be so kind as to say whether they find tops in Sanskrit writings? D. P.

Stuarts Lodge, Malvern Wells.

STARBOARD AND LARBOARD (3rd S. ix. 254.)—The explanation here given of these terms, though ingenious, cannot, I think, be maintained. Were they derived from the Italian, we should certainly find in that language some traces at least of words resembling them, and employed to denote respectively "starboard" and "larboard," or the right and left sides of a ship. But this is not the case, the Italian term for starboard being *poggia*, whilst for larboard a circumlocution is employed. The real parent is the Old Norse or Icelandic, which was spoken by the vikings, or sea-rovers, of Norway and Denmark, whose predatory habits, combined with their maritime skill and daring, made them the terror of almost every country in Europe in the middle ages. From their language it cannot be doubted that many of the terms of modern seamanship are derived. The Old Norse word for starboard is *stjörbord* or *stjörnborð* (steer-board), which in Anglo-Saxon is converted into *steorbord*. The origin of larboard is not so manifest, and does not appear hitherto to have been satisfactorily settled by etymologists, as no single word resembling it seems to exist (in lexicons, at least) in any other language than modern English. But I think it may be fairly stated as a compound of the Old Norse *la*, the sea (genitive *lar*), and *bord*, the side of a vessel, being thus equivalent to *sea-board*, as starboard is to *steer-board*. I was at one time, indeed, inclined to derive it from the adjective *lagr*, signifying *low* or *depressed*, and *bord*, thus interpreting larboard as a corruption for *lagrbord*, or the *depressed* side. But the previous explanation seems the more probable. The proper Icelandic term for larboard, it may be observed, is *bakbord* or *back-board*, which in Anglo-Saxon is rendered *bæcbord*, and in modern French *bâbord*, the last evidently a bequest of the Scandinavian conquerors of Normandy. It would be interesting to know if there is any word resembling larboard in popular use in modern Icelandic, and which has not found its way into Björn Halderson's *Dictionary*. D. B.

Maida Vale.

"HOMER IN A NUTSHELL" (3rd S. ix. 257.)—Your correspondent who inquires where it is recorded that Homer's *Iliad* was written in so small a compass as to go into a nutshell, will find the passage, if my memory is to be trusted, in the first or second volume of D'Israeli's *Curiosities of Literature*. Perhaps it was a nut as large as the sea-nut mentioned by Buchanan in his travels in the Hebrides. IGNATIUS.

ENGRAVING BY BARTOLOZZI (3rd S. v. 377, 445.) The print alluded to, as forming a frontispiece to

the *Juvenilia* of Leigh Hunt, is reduced from a much larger engraving inscribed "The Death of Chatterton." It is powerful alike in conception and execution; and while it very probably suggested the well-known picture by Wallis, of the same subject, I regard it as greatly superior to that overpraised production. WILLIAM BATES. Birmingham.

CARUCA OR CARUCATA (3rd S. ix. 236.)—MR. HART is quite right in saying that *car'* in Domesday should be rendered *caruca*, and not *carucata*—plough, and not plough-land, at any rate in the south-country. Domesday was compiled for valuation, and not for measurement. "So many hides" means the amount of *hide-geld* at which the vill was rated: "there is arable land for so many ploughs," the amount, more or less, which the commissioners thought might be extracted from it. Many a hill in the west-country was rated in virgates "with arable land for twenty or thirty ploughs"—vast tracts of pasturage which, if cultivated, would pay plenty of hidage to the king. "Nunquam geldavit" is invariably appended to the crown-lands, which accordingly are never rated at all; but surely they must have been measured.

To introduce the *carucata*, or plough-land, into the south-country, would cause irremediable confusion. In Kent they measured in swillings and yoke-lands; in Wessex in hides, gyrd-lands, and ferlings; in the north-country in plough-lands and ox-gangs—*carucate* and *bovate*. The gyrd-land averaged *ten*, the ox-gang *fifteen* acres; but as the acre was half as large again in the south as in the north, the gyrd-land and ox-gang were identical in amount. As *four* of the former made up the south-country or *Saxon* hide, and *eight* of the latter were contained in the Mercian or *Anglian* hide, and in the north-country ploughland, the *carucata* was *double* the size of the Wessex hide, with which Mr. Jones appears to have identified it. After the Conquest, the Anglian, or north-country measurement, was adopted as the general standard; and accordingly, in the *Battle Abbey Chronicle*, the old south-country hide appears as the *Wista* (*Hivisc*) or half the standard hide. The south-country acre is met with long afterwards as "the long acre."

Eight oxen went to the plough, and "terra est *iiii carucarum* et *ii boum*," might be rendered, "there is arable land for four teams and a yoke." From time immemorial, the "man with a yoke of oxen" seems to have been the lowest member of the rent-paying class of agriculturists, all below him paid in labour. Four such tenants found a full team for a plough, each occupying a *virgate*, or quarter plough-land. E. W. R.

THE HOMOPHORION (3rd S. ix. 162.)—With reference to the description of the homophorion given by F. C. H., may I be permitted to state

that I attended the service on Easter Day, 1856, in the Patriarchal Church of St. George at Constantinople, on which occasion the Patriarch and ten Metropolitans were present "in pontificalibus." The homophorion of the patriarch alone was white, the others varying in colour, being red, yellow, and purple. Both ends are brought forward in front, one being hung over the left arm, somewhat in the form of a maniple. I may add that, in a picture of St. Nicholas of Myra, bought by me from a Zouave, who, I am afraid, stole it from a church in Sebastopol, the homophorion is red, bordered with gold; the crosses on it are black, with the spear and sponge of hyssop placed saltire-wise over them.

F. D. H.

OLD ENIGMATICAL PUZZLE (3rd S. ix. 78, 182, 267.)—The singer first intended was, doubtless, the very popular vocalist, Mrs. Bland, who from her first appearance in childhood as Miss Romanzini, to the time of her quitting the stage about the end of the second decade of the present century (a period of about forty years), was in such high favour with the public as to well deserve the appellation of "famous." Many old persons still speak with fondness of her performance of Beda in *Blue Beard* (to Bannister's Shacabac), and of her singing the ballad, "I have a silent sorrow here" in *The Stranger*. She was the sister-in-law of Mrs. Jordan, and the mother of Charles Bland, the original singer of Oberon in Weber's opera of that name, and of James Bland, well-remembered as an admirable actor in burlesque. The other singer alluded to was, unquestionably, Thomas—familiarily called "Tommy"—Lowe. A. A. is mistaken in calling him the original Harapha in Handel's *Samson*. Harapha was originally played by Reinhold, the bass singer. Lowe, who had a tenor voice, sustained the minor characters (now usually omitted in performance) of a Priest of Dagon and an Israelitish Man. Handel, however, occasionally intrusted him with more important parts; he was the original singer of Zadok in *Solomon*, and of Joshua in the oratorio so named. Besides this, he had the distinction of being the performer of Amiens in *As you Like It*, from whose lips Arne's beautiful music to the songs "Under the Greenwood Tree," and "Blow, blow, thou Winter's Wind," first fell on the ears of the delighted public. Lowe was at one time lessee of Marylebone Gardens, but his management was not prosperous, and at last, in his age, when his vocal powers had become much impaired, he was reduced to accept engagements at Finch's Grotto Garden and similar places.

W. H. HUSK.

ACTS-APOSTLES AS A NAME (3rd S. ix. 287.) F. C. H. is quite right in what he says as to ridiculous Christian names. I cannot agree with him, however, on his condemnation of those taken from the non-Christian world. The names of half

the saints in the *Acta Sanctorum* have been borne by Pagans, or attributed to divinities. Julian, Dionysius, and Hellen belong to the old religion as much as to the new. There was a time when these had not become Christian names by habit. It is by no means clear why it should be held to be wrong for a parent of the present day to stray beyond the church's Kalendar in search of a name, any more than it was for his predecessors in the faith a thousand years ago.

People have strange vagaries sometimes about names. I once knew a man, a squire or squireling, in an eastern shire, who, having a son to be baptized, declared his intention of calling him Julian Oliver; upon which a semi-clerical friend seriously remonstrated with him on the ground that he was about to name his boy after the two worst men in history—Julian the Apostate, and Oliver Cromwell. The squireling was probably not a disciple either of the late Mr. Gibbon or the present Mr. Carlyle; but he held other views with regard to the two persons in question, and notwithstanding the pressure from without, Julian Oliver is the name of the lad.

A. O. V. P.

HYDE FAMILY (3rd S. ix. 217.)—Pedigrees of the descendants of Bernard Hyde may be found in Nichols's *Leicestershire*, iii. 109, and Blore's *Rutland*, 50. John Hyde, who died unmarried in 1740 (*vide* Nichols), by his will dated March 27, 1738, bequeathed 3000*l.* to his children—John Hyde, otherwise Payne, Humphrey Hyde, otherwise Payne, and Savilla Hyde, otherwise Payne. Savilla married, in 1745, Thomas Rowe of the Strand, *Hardwareman*. John Hyde, otherwise Payne, may have been the citizen and ironmonger of 1778; at all events, his sister married an ironmonger by trade.

JOS. PHILLIPS.

Stamford.

CHANTRIES (3rd S. ix. 238.)—See Cambridge Antiquarian Society's *Reports*, 8vo Series, No. VI. "Notes on Chantries" by E. Ventris; Fuller's *Church History*, b. vi.; and Fosbroke's *Encyclo. of Antiquities*.

JUXTA TURBEM.

NEBUCHADNEZZAR (3rd S. ix. 236.)—The opinion of some commentators, mentioned in the marginal note of the Douay Version on Dan. iv. 34, respecting the truth of this king's conversion, is maintained by Cornelius à Lapide (*in loc.*), who names in support of it "Joseph. Dorotheus in Synopsi, Epiphan. in Vita Danielis, Lyranus, Carthus., Theodor., S. Augustinus, *Epist.* 122," but gives no further references. The Synopsis is a spurious work.

On the whole, there seems very little on which to base an opinion in this matter; but as the king, in the decree which he made after his recovery, still calls Bel his god (iv. 5), it is probable that while he acknowledged the true God, he did not forsake his other gods.

F. A.

FIRST PRINCIPLES (3rd S. viii. 499; ix. 46, 89, 223.)—Every science possesses certain established theorems, which serve as starting points from which to set out for the proof of other truths; and, therefore, as being *chief* truths or beginnings of arguments, are called its *principles*. But these principles have been derived from other preceding truths, and so on; until tracing back we arrive, in an exact science, to some fundamental ideas, expressed in axioms and definitions, which have been drawn immediately from the primary conception of its subject matter in the mind—and these are its *first principles*. Some sciences have no first principles, e. g. meteorology, whose laws are empirical, not fundamental. In geometry we might say that the definition, and such axioms as are geometric in Euclid, are its first principles; and the propositions of Euclid, we might call its secondary principles; and modern geometry of anharmonic ratios, &c., its tertiary principles, and so on. It is evident that in ordinary demonstrations it would be most tedious, and indeed impossible, to recur on all occasions to first principles and take nothing else for granted. To work for instance a sum in arithmetic, we might take the Rule of Three as our principle, and produce a simple result; but it would fill a volume to prove it from the first principles of number alone.

When MR. BUCKTON says that Newton's great work should rather have been called *Principium*, he mistakes its nature. The one principle of gravitation established in it, is not a *first* principle of it at all. In the geometric portion of it, the first principles are the axioms of ultimate ratios: in the dynamical part, they are the axioms of force and motion. Gravitation is a principle deduced from these. F. A.

QUOTATIONS WANTED (3rd S. ix. 257.)—H. C. (2) will find the quotation from the *Fairy Queen*, vi. 7, 31.

E. S. T. T. (1) will find "Omnia si perdas," &c. in Claudian, *De Cons. Mall. Theod.*, v. 3.

INQUIRER (6) will find the account of the *Iliad* in a nutshell in Wanley's *Wonders*, 11, 3, vol. i. p. 160, ed. 1806. EDW. MARSHALL.

"They that on glorious ancestors enlarge,
Produce their debt instead of their discharge."

Young, *Love of Fame*, 1st Satire.

H. FISHWICK.

J. O. S. must be thinking of the line from Goldsmith's *Traveller*:—

"But Winter lingering chills the lap of May."

JAYDEE.

COLLAR OF SS. (3rd S. ix. 23, 206.)—I do not give an opinion on the origin of the collar of SS., but it is represented at an earlier period in a form very different from that noted by J. F. S. (*antè* p. 206). In the Lansdowne MS. 874, is a drawing of two windows in Old St. Paul's, "directly

over agaynst the tombe of John of Gaunt, Duke of Lancaster." These windows are filled with heraldic glass. In one is the shield of England and France, encircled by the garter; in the other that of John of Gaunt, encircled by a collar of SS. corresponding with the garter, except that the two ends are not joined. The collar is *sable* charged with five S's or, at regular distances.

A. P.

EARL OF DERWENTWATER AND AURORA BOREALIS (3rd S. ix. 154, 267.)—The Northern Lights may very likely have appeared "with peculiar brilliancy" on the eve of Lord Derwentwater's execution, according to the popular tradition (W. J. F., p. 268); but that they were *never* before seen, as the old woman told the REV. JOHNSON BAILY (p. 154), and the working mason remarked to MR. WING (p. 268), is a position to which, although it be confirmed by Raymond's *History of England*, I must demur.

In 1685, on the night on which Monmouth attacked the king's forces at Sedgemoor, "the moon was at the full, and the northern streamers were shining brilliantly." My authority is Macaulay (vol. ii. p. 186, small edition), who gives in support—*Narrative of an Officer of the Horse Guards in Kenet*, ed. 1719, iii. 432; MS. Journal of the Western Rebellion, by Mr. Edward Dummer; and Dryden's *Hind and Panther*, Part II., from which he quotes:—

"Such were the pleasing triumphs of the sky
For James's late nocturnal victory,
The pledge of his almighty patron's love,
The fireworks which his angels made above.
I saw myself the lambent easy light
Gild the brown horror and dispel the night.
The messenger with speed the tidings bore
News which three labouring nations did restore;
But heaven's own Nuntius was arrived before."

R. W. C.

HOTSPUR (3rd S. ix. 279.)—Your correspondent, who desires to know "the first recorded instance of the famous Sir Henry Percy being styled Hotspur, may be aided by the following references:—Capgrave, the contemporary of Hotspur, writes thus, *ad ann.* 1387: "The King sent thider (Caleys) Herry Percy the younger, whom the Scottis clepid Herry Hatspere" (Capgrave, *Chron.*). Walsingham (ii. 144) also says:—

"Scotos quiescere compulsi et sua alacri inquietudine multotiens fatigavit, ob quam causam illorum lingua ipsum Henricum Hatspere vocaverunt quod 'calidum calcar' sonat."

F. H. ARNOLD, M.A.

Chichester.

READING LAMPS (3rd S. ix. 196.)—I have now for some few years used such a lamp as K. R. C. seems to require; and by so doing, I consider I have saved myself from partial if not total blindness. I procured mine at Miller's in Piccadilly,

but I should think similar lamps might be obtained at other good shops. It is something on the principle of a common Argand lamp; but the wicks, instead of being round and in one piece, are flat and hard, and of these four are placed in a groove, so as to form an imperfect circle. The shade is glass, being opaque, white inside, and green outside. The usual vegetable oil is used with it, and it is the most economical light I have ever had. It casts a Rembrandt-like shade, and I can highly recommend it to K. R. C.

F. J. G. W.

PRECEDENCE (3rd S. ix. 278.)—A Rural Dean takes precedence of the ordinary clergy. An Honorary Canon ranks next to the Canons (3 & 4 Victoria, c. 113); consequently, he is a step in advance of the Rural Dean. S. L.

MOTHER-IN-LAW (3rd S. ix. 247.)—It is a very usual thing for the lower orders in Devonshire to call a step-mother a mother-in-law; but I have always set this down to mere ignorance, they not recognising the distinction. And they term a widower, a "widow-man." P. HUTCHINSON.

NOTE FOR SPANISH SCHOLARS (3rd S. ix. 136, 206, 307.)—I had the pleasure of meeting at dinner some twenty years ago, the late J. G. Lockhart, and a distinguished cavalry officer, who had served in most of the Peninsular campaigns. Our host produced, as a great treat, a bottle of Peruvian brandy, which had been presented to him. On tasting it the general pronounced it to be vile *aguardiente*. Lockhart replied, "that it had a tooth in it," and afterwards explained that it was common in Spain to play upon the words *aguardiente* and *acquadiente*, reminding us at the same time of the analogy of the latter with our own expression, *toothsome*. GEORGE VERE IRVING.

WAS PRINCE CHARLES EDWARD STUART EVER IN SHEFFIELD? (3rd S. ix. 271.)—He seems to have passed through the town during his retreat from Derby, 1746:—

"The advance of the rebels on Sheffield had no other effect than to produce a temporary panic."—*History of Hallamshire*, by Joseph Hunter, F.S.A., p. 124.

B. BLUNDELL, F.S.A.

STOCKING-FEET (3rd S. ix. 118) is so familiar a phrase to me that, but for "N. & Q.," I should not have known it was provincial. But when a younger sister marries first, in the north of England it is jocularly said to the elder ones, "Ah, now you will have to dance in your stocking-feet." I have even heard of the elder ones doing it in playful bravado. What can be the origin of this? Had it any connection with the old shoe which used to be *kicked* off after the bride? P. P.

MANTLE, VEIL, AND RING (3rd S. ix. 218.)—The position of a vowess (*Deo dedicata*) was esteemed an honourable one. Perhaps the vow made by the Countess of Richmond, mother of Henry VII., may throw some light on A. E. L.'s inquiry, though in her case her husband was living. The countess is represented in Lodge's *Portraits*, and more clearly in the print of her in *Miss Halstead's Life*, in a white veil, a black dress and mantle, and several rings. P. P.

"NEVER A BARREL THE BETTER HERRING" (3rd S. ix. 85.)—MR. A. CHALLSTETH is no doubt right in his interpretation of this phrase; at least his is the sense in which it was understood by Robert Burton. Democritus Junior to the Reader, (*Anatomy of Melancholy*, p. 46, ed. 1660), says:

"Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall find them all alike, *never a barrel better herring*."

J. HENRY SHORTHOUSE.

WHIPPING OF GROWN-UP DAUGHTERS (3rd S. ix. 51.) In answer to your correspondent H. Y. S. I give the following statement, compiled from the numbers of *The Queen and Ladies' Newspaper* for January of this year. In fashionable schools in London and Bath, young ladies of seventeen and eighteen, even for such offences as laughing at blunders made by their teachers, "have the clothing entirely removed from the lower part of their bodies, are laid across a desk, or the knee of the lady superintendant, and severely birched." This punishment, which is sometimes inflicted before the rest of the scholars, is approved of by the mothers, who sometimes themselves administer it even to older girls. K. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Legends of Iceland (Collected by Jón. Arnason), translated by George E. J. Powell and Eiríkr Magnússon. Second Series. With Notes and Introductory Essay. (Longman.)

This is a work of great interest to all students and lovers of Folk Lore; and that these form a numerous body in this country is obvious from the fact, that it is owing to the generous welcome accorded by them to the First Series of this collection that the editors have been encouraged to commit the present continuation of it to the press. As this contains their final selection from Mr. Arnason's work, the editors have introduced it by an Essay, in which they take a general and comprehensive view of the popular fancy of Iceland. This, which will be read with considerable interest, is followed by *Stories of God and the Evil One*, many of which are strongly characteristic of the simple piety, by unreflecting people mistaken for irreverence, of the Icelandic mind. *Stories of Paradise and Hell*, and of Divine Punishment follow. Then we have a few *Historical Legends*, and some *Stories of Outlaws*; and a *Series of Tales, and Comic Stories, and*

a Chapter on Superstitions, complete a volume which abounds in passages which throw great light upon the Folk Lore of England.

Beethoven's Letters (1790—1826), from the Collection of Dr. Ludwig Nohl. Also his *Letters to the Archduke Rudolph, Cardinal Archbishop of Olmutz, K.W.*, from the Collection of Dr. Ludwig Ritter von Köchel. Translated by Lady Wallace. In Two Volumes. (Longman.)

The admirers of Beethoven—and what lovers of sweet sounds are not admirers of that great master of his art, second only in grandeur (if indeed he is second to him) to the immortal Handel—are under great obligations to Lady Wallace for the care and trouble she has bestowed upon this collection of his Letters. Her original intention, of translating those which Dr. Nohl had been so long busied in gathering together, has been amended in a very important respect by the addition of the series of letters which Beethoven addressed to his illustrious friend and patron the Archduke Rudolph, Cardinal Archbishop of Olmutz, which are incorporated in their proper place in the Chronological Series. A new and interesting portrait of Beethoven completes a book, in which the man and the musician are self-portrayed in a striking and remarkable manner. The compiler of the Index has committed a curious mistake in speaking of the venerable Sir George Smart, one of the warmest of Beethoven's English friends and admirers, as "music publisher in London." Sir George was for years the leading "conductor" in London; and in that capacity acquired a moderate fortune, and the esteem and regard of the whole musical world.

Lays of the English Cavaliers. By John J. Daniel, Perpetual Curate of Langley Fitzurse, Wilts. (Parker.)

In a handsomely printed volume, the Rev. John J. Daniel presents us with one-and-twenty Lays commemorative of the doings and sufferings of the English Cavaliers; in which his admiration of their courage, and the cause in which they suffered, finds utterance. There is considerable pathos in many of the Lays, and a strong poetic feeling runs through them all.

An Index to the Pedigrees contained in the Printed Heralds' Visitations. By George W. Marshall, LL.M., of the Middle Temple. (Hardwicke.)

What Mr. Sims has done for the MS. Visitations preserved in the British Museum, Mr. Marshall has here undertaken for such of these Visitations as have been printed. The importance of the pedigrees taken by the Heralds at their official visitations can scarcely be overestimated; and it is obvious therefore that an Index to the Families to be found in such of those official documents as have been committed to the press, is a work which all genealogists will be glad to possess.

Rivington's Ecclesiastical Year-Book for 1865. (Rivington.)

A collection of statistical and miscellaneous information for the use of the clergy and laity of the Church of England, which will, we have no doubt, be very acceptable. A sketch of *Memorabilia* on the principal matters connected with the Church during 1865, is followed by Notices of the Proceedings of Convocation of the two Provinces and of the Church Congress; Church Statistics of Ordinations, Confirmations, Church Buildings, the Church Societies and their Work, furnish the next division. A *résumé* of the Religious Literature of the Year, and an Obituary of eminent Churchmen, bring to a close a volume destined, we have no doubt, to be the first of a valuable Annual Series.

HISTORY OF KENT.—We congratulate the Men of Kent and the Kentish Men on the prospect of now having a Local History every way worthy of their county. The

priceless materials for that purpose collected by the late Mr. Streatfield of Charts Edge have been nobly bestowed on the county by his widow, and are to be incorporated in a new edition of Hasted, under the superintendence of Mr. Charles Roberts of the Public Record Office, whose archæological skill, attainments, and industry, afford ample security for the manner in which he will execute the work entrusted to him. That nothing may be wanting to make the work complete, the valuable collections of the Rev. L. B. Larking of Ryarsh, for years the friend and coadjutor of Mr. Streatfield, have been with equal liberality placed by that accomplished scholar at the disposal of his native county.

Notices to Correspondents.

THE CONTEMPORARIES AND SUCCESSORS OF HOLBEIN. Although we have this week enlarged "N. & Q." to thirty-two pages, we are compelled to postpone until next Saturday Mr. J. G. Nichol's interesting paper upon this subject.

R. B. will find the origin of the *See of Sodor* and *Man* explained in our 2nd S. iii. 159.

THE ROLLAD.—L. will find Lists of the Authors in our 2nd S. ii. 43, 114, 242, 373, 439; iii. 129, 276, 333-4; xii. 471.

A. P. W. Marshal Comte Harisse died on May 26, 1855. He was an old soldier of the Empire, and received his baton from the Prince President in 1851.

SEPTIMUS PRIMER. The Botanic Garden, Dublin, 1790, is by Dr. Darwin. Part II. was first published anonymously at Lichfield in 1799, 4to.

J. There is no account of the ghost of a murdered Bishop at Great Saling Hall in Essex, in any of the histories of that county.

"NOTES & QUERIES" is registered for transmission abroad.

CURE of cough, chest, and bronchial disorders, by Dr. Locock's **PULMONIC WAFERS**.—From Mr. Mallet, Angel Inn, Aisle, near Yarmouth, April 2, 1866: "For upwards of four years I suffered from a very bad cough and soreness of the chest. I was frequently unable to turn myself in bed, but the Wafers never failed in affording me almost instant relief."—Dr. Locock's Wafers cure asthma, consumption, coughs, and all disorders of the breath, throat, and lungs, and have a pleasant taste. Price 1s. 1½d. and 2s. 3d. per box. Sold by all Medicine Vendors.

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LONDON, SATURDAY, APRIL 28, 1866.

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Notes.

THE CONTEMPORARIES AND SUCCESSORS OF HOLBEIN.

The Special Exhibition of National Portraits, at the South Kensington Museum, was opened to a private view on Saturday the 14th of April; and the visitors were presented with a Catalogue, formed on an excellent plan, and full of useful biographical memoranda as well as careful descriptions of the pictures. It can readily be believed that the printing was finished in haste, and it is therefore unavoidably impaired by a few errors.

It is, however, particularly unfortunate that in the Preface, or "Introductory Notice" (written by Mr. Samuel Redgrave), in one of its paragraphs, the very two dates upon which the question under discussion—the date of Holbein's death—turns, have in this first impression both been misprinted. Though I have no doubt that this accident will have been remedied before the publication of the next number of "N. & Q.," yet it may not be wholly unnecessary to point it out to those into whose hands the early copies have fallen. The passage is as follows:—

"The date of Holbein's death has become an important consideration in determining by whom many fine portraits of this period were painted. It had been almost universally stated to have taken place in 1545 [here read 1554], when, in 1862, a will was discovered which is concluded to be Holbein's. This will would prove his death to have happened in 1584 [here read 1548], a date which

has been supported by many collateral facts very learnedly brought to bear upon the question."

In both cases, it will be observed, the position of the figures has been accidentally reversed.

I would further beg permission to transcribe the paragraphs which next follow, and to make a brief comment upon them:—

"There is yet, we venture to think, just sufficient absence of absolute proof of the identity of the testator with the painter to allow of that further examination of a question of so great interest which the present collection very opportunely offers.

"The distinguished antiquaries who have come to the conclusion that Holbein died eleven years earlier than the date hitherto accepted, have felt the difficulty as to the painters to whom must be attributed the portraits of the latter end of the reign of Henry VIII., and during the reign of Edward VI.: and they name, chiefly from the household books of the former sovereign, some painters, also mentioned by Walpole, who they think might have been the painters of these works, and whose reputation has been merged in the fame of Holbein. But it would not be difficult to show that these were mere craftsmen, employed in painting the heraldic devices of the time, whose art had nothing in common with the art of Holbein.

"Up to this time the question has been left in the hands of the antiquary. No distinguished painter has expressed any opinion; yet it is one on which the artist is well qualified to judge. He would hardly admit that it is possible there could be a second Holbein, and his professional knowledge would enable him to trace the technical manner of painting, and the characteristics which constitute the originality of all true genius; and thus determine, with as much certainty as with regard to handwriting, whether the earlier and the later works which have been usually attributed to Holbein are the productions of the same mind and the same hand."

The writer, it seems, would rather trust to the evidence of a master's works than to historical evidence of any kind. I would not in the least degree disparage or undervalue the critical skill which enables an artist or connoisseur to pronounce judgment in such cases. Still it is obvious that no works, however equal to the known productions of a master-hand, can prove that he survived the ascertained date of his decease. They could only show that he had excellent scholars or imitators, by whom his style was perpetuated.

But there is another alternative to which incredulous people in such cases may have recourse. It is that the master, like Wilkie or J. W. M. Turner, at a certain period materially or wholly changed his style. And this conclusion has actually occurred in regard to Holbein.

I have noticed in my paper, communicated to the Society of Antiquaries, on *The Contemporaries and Successors of Holbein*, that a picture of Henry VIII. at Warwick Castle* retained the name of

* This picture is now No. 99 at Kensington. The dress is a singular frock-like robe, and a staff is in the king's left hand, an evident token of his latter years. No. 75, lent by the Duke of Manchester, is a copy. This picture is correctly described as three-quarter size (as No. 99), and not "half length," as No. 75.

Gerard Horeboud (or Hornebaud) as its painter; and that another portrait of the same sovereign at Luton House is termed in the *Catalogue of the Manchester Exhibition*, 1857, to be a "duplicate of the picture at Warwick," and pronounced by Dr. Waagen himself to resemble greatly that at Warwick Castle.

Now, in describing the Warwick picture (in his *Treasures of Art in Great Britain*, iii. 216), Waagen directly terms it "a transition from the second to the third manner of Holbein;" adding, however, the very inconsistent date, that it might have been painted "about 1530," though it represents the king in the last years of his life. The king, it will be remembered, died in 1547. It is therefore evident, to my mind, that these pictures were painted after Holbein's death in 1543: and why should they not be the work of Gerard Hornebaud? or else of Luke Hornebaud, who is ascertained to have been retained for several years in the service of Henry VIII. (for the particulars of which I must refer to the *Archæologia*, xxxix. 30), and who died in the year 1544?

Again, in noticing a portrait at Somerley, in Hampshire, called Lady Jane Grey, Waagen (in his supplementary volume) speaks of its exhibiting "all the qualities of Holbein's later period": although it had been attributed to Luca Penni. But why should not this picture really be a work of Luca Penni, or of Bartholomeo Penni, who is known to have been employed by Henry VIII. (see *Archæologia*, xxxix. 38), and not of Holbein?

These, I think, are not the only places in which Dr. Waagen speaks of Holbein having painted in a different style in his latter years; but I would ask the connoisseurs, is not such a conclusion perfectly imaginary? If the style of his undoubted works is clearly ascertained, why should works of other styles be attributed to him, merely because they possess excellence, but of a different character?

The writer of the Introductory Notice to the South Kensington Catalogue pronounces in condemnation of the names that have been produced as the Contemporaries and Successors of Holbein, that they "were mere craftsmen, employed in painting the heraldic devices of the time, whose art had nothing in common with the art of Holbein." The painters mentioned in the household books and other similar records are the three successive Serjeant Painters to Henry VIII. and Edward VI., John Browne, Andrew Wright, and Anthony Toto. The last is known to have been greatly employed at the palace of Nonesuch, where his works were much admired. But allowing that these, and Vincent Volpe, were of an inferior class as artists, that description does not include the two Hornebaudes, nor Luca or Bartholomeo Penni; it does not include Johannes Corvus, nor

Guillim Stretes, nor Giralamo da Treviso, nor Gerlachus Fliccus.

JOHANNES CORVUS.

The portrait of Bishop Fox at Corpus Christi College, Oxford, is signed *Johannes Corvus, Flandrus, faciebat*. It appears in the Special Exhibition at South Kensington as No. 46; the second portrait of Bishop Fox (No. 50), belonging to Mr. Reginald Cholmondeley, being derived from it.

Another picture bearing the same signature was sold at Christie's (as a *Holbein*) on the 28th Jan. 1860, and passed into the possession of Sir Henry Des Vœux. This is a portrait of Mary, sister to King Henry VIII., widow of the French King Louis XII., and wife of Charles Brandon, Duke of Suffolk. (See this fully described by Mr. Scharf in the *Archæologia*, vol. xxxix. p. 48.) I may here remark that it is a duplicate of this picture (belonging to the Marquess of Hastings) which appears in the Special Exhibition as No. 26, "Isabel Nevill, Duchess of Clarence." (See the notice already published in p. 313.)

GUILLIM STRETES.

Guillim Stretes, who was painter to King Edward VI., is known to have painted that King and the poet Earl of Surrey. Two of his portraits of the King were sent to English ambassadors abroad (Sir Thomas Hoby and Sir John Mason.) The same King's portrait, attributed to Stretes, was in 1819 at Southam, near Cheltenham; and in 1857 such a picture was exhibited at Manchester, of which an engraving accompanies the Catalogue of the Archæological Institute's temporary Museum at Edinburgh.

Mr. Scharf (*Archæologia*, xxxix. 50), says of Guillim Strete or Stretes, that—

"Failing Holbein, no one else could be readily supposed to be the author of the admirable portraits of Edward VI. at Windsor Castle and Petworth. Both they and the half-length of the same monarch that was exhibited at Manchester in 1857 possess a silvery grey and soft tone, which renders them probably the work of one and the same artist."

But of the excellent picture of the Earl of Surrey at Knole (now exhibited at South Kensington, No. 121), and its duplicate at Arundel Castle, Mr. Scharf says:—

"The picture reminds me very much of good Italian work, and upon the whole I must still look anxiously forward for something more conclusive as to the productions of Guillim Strete."—*Ibid.* p. 51.

The Duke of Portland possesses a picture of Margaret Wotton, Marchioness of Dorset, which was exhibited at Manchester in 1857, and which I have suggested (*Archæologia*, xxxix. 44), as being very probably a production of this painter.

GIROLAMO DA TREVISO.

To this master, whose *chef d'œuvre*, an altarpiece painted for the church of San Domenico at

Bologna, is now in our National Gallery, Mr. Scharf (*ibid.* p. 54) attributes the portrait of Sir Thomas Gresham, painted in 1544,—the next year, be it remarked, following Holbein's death. This is preserved at Gresham College, and is engraved by Vertue.

GERLACHUS FLICCUS.

Gerlachus Fliccus, or Gerlin Flick, a German, was the painter of the portrait of Archbishop Cranmer, now in the British Museum. It is signed *Gerlacus Fliccus, Germanus, faciebat*, and was painted in 1546, three years after Holbein's death. The picture in the Special Exhibition, No. 142, belonging to Captain H. Byng, and attributed in the Catalogue to Holbein, is a careful copy of this picture, including all its curious accessories and inscriptions.

This painter is further traced in England in the years 1547, 1551, and 1552, as I have shown in detail in the *Archæologia*, vol. xxxix. p. 41. He has also been discussed in "N. & Q.," 3rd S. i. 269, 416, 417; viii. 393.

It is not improbable that a somewhat numerous list of his works may be collected.

The particulars, of which I have now given a brief summary, will be admitted to form a nucleus of evidence, not only for the existence, but even for the identification, of painters that were employed in England between the death of Holbein, in 1543, and the arrival of Sir Anthonio More; and if so, they prove that "the antiquaries" have already done more than name men who were "mere craftsmen, employed in painting heraldic devices."

Some of the readers of "N. & Q.," who have not seen the thirty-ninth volume of *Archæologia*, may be glad if, before I conclude, I show them how far the identity of the testator of 1543 with the great painter is supported by probabilities, although the writer of the *Introductory Notice* to the Portrait Catalogue maintains that those probabilities still stop short of absolute proof.

1. The current account of Holbein's death was that he died of the Plague in London in 1554. The will shows that he died suddenly in London in 1543, in which year a plague was also prevalent.

2. The will is that of a German.

3. He is described as "servante to the Kynges Majestye," and no Holbein but the painter is known to have answered that description at the period in question.

4. Various particulars of the will itself (as shown by Mr. Franks in *Archæologia*, xxxix. 13,) coincide with the probable relations of Hans Holbein towards other persons.

5. Styrpe had been told that Holbein was buried in St. Katharine Creechurch. The will styles

him as of the next parish, St. Andrew Undershaft; and a subsidy roll of 1541 shows him then resident there, rated as enjoying xxxⁱⁱ in fee, the exact amount of the salary he received from the king.

6. In the accounts of the Treasurer of the King's Chamber, 35 Hen. VIII., the name of Holbein does not occur in the quarter ending Christmas, 1543, though in previous years it was regularly entered in those accounts.

Having carefully worked out the particulars now enumerated, Mr. Franks concludes with these remarks:—

"I trust that sufficient evidence has been brought forward to show that the testator of the will discovered by Mr. Black coincides with Holbein the painter, in his name, his position, his probable nationality, his necessitous circumstances, his associates, his residence, and the pestilential season in which he died; while, by shortening the artist's career by eleven years, we account for the omission of his name from all documents between 1543 and 1554, and for the paucity and mediocrity of the works attributed to his later years."—*Archæologia*, xxxix. 18.

So conclusive, to my mind, does this sum of historical evidence appear, that I am convinced that the works of Hans Holbein terminate with the year 1543; and that whatever excellence in portraiture is of a date subsequent to that year, and much indisputably exists, must be referred to one of the names I have before recounted, or to some other not even yet recovered.

JOHN GOUGH NICHOLS.

"INKLE AND YARICO."

The name of "Mr. Thomas Inkle of London" will go down to all time as that of a monster of the extremest perfidy and ingratitude. His story is recorded as fact in Ligon's *History of Barbadoes*, folio, 1657; and extracted from this, forms the subject of the eleventh number of *The Spectator*. Upon this is founded the touching opera of *Inkle and Yarico*, by George Colman the Younger, which doubtless did much at the critical time at which it appeared (1787) to stimulate public feeling against the horrors of slavery and the slave trade. It must not, however, be forgotten that the happy turn which the dramatist has pardonably given to the incidents of his piece was not, unfortunately for human nature, based upon facts; and thus Inkle cannot be removed from his gibbet of infamy. But here he is not alone; I can supply him with a companion, of whose name indeed I am ignorant, but who was, as I am forced to infer, also English by birth, if not by nature. I quote from *The Travels and Voyages of John Mocquet into Asia, the East and West Indies, &c.* Translated from the French by Nath. Pullen. London, 12mo, 1696. Mocquet travelled at the beginning of the century, and his relation was first published, Paris, 1617:—

"After several guns for salutation, the English came on board our ship, feasting our English pilot and five or six others of their countrymen which we had in our ship.

"Our trumpeter showed me their pilot, and told me that he some years before being in an English vessel, as they were upon the coasts of the *West Indies*, towards *St. John de Love* (the first place of the *Indies* to go to *Mexico*, where the Spaniards are, then their sworn enemies), a great storm overtook them, which cast them upon the coast, where they were all lost except this pilot, who saved himself by swimming to land, carrying with him a little sea-compass, and went thus wandering about to return by land to the *Newfound* countries: Upon that he had found an Indian woman, of whom he was enamoured, making her fine promises by signs, that he would marry her; which she believed, and conducted him through these deserts, where she shewed him the fruit and roots good to eat, and served him for an interpreter amongst the Indians which he found, she telling them it was her husband. After having been thus two or three years continually wandering about, and that for above 800 leagues, without any other comfort but this woman: At last they arrived at *Newfoundland*, guiding himself by his compass: They had a child together; and found there an English ship a fishing: He was very glad to see himself escaped from so many dangers, and gave these English an account of all his adventures: They took him on board their vessel to make him good cheer; but being ashamed to take along with him this Indian woman thus naked, he left her on land, without regarding her any more: But she seeing herself thus forsaken by him whom she had so dearly loved, and for whose sake she had abandoned her country and friends, and had so well guided and accompanied him through such places where he would, without her, have been dead a thousand times: After having made some lamentations, full of rage and anger, she took her child, and tearing it into two pieces, she cast the one half towards him into the sea, as if she would say, that belonged to him, and was his part of it; and the other she carried away with her, returning back to the mercy of fortune, and full of mourning and discontent.

"The seamen who took this pilot into their boat, seeing this horrible and cruel spectacle, asked him, why he had left this woman; but he pretended she was a savage, and that he did not now heed her; which was an extream ingratitude and wickedness in him: Hearing this, I could not look upon him, but always with horror and great detestation."—*Lib. ix. p. 124.*

It will be seen that, in this case, the culminating act of meanness and treachery—the sale of the woman and her offspring—is wanting to complete the parallel. This, however, was merely from the absence of opportunity. In other respects there is little to choose between the two scoundrels; the name of the former has long been synonymous with infamy, and in regarding the conduct of the latter, the reader will share the indignation expressed by honest Moccus.

WILLIAM BATES.

Birmingham.

IRISH LITERARY PERIODICALS.*

The Irish Jurist. Dublin, 1849. 8vo.

An imperfect copy in the British Museum, marked in the Catalogue "in progress."

* Concluded from p. 318.

The Sunday School Teacher's Magazine. Dublin, 1849. 12mo. Price 2d.

Published monthly by G. Oldham, Suffolk Street. A copy in the British Museum.

Francis Davis, The Belfastman's Journal. Belfast, 1850. 8vo.

In British Museum. "No more published."

Ulster Journal of Archaeology. Belfast, Arthur & Sons. Lond. J. R. Smith, 1851—1863, small 4to. 10 vols., lithographs, continued quarterly. Subscriptions 12s. per annum.

This is not the organ of any particular Society, but is conducted by James Macadam, Esq., Belfast, on his own account.

The Irish Quarterly Review. Dublin, 1851—60, 8vo.

Published by Kelly, Grafton Street. An able and well-conducted periodical, started and maintained for upwards of nine years at a great expenditure by P. Murray, Esq. Commenced March, 1851, ended October, 1860. A copy in the British Museum.

Duffy's Fireside Magazine. Dublin, 1851. 4to. Commenced in January and ended in October, 1851. A copy in the British Museum.

The Catholic Advocate; or Weekly Penny Magazine. Dublin, 1851. Royal 8vo.

One Number all published.

The Catholic Guardian; or the Christian Family Library. A new periodical, devoted to national and religious literature, containing upwards of three hundred original articles by the most eminent writers. Dublin, 1852. 8vo.

Published by Duffy, Wellington Quay. Price 1d. pp. 16. In British Museum. Marked in the Catalogue "discontinued." No. 1, February 1st, and No. 48, November 20th, 1852.

The Catholic Layman. Dublin, 1852—54. Price 1s.

In British Museum. Marked in the Catalogue "in progress." A polemical periodical. Commenced its unsuccessful career January, 1852.

The Northern Magazine. Belfast, 1852. 8vo.

In British Museum. "One volume only published."

The Exhibition Expositor and Advertiser. Dublin, 1853. Folio.

Twenty-five numbers, all published, in British Museum.

Columkill's Warning Voice to the People of Ireland. Dublin, 1854. Royal 8vo.

Two numbers all published. Priced in O'Daly's recent Catalogue, 2s.

The Kerry Magazine. Tralee, 1854—55.

A Monthly Journal of Antiquities, Polite Literature, Criticisms, Poetry, &c. Copied from O'Daly's Catalogue, No. 261, where three odd numbers are priced 1s. 6d.

The Sanitary and Towns' Improvement Journal. Dublin, 1854—55. 8vo.

Seven numbers only published. A copy in the British Museum.

The Female Missionary Intelligencer, and Record of the Proceedings of the Society for Promoting Female Education in China, Africa, and the East. Dublin, 1854—57. 12mo. Second Series, London, 1858, &c. 12mo.

A copy in British Museum, marked "in progress."

The Irish Church Journal. Dublin, 1854. 8vo.

Published by S. Oldham, Suffolk Street. In British Museum, Vol. I. [Vol. ii. edited by W. Fitzgerald and J. G. Abellhauser] continued as the *United Church Journal*, Dublin, 1856, and "no more published."

The Monthly Journal of Progress. Dublin, 1854—55. 8vo.

Edited by W. H. Sullivan. A copy in the British Museum, marked in the Catalogue "discontinued."

The Natural History Review, &c. Dublin, London, 1854. 8vo.

Conducted by A. H. Halliday, W. H. Harvey, S. Haughton, A. M. Hogan, and E. P. Wright. A copy in British Museum, marked "in progress."

The New Irish Pulpit, or Gospel Preacher. Dublin, 1854. 8vo.

In British Museum, No. 1 to 17 only.

The Catholic University Gazette. Dublin, 1854. 8vo.

Published by Duffy, and next by Fowler, price 1d. Started under the auspices of Dr. Newman, when rector of that institution. Commenced 1st June, 1854.

The Delgany Tracts. Dublin, 1855. 8vo.

Single tracts on Religious Controversy, price 1d. each. Published by Goodman, Son, & Nethercott, Marlborough Street. Four numbers are in the British Museum.

The Irish Reporter. A Journal chiefly devoted to public Information on Insurance, Railway, and Commercial matters. Dublin, 1856. Folio.

Eleven numbers only published. A copy in the British Museum.

Papers on Popular Education. Dublin, 1856. 4to.

Three numbers all published. A copy in the British Museum.

The College Magazine. Dublin, 1857. 8vo.

Commenced October, 1857, and ended March, 1858.

The Irish Metropolitan Magazine. Dublin, 1857. 8vo.

A monthly periodical, published by Miliken. Commenced April, 1857, and ended September, 1858. A copy in British Museum.

The Celt. A weekly periodical of Irish literature. Dublin, 1857—58. 8vo.

Edited by a Committee of the Celtic Union, and published by O'Daly, price 1d. Commenced in August, and ended December, 1857; revived in March, and ended in August, 1858.

The Dublin Journal. Dublin, 1858.

No. 1 to 9, all published. O'Daly's Catalogue.

Agricultural Review. Dublin, 1858. 8vo.

Commenced March, 1858, ended December same year.

Published by T. H. Saunders, Sackville Street. Price 1s. a number. A copy in the British Museum.

The Irish Literary Advertiser. Dublin, 1858. 8vo.

Thirteen numbers, all published. A copy in the British Museum.

The Irish Farm List, Land Circular, and General Investment Register, or Real Property Advertiser. Dublin, 1858. Folio.

In the British Museum, marked "discontinued."

The Harp, or Irish Catholic Magazine. Cork, 1859. 8vo.

Edited and established by J. McCann. Commenced in March, 1859, ended in October same year. Revived, with title altered to *The Irish Harp*, a Monthly Magazine of National and General Literature. Commenced again in Dublin, March, 1863, ended with fourth number February, 1864. Only eight numbers published.

The Atlantis. Dublin, 1859—61. 8vo. 4 vols.

A Register of Literature and Science, conducted by Members of the Catholic University of Ireland. O'Daly's Catalogue. No. 216. (the first number out of print), 2l. 10s.

The Irish Magazine. Dublin, 1860. Imp. 4to.

No. 1 to 14, all published. O'Daly's Catalogue, No. 255, 2s.

Agatha. A Magazine of Social Reform and General Literature. Dublin, 1861—2. 8vo.

Published by T. Robertson, Grafton Street, price 2d. Commenced in October, 1861, and ended in June, 1862.

The Swords Parish Magazine. 1861. 4to.

Some excellent articles of the eminent antiquarian scholar, Rev. Dr. Reeves, are to be found in it. Twelve monthly numbers were published.

The Illustrated Irish Journal. A Miscellany of Amusement and Popular Information, by the most eminent writers. Dublin, 1861. 4to.

Published by Duffy, price 1d. Commenced 9th September, 1861, and ended 17th May, 1862.

The Gael. A National Weekly Journal of Irish History, Literature, and Art. Dublin, 1861. 8vo.

Commenced June 1st, and ended on the publication of the second number, June 8th, 1861.

The Irish Voice. Dublin, 1861. Imp. folio.

A Political Propagandist. No. 1 of vol. i. is priced in O'Daly's Catalogue 1s.

The Irish Congregational Magazine. Dublin, 1862.

Published by Robertson, Grafton Street. Commenced January, 1862, and ended in December, 1863.

Duffy's Hibernian Magazine. A Monthly Journal of Literature, Science, and Art. Dublin, 1862—64. 8vo.

Commenced in January, 1862, ended in June, 1864.

The Omnibus Magazine. Dublin, 1862. 8vo.

Published by Angus Murray, Eustace Street. Commenced June, 1862, and ended December same year.

The Operative. Devoted to the classes connected with the constructive and decorative arts. Dublin, 1862. Folio.

A copy in the British Museum, marked "in progress."

The New Review; political, philosophical, and literary. Dublin, 1863. 8vo.

Only two volumes published. In British Museum.

The National Magazine. A Quarterly Periodical, published by Hodges & Smith, Grafton Street, Dublin, 1863.

This journal, of Conservative politics, commenced in May and ended in December, 1863. It extended to two volumes.

Irish Ecclesiastical Record. Dublin, 1864. 8vo. Copied from O'Daly's Catalogue.

Weekly School-book Cabinet. Dublin, no date. 12mo.

O'Daly's Catalogue.

Irish Literary Inquirer, or Notes on Authors, Books, and Printing in Ireland, Biographical and Bibliographical. Conducted by John Power (formerly of Belle-vue, Youghal). London, 1865. 8vo.

A Series of Eight Numbers, of which four are already published by J. C. Hotten, Piccadilly, price 2d. per number. Though printed and published in London, it is entirely devoted to Irish Literature and Bibliography.

This list concludes the chronological Catalogue of Irish Literary Periodical Publications, as far as I have had the means of making it. Perhaps some of them should be classed as political, rather than literary publications, whilst others scarcely deserve to be admitted into the list at all. Many are doubtless omitted here, and others wrongly described in the notes appended; still, as the first attempt that I know of to make such a list, it may, I trust, be acceptable and useful to the curious in collecting this class of publications.

To the kindness of friends I am indebted for some corrections and additions; and in a future number of "N. & Q." I hope, with further assistance, to give them.

To those who have made classified lists on any given subject, we make no apology for our shortcomings, as they must be aware of the difficulty. To those who have never made the attempt, we only say, *try it*, before finding fault with the foregoing attempt, and remember the apology of an old writer,—“If any thing be overlooked or not accurately inserted, let no one find fault with it, but take into consideration that this history is made up from all sources.” JOHN POWER.

3, Grove Terrace, St. John's Wood, N.W.

P.S. Permit me to add that I purpose reprinting the entire list, with additions, corrections, and further notes, in a separate form, in single columns, small quarto size, and only printed on one side of

the leaf, so as to allow room for manuscript additions. *It is not intended for sale*, being for presentation to friends. Should any of the readers of "N. & Q." desire to possess a copy, I will be most happy to give it in exchange for any Irish book or pamphlet, on any subject, printed in the last century, or for a copy of anything published by them. All I request is an early application, as the number printed will be very limited.—J. P.

MEETING OF WELLINGTON AND BLUCHER.

My attention has been called to the following passage in an article in *The Argosy* of February, p. 240:—

"Looking into the past, the Ugly Doubles have played us endless tricks; one actually went (it had a hooked nose, and passed by the name of the Iron Duke) to meet Blucher after—or before, I forget which—the battle of Waterloo. The meeting has been commemorated in a great historic picture; *it is a pity it never took place in the flesh.*"

Miss Parkes, whose name is appended to the article in question, must be totally unaware of the following facts:—

1st. That when Mr. Jones Barker's well known picture of the meeting of these great men was exhibited in Mr. M'Lean's Gallery in the Haymarket, *the Duke* himself called to see it. He remained for a considerable time looking at it, evidently recalling the incidents of that eventful night, and at last gave it his emphatic *imprimatur* in the characteristic words—"Good, very good;" adding, in a reverie, "Could the artist have been there? Blucher put his horse alongside of mine, threw his arms round my neck, and kissed me."

2nd. The two officers who were in attendance on the Duke were the late Lord Sandys, then Col. Hill, and Col. Percy. Lord Sandys allowed Mr. Barker the use of a portrait of himself, painted about the period. Col. Percy had been dead some years before the picture was executed, but his relatives were kind enough to place an authentic likeness of him in the hands of the artist.

3rd. Count Nostiz was one of Blucher's staff on the occasion of the meeting. He was also one of the delegates of the Prussian army who attended the funeral of the Duke, and at that time favoured Mr. Barker with a sitting.

I may add that the meeting did not take place at the farm of La Belle Alliance. Wellington was returning, but had not reached that point; while Blucher had passed beyond it in his advance, and in this respect the picture is historically inaccurate, but, I think most people will say, pardonably so.

GEORGE VERE IRVING.

DR. POLIDORI, AUTHOR OF "THE VAMPIRE."

Something has been said in these pages (3rd S. vii. 201, 429) of that singular production *The Vampire*, which, from having been attributed to Lord Byron, and indeed built upon his groundwork, has excited so much more attention than its very slender literary merits deserved. In like manner, its author, of whose talents and character, notwithstanding his ill-temper and vanity, Byron, whose travelling companion and physician he was, thought and expressed himself favourably, is surely worthy of some further record than the *London Catalogue* or Lowndes's *Manual* could give, though even this will be looked for in vain in these works, not to speak of literary histories and biographical dictionaries. All that I have succeeded in learning of him I have gathered from Byron's *Works* and *Letters*, Moore's *Notices*, and his own productions. His father was "a highly respectable Italian gentleman, who, in early life, had been the secretary of Alfieri." He must in later life have come to this country, but whether he is identical with C. Polidori, a teacher of languages in London, who published in 1814 a *New Pocket Dictionary of the Italian, French, and English Languages*, 3 vols. 12mo, I do not know.

The subject of this notice was, it appears, born in England, which, in a sonnet on his return from Italy in 1817, he apostrophises as his "native land." Here he graduated in medicine, and left with Byron in 1816, taking up his abode with him at Coligny on the Lake of Geneva, on their way to Italy, which, in a sonnet dated Sept. 20, 1816, he addresses as the "Land of my Fathers." Byron soon became disgusted with the petulant temper, the morbid vanity, and the extravagance of his young companion, and a separation ensued while yet at Geneva. On the occasion of one of the quarrels which preceded this, Polidori rushed into his own room, and was actually found by Byron in the act of selecting a convenient poison from his medicine chest for his own immediate consumption; the entrance of his patron with outstretched hands induced a reconciliation, and the perpetration of the "fatal act" was postponed, but only for a time, as it appears that he actually committed suicide a few years afterwards, though when, where, or under what inducing circumstances, I have not been able to discover. We read of the quondam associates meeting from time to time in Italy; and from a letter of Byron's, Venice, April 11, 1817, it appears that Polidori was there on his way to England with Lord Guilford, and the widow of the preceding Earl. The former died of inflammation of the bowels, and such arrangements were made to convey the body to England, as led Byron to express his astonishment that a "man should go one way, his intestines another, and his immortal soul a third!"

Polidori had previously written to Byron, informing him that he was "about to return to England to go to the Brazils on a medical speculation with the Danish consul." He was at that time one-and-twenty, and Byron, with high commendations of his talents and character, kindly besought the recommendation of Murray with his government friends in his behalf. Byron also spoke of a tragedy which his protégé had composed, in the publication of which he bespeaks the aid of Murray; but instead of asking that gentleman to undertake it himself, furnished him subsequently with what he termed a "civil and delicate declension," beginning —

"Dear Doctor, I have read your play,
Which is a good one in its way,—
Purges the eyes and moves the bowels,
And drenches handkerchiefs like towels," &c.
See *Works* ("Occasional Pieces.")

Returned to England, Polidori soon found a publisher in Longman; and he can have lost no time in producing —

"An Essay upon the Source of Positive Pleasure," 8vo, 1818.

Then appeared, with its differing title-pages —

"The Vampyre; a Tale." London, 8vo, 1819.

See "N. & Q." (3rd S. vii. 201, 429.) This was published by Sherwood; while from Longman's press again appeared —

"Ernestus Berchtold; or, the Modern Œdipus. A Tale. By John William Polidori, M.D." 12mo, 1819, pp. 275.

Of this work, we are told in the introduction that it is "the one begun at Coligny, when *Frankenstein* was planned, and when a noble author, having determined to descend from his lofty range, gave up a few hours to a tale of terror, and wrote the fragment published at the end of *Mazeppa*." We have, too, a long note asserting the authorship of the *Vampyre* "to which his lordship's name was wrongfully attached."

In the same year was published, also by Longman, his "Dramatic Action," under the title of —

"Ximenes, the Wreath, and other Poems. By J. W. Polidori, M.D." London, 8vo, 1819, pp. 170.

Whether these are the whole of his literary productions I do not know. We read of a tragedy by the young author, which Byron read at Shelley's, and which excited the risible faculty of the noble poet, as on another occasion did Thurlow's line —

"When Rogers o'er this labour bent."

In this piece it appears that there was a passage, beginning with this line —

"'Tis thus the goiter'd idiot of the Alps,"

which I do not find in *Ximenes*, and thus there may have been a second tragedy, of which I have not found any record.

The dramatic piece and the accompanying poems

display considerable merit, in power of language and energy of feeling, especially when we consider the age of the author—three-and-twenty at most. The "Vampyre" image was evidently a favourite one, and one smiles to find it inevitably doing duty when required:—

" the Vampire bat
Flitting around my head, impatient seemed
To wait my sacrifice"
Ximenes, p. 69.

"When most the men shall flatter, fear,—
When most the men shall softly smile.
They fondly hope they may beguile,
And hope to hurt when most they please.
As Vampire bat excites a breeze,
Soft, cool, and lulling to repose
The child whose life-blood quickly flows."

Poems, p. 138.

I hope that these scanty records of a forgotten poet may educe some further particulars of his short and ill-fated career. As illustrative of his character, I cannot do better than transcribe, in conclusion, a passage from Moore's *Life of Byron*:—

"A dialogue which Lord Byron himself used to mention as having taken place between them, during their journey on the Rhine, is amusingly characteristic of both the persons concerned. 'After all,' said the Physician, 'what is there you can do that I cannot?' 'Why, since you force me to say,' answered the other, 'I think there are three things which I can do which you cannot.' Polidori defied him to name them. 'I can,' said Lord Byron, 'swim across that river—I can snuff out that candle with a pistol-shot at the distance of twenty paces—and I have written a poem (*The Corsair*) of which 14,000 copies were sold in one day.'"—P. 319.

With his inordinate vanity, with the overweening ambition, and the passionate temper of such a man, it cannot be matter of surprise that, at the failure of his literary aspirations and professional prospects—with probably other causes—his morbidly sensitive mind gave way. The young physician was evidently possessed of considerable talents, warm feelings, and honourable principles, but was wanting in *ballast*, in modesty, discretion, tact, and above all in that—

"Prudent, cautious, self-control,"
which Burns has told us—

"Is Wisdom's root."

WILLIAM BATES.

Birmingham.

"GILDAS, HIS PROPHECIE."

The following is taken from a MS. in the Library of the Faculty of Advocates. It seems to have been attributed to "Dr. Anderson," perhaps the Scottish physician: the inventor of the *Grana Angelica*, and author of the exceedingly rare tract on the *Cauld Spring* of Kinghorn:—

"Ye Brittanes giv care, that wines in the sea,
To Gildas the great prophet of Britannie;
For in his workes who list for to see,
Of Great Britannis great miserie:

How Gildas reveiled by a vision,
Of a change that should be in religione;
That Edinburgh towne should first mak a change,
Her walls should be raised without revenge;
A parliament house shall be throwne downe,
Wher a kirk shall be founded in the middest of the
towne;
And ther shall a dolorous service be sung,
By a companie of dumbe dogges wanting the tounge.
A year after that, a great battell shall be
Betwix ane maden castell and ane abassie:
The waipen shall be ther withe speir nor shield,
Bot a battell of clodding or a stonie field;
And as ther shall fall within Edinburgh towne,
Great mervells shall be seine in Albéon:
For quhen the towne and suburbs shall joyne both
in on,
Leith shall have one prouest, and Edinburgh non.
The wonder of wonders ther shall be sein,
Quhen bot ane towne all the world shall containe;
Nobilitie and the pears within Brugh or land,
For libertie of holy Kirk shall mak a sure band.
Quherupon soverangetic shall thret and enrage,
Transplant law and justice to seik a new cadge:
Quhen Gold comes to Leth, to be sold as a trade,
Then Brittane shall be ruled by a dangerous lad;
His counsel shall cheriss much strive and debet,
Ane mother of seditione, and overthrow of stait:
Humiliatione, devotion, much praying and fasting,
All then shall be turned in bosting and posting;
Honestie, conscience, justice and reasone,
By fals bretheren shall all be called treasonne:
For covetousnes, dignities, pryd, and ambitione,
Shall be all march'd off, under clock of religione:
As hypocrasie, heresie, schisme and divisione,
The onlie ground of all the confusionne.
All vyce and mischieffe shall reigne in the dayes,
For breach of a covenant ther after sayes,

"DOCTOR ANDERSON."
J. M.

SHAKESPERE.—It may interest some of your readers, especially those whose taste is Shakesperian, to know that, in the advertising columns of a recent number of the *Nanaimo Gazette* (Vancouver's Island), a Mr. Shakespear "keeps always on hand dry goods, boots and shoes, and small groceries." Another gentleman of the same name advertises his "Photographic Gallery." If the sun pictures of Mr. Shakespear No. 2 are nearly as good as the ideal ones of that celebrated literary limner, Mr. William Shakespear, sometime of Stratford-upon-Avon, whose "one touch of nature" has made the whole world kin, we may congratulate the inhabitants of Nanaimo, and conscientiously advise them to get "taken in this style" by his namesake.

Easton Road, Bristol.

JAMES PITT.

THIRTEEN.—By those who speak the Aderbijem dialect of Turkish, according to Mirza Hassem Bey, the Turkish for thirteen is considered unlucky, and they use the word *siyadeh* instead.

EIGHTY.—In the same dialect *seksom*, eighty, is avoided, and the Persian substituted; but the reason is, that *seksom* can be made to signify "Thou dog!"

HYDE CLARKE.

TOMPION, CLOCK AND WATCH MAKER.—There are not many objects which contribute more to the comforts of social life than clocks or watches, and those who have excelled in the production of such curiosities of art deserve to be held in remembrance. With that impression I transcribed, some years since, what follows:—

"ADVERTISEMENT.—On the 20th Instant, Mr. Tompion, noted for making of all sorts of the best clocks and watches, departed this life: This is to certify to all persons, of whatever quality or distinction, that William Webster, at the Dial and Three Crowns in Exchange Alley, London, served his apprenticeship, and served as a journeyman a considerable time with the said Mr. Tompion, and by his industry and care is fully acquainted with his secrets in the said art."—*Mercator*, No. 79. 21-4 Nov. 1713.

The members of the craft seem to be careless of future fame. They give a name and a number—but no date. In the *Collection Debruge Duménil* we have descriptions of thirty clocks and watches, and in the *Collection Soltykoff*, of about one hundred clocks and watches—but, minute as are the descriptions, in no one instance do we obtain a precise date.

BOLTON CORNEY.

PLAGUE IN NEWCASTLE, 1710: DANIEL DE FOE. The following intimation has not been noticed by Mr. Sykes in his very curious and interesting work, entitled *Local Records*, Newcastle, 1833, 2 vols. 8vo. It is taken from the—

"Newcastle Gazette, or, the Northern Courant; being an impartial Account of Remarkable Transactions, Foreign or Domestick. From Saturday Dec. 23, to Monday Dec. 25, 1710. No. 65. Gateside: Printed by J. Saywell, for J. Button, Bookseller, on the Bridge."

This single number is preserved in the Advocate's Library, with a somewhat curious letter from Button, the publisher, to Daniel de Foe, which has been printed by Mr. Maidment in his *Analecta Scotica*. The existence of this solitary copy proves that Mr. Sykes was incorrect in supposing, as he does, that "the first paper entitled the *Newcastle Courant*," was "published by Mr. John White" on the 1st of August, 1711 (vol. i. p. 132): whereas this paper had been printed a year previously, and had reached its sixty-fifth number on the 25th of Dec. 1710. Considering the infinite labour and research, and the vast quantity of materials through which Mr. Sykes must have waded, a mistake of this kind is easily accounted for, and does not in the slightest degree detract from the merit of his valuable publication.

"Newcastle-upon-Tyne, Dec. 25, 1710.

"Whereas, a report has been spread abroad in several places by several evil-disposed persons, that the Town of Newcastle-upon-Tyne, and the places adjacent, are infected with the plague, the Magistrates of Newcastle do hereby signify that the said report is altogether groundless and false; that it is evident, on examination of the register of the several parishes within the town and county of Newcastle, that as few persons have dyed this season as have done in any one year for several years

last past, and that the town is in as healthy a condition as usual, and entirely free from any contagious distemper, plague, or infection whatever."

It may not be out of place here to insert, from the *Scots Postman*, July 29 to Aug. 1, 1710, this notice:—

"Such of the subscribers to Mr. De Foe's reviews as are in the county be pleased to leave a note at Mrs. Anderson's Shop, informing where the reviews shall be left for them, so as to come to their hands."

J. M.

CARD MANUFACTORY IN EDINBURGH.—This advertisement is to be found in the *Scots Postman*, March 13 to March 15, 1710:—

"At the playing-card Manufactory, a little within the Canongate head, is to be sold the best of playing cards, viz. the sow and seal cards at three shillings per dozen, with one to the dozen; the Royal Standard at three shillings per dozen, with a stock to the dozen; the Thistle card at two shillings fourpence per dozen; common and coarse cards at two shillings per dozen: all good and sufficient, better than any comes from England or other where."

J. M.

OLD MUSIC.—On the fly-leaves of a small theological MS. *pene me*, of whose author I shall beg permission to ask further on another occasion, are two scraps of music (the treble, merely—arranged I suppose for singing), in a hand which appears to me to be of about the reign of Henry VIII. On this last point I speak with diffidence. I cannot find either of these songs in Chappell's *Popular Music of the Olden Time*, and I should be glad to know whence they come. They run as follows, but the binding has considerably damaged both:—

I.

"There is Matusule, y^t lyffyd so longe,
 . . . Samson y^t mañ y^t was so stronge,
 There is kyngs faro y^t cruelly dyd wronge;
 . . . Savle y^t refreshyd was w^t musyke . . .
 . . . euer be fath y^t we shall lyve
 euer . . . after we shall . . .
 God send us a good tyeda. Man
 for y^r soule . . .
 . . . Kyng of babylon.
 Where is putte ryght wyse and fayre Abeolon?
 I make 3ow certayn they be deyd and all gone
 for dethe had y^{am} aspyde.

(Chorus repete.)

Man for y^r soule . . .
 Sythe it is so they be deyd and gone
 All and many mo . . ."

II.

(In a hand apparently later than the other)—

" . . . walk by a gñe wod syde
 w^t a foster [?] y^t bayd me a byede
 hey hey . . .
 Hey gobst, hey gobst, hey gobst how.
 Now gobst, now gobst, now gobst now.
 Prororo trrorororo troro . . .
 . . . dog, now dog, now.

. nay it is but one
 3e have vs tog
 have 3e vs so lög away
 us 3e tause certay ze vs
 to vs al"

The last is such a mere fragment, that I fear there is hardly enough to show what it ought to be, unless the extraordinary chorus help in this particular. HERMENTRUDE.

KING HAROLD II. — Perhaps you will kindly insert this genealogical note. I believe it is usually said that Harold II. was the only English monarch not descended from King Egbert; but in searching Anderson's *Royal Genealogies* for something else, I found his descent to be as follows:—

1. King Edward, the Elder; 2. Thyra, married Gormo III., King of Denmark; 3. Harold VIII., King of Denmark; 4. Sweyn, King of England; 5. Estritha, married Earl Ulpon; 6. Githa, married Earl Goodwin; 7. King Harold II.

CHARLES F. S. WARREN.

Corp. Chr. Coll. Cambridge.

MRS. SHERWOOD'S "DICTIONARY OF SCRIPTURE TYPES." — In Mrs. Sherwood's *Memoirs*, Lond. 1857, it is stated that, in March 27, 1851, she finished the first writing of her *Type Dictionary*—a work of thirty years.—P. 504. Fifteen years have elapsed since then, and yet, so far as I am aware, the most cherished work of this excellent writer has not been given to the world. May I ask, is there any prospect of its appearance? It is much to be regretted that, throughout Mrs. Sherwood's delightful *Autobiography*, nearly all the dates have been carefully suppressed, apparently by the editor: why this has been done it is not easy to conceive, and it confuses the narrative very much. The admirers of that most charming book, the author's chief work, *Henry Milner*, must regret also that it is passed over in the *Memoirs* with a brief reference, while the literary history of many of her inferior works is given at length. A portrait of her father, Mr. Butts (who, from Mrs. Sherwood's description, must have been another Vicar of Wakefield), would be very acceptable in the next edition of the *Memoirs*: there is one prefixed to his *Poems*. EIRIONNACH.

CURIOUS CEREMONY IN ST. GEORGE'S-IN-THE-EAST (from the *Daily News*, Dec. 27, 1864):—

"A ceremony which is now of some antiquity took place yesterday in the parish of St. George's-in-the-East, so well known a few years since for its fierce ecclesiastical riots. Mr. Raine, a parishioner, established a free school in the parish, and directed that the day after Christmas in every year there should be a drawing amongst the young unmarried women educated there for a marriage portion of 100*l*. It is essential under the will of the donor that the candidates shall be unmarried women, have attained the age of twenty-two years, and be members of the Episcopal Church of England, and that they

shall be able to procure certificates from the several masters or mistresses with whom they have lived since they left the school of their general conduct during their servitude. There are at present several prosperous tradesmen in the parish who owe their first start in life to marrying one of the fortunate drawers of the 100*l*. prize. The marriage in most cases takes place within a very short period of the drawing, in the parish church of St. George, which is invariably crowded by the poorer classes of the inhabitants."

T. B.

[For further particulars of Mr. Raine's bequest, see "N. & Q.," 3rd S. v. 475.—Ed.]

LORD STRANGE. — In Massey's *History of England during the Reign of George the Third* (2nd edit. vol. i. p. 211, note), there is an allusion to "Lord Strange, one of the Tory placemen." Lord Strange was certainly at the time alluded to (A.D. 1766) a "placeman," being Chancellor of the Duchy of Lancaster, which office he held in the administrations of George Grenville, the Marquis of Rockingham, and the Duke of Grafton, but he was not a Tory. Lord Strange was the only son of the eleventh Earl of Derby, and from the time of the Revolution to the death of the last earl, the family were among the most influential supporters of the Whig party. Although using, and called by, the courtesy title of "Strange," that title was not then in the Stanley family, as, being a barony in fee, it had descended on the death of the tenth earl in 1736 to the Duke of Athol, who was maternal great-grandson of the seventh Earl of Derby, and it is now one of the minor honours of the present Duke of Athol.

On Lord Strange's death—for he died *v. p.*, and never succeeded to the earldom—his son was called Lord Stanley, and all subsequent heirs to the Derby peerage have borne the same title. Lord Strange was M.P. for Lancashire from the date of his father (Sir E. Stanley) succeeding to the earldom in 1736 to his death in 1771. He was a prominent member of the Whig party, and was very active at the "great election" for the borough of Preston in 1768 for the two Whig candidates, Sir Henry Hoghton and Colonel Burgoyne. Burgoyne's conduct at this election, it will be remembered, brought upon him the lash of "Junius." The two Whig candidates were the nominees of Lord Strange's family, whose influence after that time up to 1802 returned both members for Preston, and from 1802 to 1830, one. When the election of 1768 was petitioned against, Lord Strange's friends having been unsuccessful, he was one of the tellers for the majority in the division that unseated the two sitting members (Tories), and seated Hoghton and Burgoyne, for the whole House then, and not as now, a committee, adjudged disputed elections. WM. DOBSON.

Preston.

Queries.

ANONYMOUS. — Can any of your readers inform me who are the authors of the seven following works? —

1. "Descant on the Penny Postage." London: John Bohn, 1841, 12mo.
2. "Rimes and Poems by Robin," pp. 154, 16mo. Glasgow, n. d.
3. "Les Dégoûts du Théâtre. Epître à M.*** MDCCXLVI."
4. "The Apparition, a Poem," pp. 38. London, 1710, 8vo.
- [By Dr. Abel Evans, the epigrammist, and the satirist of Tindal. This poem is reprinted in Nichols's *Select Collection of Poems*, iii. 118.]
5. "Timoleon, a Tragi-Comedy," 1697, 4to.
6. "Tintern Abbey, with other Original Poems, by Clericus," 1800, 8vo, pp. 33.
7. "Mottram, a Poem." Ashton-under-Lyne, 1831, 8vo.

A. H. MILLS.

AVELLINUS. — Where shall I find the work by this person, living in the fifteenth century, which "was translated into Latin by King Matthias Corvinus," who reigned 1458-90 in Hungary? It is apparently not in the British Museum, but I may not have possessed the clue to find it.

W. P.

BAGATELLE. — I once read, that an Act of Parliament was passed prohibiting the game of nine-pins in publichouses, in consequence of the gambling and disorder occasioned by the game. The publichouse keepers evaded the Act by substituting a game consisting of nine holes and a ball. Was this the origin of bagatelle?

H. F.

"CHRIST'S PASSION." — Gregory of Nazianzen, patriarch of Constantinople, is said to be the author of *Christ's Passion*, a tragedy, but there is some uncertainty as to who wrote this sacred drama. Who is considered to have the best claim to the authorship? Is there any English translation of this piece? What are the dates of any Latin translations?*

R. INGLIS.

COIN. — What is the following coin? It is a brass one about the size of a halfpenny, the impressions on which are all depressions. I can make out on one side a warrior on horseback, the horse having its fore-legs in the air, and the letters SAXA . . . PER The only thing visible on the other side is an ancient-looking crown, and the letters SOLAT . . . CONSCNT.

F. A. ESCOTT.

MADemoisELLE DELFOSSÉS. —

"*L'Héroïne Travestie; ou Mémoires de la Vie de Mademoiselle Delfossés, ou le Chevalier Baltazard.* Paris: Claude Barbin, 1695."

Is this book fact or fiction? If it be fiction,

[* See a note on the authorship of this tragedy in Warton's *Hist. of English Poetry*, ii. 517, edit. 1840, 8vo.—ED.]

who is the author? And if it be fact, what became of Mademoiselle after the period when the Memoirs conclude? At the end of the volume, "un jeune homme bien fait et qui a raisonnablement du bien" is offering to effect her deliverance from prison, on condition that she will accept his hand; and Madeleine seems inclined to fall in with this very sensible arrangement. The Memoirs, which are written in a simple, free-flowing style, take the form of letters to some unnamed benefactress. They contain many circumstantial, and (so far as I can judge) accurate allusions, to historical persons and incidents of the latter half of the seventeenth century. The story is told in a quiet, business-like way throughout, but some of its details are slightly comic. On one occasion, for instance, the fair war-wearied warrior entered upon a religious retreat, at a Communauté de Saint-Joseph in Paris: but finding, according to her own account, that her obedience there was merely laughed at, she gave free play to her strength and her martial spirit, seized a broomstick by way of halberd, made the "anciennes" of her house go through a course of drill, and, when they did not do right, "je les châtie" she adds, "d'une manière un peu rude": *with the broomstick*, one may fear!

I have not had time to look into Brunet; but I do not see any notice of my volume or its heroine in the Cyclopædias. ARTHUR MUNBY, M.A.

THE FISHTOFT THORN. — In Thompson's *History of Boston*, 1856, p. 493, there is an engraving of a thorn-tree which still stands in the parish of Fishtoft, co. Lincoln. It is mentioned in the parochial records as the "Hawthorn Tree" in the years 1632, 1709, and 1733, and is noted in a map of the year 1724. Mr. Thompson says that this tree —

"Is traditionally stated to have been originally a stake driven into the grave of a suicide, who was buried at the cross roads, as was the custom very generally at one period We have heard the name of the female, said to have been ignominiously interred here, and many traditional particulars respecting her, more than half a century ago, but do not recollect them."

I am anxious to know what these particulars were which Mr. Thompson forgot. Can any of your Lincolnshire readers supply me with them?

K. P. D. E.

JOHN HARRINGTON. — Mr. Froude, in his *History of England*, vii. 14, in allusion to the friends and adherents of Queen Elizabeth at the time of her coming to the throne, says: —

"Her more chosen intimacies were with the younger noblemen: 'gentlemen abandoned all of them,' De Feria admitted, 'to the new religion;' men like Sir Nicholas Throgmorton, Sir Peter Carew, Sir John Harrington, and Lord Bedford."

Who was the Sir John Harrington here mentioned? Not Elizabeth's "saucy godson," the

well-known wit and translator of the *Orlando Furioso*, who died in 1612, at the age of fifty-one, and consequently could not have been born when his godmother became queen in 1558. Neither was it his father, John Harrington, who was imprisoned in the Tower for his fidelity to Elizabeth in the adverse days before her accession to the throne, and afterwards rewarded by her with many favours.

Has Mr. Froude bestowed a gratuitous knight-hood on this gentleman, who, I believe, was never anything but "plain John?"

H. A. KENNEDY.

Gay Street, Bath.

IRIS AND LILY (3rd S. ix. 305).—Will BIBLIOTHECAR. CHETHAM oblige a student of heraldry in the country, with few opportunities of consulting libraries, with the extract on this subject from Becanus, alluded to in his footnote at the above reference?

ACHE.

ISLE, AISLE, OR AILE.—Isle was adopted by Dr. Johnson, and I find it used as late as 1840 in Rogers's *Ecclesiastical Law*. Aisle is now almost universally used, the derivation assigned to it being *ala*. Why, then, does *s* appear? The French have it *aile* without the circumflex accent. In the *Gentleman's Magazine*, Dec. 1747, p. 572, a correspondent rejoices at the introduction of *ayle*, in place of several older forms. Reducing this to more modern spelling, by substituting *i* for *y*, we get the word I propose—*aile*. Messrs. W. & R. Chambers, in their *Information for the People*, 1857, vol. i. p. 456, treating of "Architecture," say, "*ailes* or *aisles* (wings)."

All these forms of orthography are on the supposition of *ala* being the derivation. *Eag-land* has been proposed as the origin of island ("N. & Q." 1st S. viii. 49, July 16, 1853), thus rendering unnecessary and superfluous the letter *s*. If *island* can be made *eye-land*, is it not possible that *aile* may have arisen from *œil*? Both are emendations from sound and not spelling. The old forms, *yle*, *ile*, *ele*, and *eyle* are favourable to this supposition. *Isle* is supported by the explanation that it signifies an isolated or separate portion of the church, and therefore equivalent in fact to *ala*, a wing. In support of *aile* from *œil*, it may be said that most of the windows (except those in the clerestory) are in the aisles, and that windows are called eyes is well known. Where two rose windows occur in cathedrals (as at Lincoln), one is termed the bishop's, and the other the dean's eye. H. C. K., in support of his derivation of island ("N. & Q." as above), gives "*eag-dura*, window-light, eye-door." How often, *vice versâ*, does Shakespeare term the eyes and eyelids windows? Nor need we

object to the introduction of French. How similar are *eyhws*, *eaglais*, and *église*.

I shall feel obliged for correction or confirmation in this matter.

W. C. B.

"THE LAY OF THE BROWN ROSARY."—Where may this be seen? It is spoken of in the *Saturday Review* of March 17, p. 329.

A. O. V. P.

LINCOLNSHIRE POLL-BOOK.—Can any of your readers inform me where I can see the Lincolnshire Poll-book for 1723? A reprint of it was advertised on the cover of the Poll-book for 1807, but no such second edition was ever published. Any one who would lend me a copy for a day or two would confer a great favour.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"To Lock," to move to and fro, as the wheels of a waggon. I shall be much obliged if you or any reader will give me an example or two of the above verb used in this sense.

W. H. S.

SIR TOBY MATHEW.—The picture of Archbishop Toby Mathew, now at Oxford, will probably be found at the National Exhibition; but is no picture known to exist of his son, "Pretty Sir Toby?" This hint in the widely-circulated "N. & Q." may produce one.

M.

NEW FESTIVAL.—In a document before me of about the year 1519, mention is made of a new festival added to the Kalendar about that time. The record is of English execution, and relates entirely to this country. I am anxious to know what the new feast was.

K. P. D. E.

NURSERY RHYME.—I remember hearing, many years ago, an old nursery rhyme, the point of which lay in explaining the mystery of cherries without stones, chickens without bones, &c. The first two lines were—

"I had four sisters beyond the sea,
Four gifts these sisters sent to me."

I shall feel much obliged to any of your correspondents who will kindly tell me where to find it in print.

CPL.

ORIGEN'S "HEXAPLA," BY FIELD.—In the *Month* of last October is a paper on the above, p. 426. It purports to be a literary notice of Mr. Frederick Field's proposals for printing—

"Origenis Hexaplorum quæ supersunt, post Nobilium, Donstum, et Montofalconium concinnavit, emendavit, et in numeris locis auxit Fredericus Field, A.M., Col. SS. Trin. Cantab. olim Socius.

Where are those proposals to be procured?

N. M.

A BOLD PREACHER.—

"The boldness of Samuel Davies will be illustrated by a single anecdote. When President of Princetown College, he visited England for the purpose of obtaining donations for the institution. The King (George II.)

[* The father of Queen Elizabeth's godson, Sir John Harrington, knt., is frequently mentioned in the *Nuga Antiqua*; but in every instance as plain John.—ED.]

had a curiosity to hear a preacher from 'the wilds of America.' He accordingly attended, and was so much struck with his commanding eloquence, that he expressed his astonishment *loud enough to be heard half way over the house*, in such terms as these: 'He is a wonderful man!' 'Why, he beats my bishops!' &c. Davies, observing that the King was attracting more attention than himself, paused, and looking his Majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke:—'When the lion roareth, let the beasts of the forest tremble; and when the Lord speaketh, let the Kings of the earth keep silence.' The King instantly shrunk back in his seat, like a schoolboy that had been rapped over the head by his master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers, 'He is an honest man; an honest man.' Not one of his sliken bishops would have dared to give him such a reproof."

I cut the above from the "variety" column of the *Birmingham Journal*, April 7, 1866. I have seen a similar story before, but I think the persons were different. Where is it first told, and when did it occur? George II. was not likely to be impressed by eloquence, or to go to a "house" to hear a preacher.

FITZHOPLINS.

Garrick Club.

MADemoisELLE PRESLE.—The *English Bards and Scotch Reviewers* was published in 1809, and is said to have been brought out hastily. I think it must have been written before the autumn of 1808. Byron notices certain persons who—

"Eye the lively Presle
Twirl her light limbs that spurn the needless veil."

The following is from the *Gentleman's Magazine*, vol. lxxviii. part II. p. 1128:—

"Nov. 1808, died, on board the packet, as she was returning to the Continent, Mademoiselle Presle, the first comic danseuse at the Opera last season. She went to Ireland last summer with Madame Catalani and the rest of the operatic troupe, but was too ill to perform once at the Dublin Theatre. Her illness was a rapid decline, which carried her off in her 18th year."

It is not likely that so remarkable a lady's death should have been unknown to Byron, or that he would have so written after knowing it. He notices Angiolini, a danseuse, and Collini, a singer, both apparently great. Are they forgotten?

E. H.

PROVERB.—What is the meaning and origin of the proverb in the following quotation from Lord Bacon's petition to the Lords?—

"... though I be now by fortune (as the proverb is) like a bear in a monk's hood."

F. A. ESCOTT.

J. SCANDRET, PRIEST OF THE CHURCH OF ENGLAND.—So long ago as June, 1852 (1st S. v. 584), I inquired for information respecting Scandret, the author of a little work, entitled *Sacrifice, the Divine Service*, which was originally pub-

lished at London in 1707, and reprinted at Oxford in 1840.

A neighbour and friend of mine, who is fond of going the round of the book-stalls, and has an eye for anything that is of unusual interest or unfrequent occurrence, has lately picked up a little tract, of which the following is the title-page:—

"An Inquiry into what our Blessed Saviour said and did at His Last Supper, in Relation to the Christian Service. To which is added, a Dissertation concerning Private Altars among the Jews. By J. Scandret, Priest of the Church of England. London: Printed for John Wilford, in Little Britain, MDCCXXVI. Price 4d."

I should be glad to hear if this tract is known, or has been noticed by contemporary or subsequent writers on the subject to which it refers.

E. H. A.

SERJEANTS-AT-ARMS.—Where can I see a list of the serjeants-at-arms during the Tudor period?

A. O. V. P.

SONNET TO MISS SMART.—Who is the author of a sonnet to this lady, commencing—

"And if I have offended thee, I ask
This simple boon—that I may be forgiven.
A pardoning spirit is a gift from heaven."

A. H. MILLS.

Campfield.

CARLO TORRE.—In the *Annuaire Littéraire*, Paris, An vi., is an article on Parry's *Guerre des Dieux*, in which other writers on similar subjects are noticed. Among them is Bracciolini, whose *Scherno de' Falsi Dei* is praised for its wit and versification, but he is said to have stolen much of it from *Les Dieux Guerriers* of C. Torre—*Il l'a volé impitoyablement*. I have looked without success in the *Biographie Universelle* and other books of reference, for a writer of that name.

Tiraboschi (*Storia della Lett. Ital.* viii. 405), says:—

"Molta ancora sono le opere colle quali fu in questo secolo illustrata la città di Milano. Io però non ferò che accennare quelle di Placido Puccinelli, monaco Casinese, di Girolamo Borsieri, di Carlo Torre, per tacere d'altri ancora men buoni scrittori."

Though the title of Torre's book is given in French, I presume that he was an Italian, and perhaps the person so scantily noticed. The questions may not be very important, but I shall be glad to know something more of him than that he was a Milanese of the seventeenth century, and that there were worse writers.

E. H.

TRADITIONS RESPECTING OUR BLESSED LORD'S PASSION.—In the *Quaresimale* of P. Paolo Segneri, mention is made, in a sermon for Good Friday, of two traditions in connection with the Passion. They are, 1. That the thorns in His crown were 72 in number; 2. That no less than 500 persons offered themselves to act as His executioners. The English translator, Rev. Prebendary Ford, says in a footnote (Third Series, 1860, p. 196),

that he is "unable to trace these historical notices to their origin: nor does he know whether any, or what degree of authority, is to be attached to them." Can your learned correspondent DR. HUSENBETH, or any other, throw light on these points? I should be glad to know what ancient writers have recorded these traditions; and, if possible, where the first mention of them is made.

In the same sermon, the preacher has an allusion to the well-known tradition that our Blessed Saviour was never seen to laugh. Is St. Chrysostom the original authority for this statement?

ACHE.

URIM AND THUMMIM.—Of this mode of divination amongst the Hebrews we know next to nothing, save a simple record of the Pentateuch, Exod. xxviii. 30; Lev. viii. 8; Num. xxvii. 21; Deut. xxxiii. 8. The few other passages in the Sacred Scripture in which the words occur, throw no further light upon their use. The object to which the names apply was the jewelled breast-plate of the high priest; by means of which he ascertained, somehow or other, the will of the Supreme. The meaning of these words, derived from Hebrew roots, will be *illuminations* and *recitations*. But the chief judge of Egypt carried in his breast a symbolic image (conjectured to be a double one) of Truth or Justice, suspended by a chain, and called *Thmei*. From this would seem to come the Greek *Themis*, and with as natural a derivation the Hebrew *Thummim*.

Now, supposing *Thummim* to be from an Egyptian usage and root, whence did the Hebrews derive *Urim*? Were there really duplicate images in the Egyptian collar or pectoral? And had *Urim* a corresponding Egyptian root, distinct from its supposed Hebrew one, say *or*, *re*, *ra*,—signifying what? I am casually enabled to present a curious analogy with this ancient usage from the history of Ireland (*Monthly Review*, vol. lxvi.):—

"A.D. 46, Fearaidhach reigned in Ireland. . . . So great was the reputation of Moran for wisdom and justice, that the gold collar he wore round his neck was used by all his successors; and so wonderful were the effects attributed to it, that the people were taught to believe that, whoever gave a wrong decree with this round his neck, was sure to be compressed by it in proportion to his divergence from the line of truth, but in every other instance it would hang loose and easy."

O. T. D.

"**THE WHITE WOLF.**"—In a manuscript of the year 1730, I see a memorandum of the purchase of a book called *The White Wolf*. What was the nature of the book, and who was its author?

PRESTONLENSIS.

WOOD-CARVING.—I have an old panel of wood-carving in my possession; the foreground entirely occupied by a patriarchal figure of a man supporting, with both arms extended aloft, an ark or chest. There is the representation of another ark

resting upon a rock; trees, rocks, and verdure, with water, a small boat with sails, and distant towers, constitute the other accessories of the carving, which is well executed.

The carving is believed to have been brought from some foreign cathedral. Is there any legend which will explain the meaning of the representation?

DUBOITIGUS.

"**LETTERS FROM ZILIA TO AZA.**"—I have a 4to in verse entitled *Letters from Zilia to Aza*, Dublin, 1753, pp. 66. Who was the author? It was published anonymously; but some one has long since written on the title page of my copy, "By Major Beaver." If this be correct, can you give me any particulars respecting him? ABHBA.

Queries with Answers.

ENDYMION PORTER.—There is a MS. book in Stanford Court library inscribed, "E dono Endymion Porter," who, during the reign of Charles I., represented the borough of Droitwich in Parliament. Nash describes him as a courtier of that day, of good abilities, and faithful to the royal cause. The same authority informs us that he held lands at Aston-under-Hill, a Gloucestershire parish, adjoining the county of Worcester. As my manuscript came originally from a house formerly occupied by my family at Broadway, not distant from Aston, probably Mr. Porter resided in that neighbourhood. Where can I find any further particulars of his life and history?

THOMAS E. WINNINGTON.

[The life of Endymion Porter, of classic and loyal memory, has yet to be written. The late Lord Strangford, his lineal descendant, was for many years engaged in collecting facts and documents for his biography, which still remain in manuscript. Edmund, the father of Endymion Porter, married Angelica, daughter of his cousin Giles Porter of Mickleton. It is traditionally stated that Endymion was born in the manor-house of Aston-sub-Edge, co. Gloucester. The year of his birth was 1687, as appears from a medal executed by Varin, dated in 1685, where he is said to be at. forty-eight. Anthony à Wood (*Athenæ Oxon.* iii. 2), speaking of Endymion Porter, says, "he was a great man and beloved by two kings, James I. for his admirable wit, and Charles I. (to whom, as to his father, he was a servant), for his general learning, brave stile, sweet temper, great experience, travels, and modern languages." Granger, in the slight notice he gives of him (*Biog. Hist.*, ii. 284), speaks of him as a man "whose excellent natural parts were adorned by arts, languages, and travel—a man of great generosity, wit, and spirit, and had a general acquaintance among such as were of that character. He respected learned men in general; but loved poets, and had himself a refined taste for poetry. He attended Charles I., when Prince of Wales, into Spain, and was afterwards employed by him

in several negotiations abroad. He was very active in secret services for the king, in the civil war, and was no less dexterous in conveying his intelligence. He was so obnoxious to the parliament, that he was one of those who were always excepted from indemnity."

Endymion himself was a writer of verse, as well as a friend and patron of those who were more conspicuous in the lighter literature of the times: see his elegy on the death of Dr. Donne printed in Donne's *Poems*, edit. 1654, also lines by him prefixed to Sir Wm. Davenant's *Madagascar*, 1648, and verses to Olive his wife in the Sloane MS. 1792. Herrick has a poem addressed to him in his *Hesperides*. Sir William Davenant dedicates to him his play called *The Wits*, and speaks of some remarkable and special favour received from him, and in Davenant's *Poems* are two pieces on Porter's recovery from sickness. Gervase Warmstrete dedicates to him his *England's Wound and Cure*, 4to, 1628. Edmund Bolton addresses to him the *Historical Parallel* showing the difference between Epitomes and Just Histories, printed at the end of his *Nero Caesar*, second edition. He calls him "his good and noble friend." He was one of the Eighty-four Essentials in Bolton's intended *Academie Royal*, and Decker dedicates to him his *Dream*, 1620. He was moreover a great encourager of Mr. Robert Dover's Olympic games upon Cotswold Hills, "giving him some of the king's old cloaths, with a hat and feather and ruff, purposely to grace him, and consequently the solemnity." (*Athen. Oxon.* iv. 222.)

Endymion Porter married Olive, daughter of John, first Lord Butler of Bramfield, by whom he had five sons. He died in 1649, aged sixty-five. His will is dated March 26, 1639, appointing as his executors his wife Olive and the Earls of Worcester and Newcastle. There exist several portraits of him by Van Dyck, but especially a family piece of himself, his wife, and three of his sons, which is esteemed one of that painter's finest productions. It will be found in the printed Catalogue of Sir Peter Lely's Collection, and was sold to Sheffield, Lord Mulgrave, afterwards Duke of Buckingham. It is now in the possession of Mr. Porter's descendant, the Viscount Strangford. Many documents relating to Endymion Porter are noted in the *Calendars of State Papers*, Domestic, 1619—1623, 1625—1626, and some of his letters are printed in Sainsbury's *Papers of the Life of Sir P. P. Rubens*, 1859, 8vo.]

"LIBER PSALMORUM," 1546. — Can you give any information about the following work—*Liber Psalmorum Davidis, Annotationes in eosdē ex Hebræorum Commentariis*. Lutetiæ, ex officina Rob. Stephani, Typographi Regii, M.D.XLVI: and an explanation of the vignette in the title-page of the same?
J. H. S.

[This *Liber Psalmorum* is most legibly and beautifully printed, partly in a Roman, partly an Italic character. Robert Stephens says he executed this edition at the request of those who complained of the very diminutive type of his recent Latin Bible of 1545; and could not use

it "per oculorum imbecillitatem." The vignette or device on the title-page is a spreading olive tree, with one or more of its branches broken off. The motto, "NOLI ALTUM SAPERE," to which was sometimes added "SED TIME," is from Romans xi. 20, and indicative of checking too presumptuous a spirit of inquiry.]

GRIFFONES. — I should feel greatly obliged by an explanation of the word above given, in the following extracts from Geoffrey de Vinsauf, *Itinerary of Richard I.* (Bohn's edition): —

Chap. xx. "King Richard had expended great labour and diligence in erecting a castle to which he gave the name of *Mate Griffin*; at which the *Griffones* were very much exasperated," &c.

Chap. xxx. Speaking of the people of Cyprus, Vinsauf says:—"All those who put to shore in safety, the *Griffones* stripped of their arms."

Chap. xxxii. Again: "The King . . . boldly attacked the *Griffons*."

The correspondent of *The Times* in France, of the date of the 12th April, says: —

"The *Courier de la Moselle* states that the Minister of War is in communication with the directors of the Strasbourg Railway Company for the transport, from Metz to Paris, of the *griffon*—one of the most remarkable objects in the artillery arsenal at Metz. The *griffon* is an enormous bronze cannon captured at Ehrenbreitstein, near Cologne, by the French army in the seventh year of the Republic. It was cast in 1578, and is chiselled. Its length is about 13 feet, and its interior diameter 1 foot; its weight is 12 tons, and the carriage, which was cast at Metz, weighs above 5 tons. It can throw a shot of 160 lbs. weight. It is to be deposited in the Museum of Artillery in Paris."

What is known of the history of this piece of artillery, and whence is the name *griffon* derived?
ROBERT PROCTOR.

Budleigh Salterton.

[*Griffones* is a corruption of Greeks, by which name the inhabitants of Sicily, Crete, and Calabria, were generally known to, and despised by, the crusaders. Wanley supposes that the *Griffin* in heraldry was intended to signify a Greek, or Saracen, whom they thus represented under the figure of an imaginary eastern monster, which never existed but as an armorial badge. There was an ancient piece of artillery called the *Mate-Griffon* (i. e. the destroyer or terror of the Greeks) which threw both darts and stones (*Grose's Military Antiquities*, ed. 1801, i. 382). The German long gun, called *Vogel Greif*, taken by the French from Ehrenbreitstein in 1799 was cast for Bishop Richard of Griffenclaw, Elector of Treves.]

"LUX RENATA," ETC. — By whom was written a thin 8vo, entitled *Lux Renata; a Protestant's Epistle, with Notes*, London, 1827? ABHBA.

[This work is by the Rev. Edward Smedley, editor of the *Encyclopædia Metropolitana*. Its subject-matter was suggested by a perusal of Mr. Southey's *Book of the Church*; and although the author says that his—

" helm is bent

Between the narrow straits of argument,—
it is a historical rather than an argumentative poem.]

Replies.

NEED-FIRE.

(3rd S. ix. 263.)

May I be allowed to suggest that W. E. appears to have confused three different kinds of fires together—Bale-fire, Need-fire, and Beacon or Warning-fire; not to say four, if the assumption can be made good that the gathering-token or "Fiery Cross" was sometimes replaced by the sending of living fire through the district where warriors were thereby to be summoned under a sanction that might not safely be lighted.

1. *Bale-fire*. Bosworth gives A.-S. *bæl*, *beal* (a funeral pile or fire in which dead bodies were burned); *Bæl-fyr* (the fire of the funeral pile); *Bæl-blyse* (the blaze of a funeral pile; yet extant in Cleveland *ballybleeze*.) Ihre gives *Bål* (rogus), and adds, that "O. H. G. *puol* signifies a pile, whence a pile of wood intended to be set on fire would easily come to be called *bål*." Sw. Dialect, *bål*, a pile of branches, stones, &c., thrown up by passengers as they go by any place where a human being has lost his life (Rietz, *Ordbog of Sw. Dialects*); O. N. *bål* (strues lignorum, rogus, pyra), Haldorsen. Dan. Dial. *baale*, to make a big fire.

2. Need-fire, A.-S. *gnidan*, to rub, rub together; Sw. *gnida*; Dan. *gnide*. "peo hwule pet zichinge ilest, hit punched god for to *gniden*," (as long as the itching continues it seems pleasant to rub: *Ancren Riwle*, p. 238.) The Swedish compound *gnid-eld*, taken together with its signification, certainly places the etymology of need-fire beyond question.

3. Of the origin and object of the Beacon or Warning-fire it seems unnecessary to say anything, and as little of the Fiery Cross or Gathering Token. The poetic and explanatory setting forth of the latter may be fully seen, the one in canto III. of *The Lady of the Lake*, and the other in the notes to the same.

With respect to *Bale-fire*, Bosworth's definition, as well as Ihre's remark upon O. H. G. *puol*, assumes a *pile* to be the fundamental meaning of *bæl*, *bål*, or *bale*, an assumption fairly borne out by Sw. Dial. *bål*, and O. N. *bål*; thence the idea passes on to a pile of wood built for burning, with special application to a funeral pile. But it is important to remark that *bål* was early applied, and continued long in use as so applied, to a pile of wood built up for burning, and burnt in connection with heathen sacrificial observances. Such piles were raised and burnt upon hills specially designated for such purpose, or at the time-old burial places of a tribe or community, defined by stone circles or the symmetrical bulk of large sepulchral tumuli; and the sacred fires were lighted at the periods of the year marked by the changes of the sun, and some-

what nearly coinciding with the periods of the great Christian festivals; namely, Yule = Christmas; the Vernal Equinox = Easter; and Midsummer = Whitsuntide. The continued observance of the *bale-fire* custom, whether with a Christian disguise cast over it, or, as in no scanty number of instances, without any such pretence, accounts for the many fire observances taking place at or about old May Day, St. John's Day, or Midsummer in not a few districts of the United Kingdom, not to specify the many like observances still more current not only in Denmark and the rest of Scandinavia, but in other parts of Europe also. That these original festival or sacrificial fires, any more than their more modern descendants, were lighted otherwise than in the ordinary mode; that is to say, were lighted with fire generated by friction, I cannot find anything to lead to the opinion. It is quite true, as is still the case with even the Yule clog and the Yule candle in N. England as well as in Scandinavia, they were supposed efficacious against witchcraft and enchantment of whatever kind; and special fires were sometimes lighted for special purposes; e. g. the blazing fires of straw made on St. John's Eve on the heights in some parts of Denmark, to avert the disease called "smut" from the growing corn.

Next, as regards *beltane*, *beltyme*, or *beltine*, the definition of *tein-eiginn* from the Gaelic Dictionary given by W. E. is a matter to be attentively noted, for the word or phrase itself is an exact Celtic parallelism to Gothic *gnideld*, and with an equally exact parallelism of application. Whether *bæl* or *beal* is simply a Celtic relative of Gothic *bål*, *bål*, or *beal* (as is most likely), or only borrowed, I have no means at hand of ascertaining. But it is abundantly clear that, while *tein-eiginn* = Sw. *gnid-eld*, O. H. G. *not-fyr*, Sc. *need-fire*, &c., *baltein* is in like manner = A. S. *bælfyr*, O. Sw. *bål*, O. N. *bål*.

On the whole, the great distinguishing difference between the Bale-fire and the Beacon-fire was, that the first was lighted at fixed and periodically recurring times; the latter on occasion of emergency, such as sudden hostile raid or invasion, or the like. *Gnid-eld* or *not-fyr* differed from both, especially in being derived from friction prosecuted in the direction called *ansyls*, but also in the nature of the occasions or emergencies which were held sufficient to call for its production. They were not stated or fixed, or periodically recurring, on the one hand; and on the other, they did not depend on merely human agency; rather on such, as it was supposed, must be corrected by the efficacy of the purifying medium of fire, rendered doubly efficacious through the mystic manner of its generation. A.

PRISCILLA POINTON.

(3rd S. ix. 239.)

Enjoying unrestricted access to a very remarkable and unique collection of the Female Poets, which the proprietor is ever willing should be available to literary inquirers, I take advantage of my privilege to supply DR. RIMBAULT with a few particulars gleaned there regarding Priscilla Pointon.

The copy of this lady's book in my friend's library formed part of the curious collection of the late Dr. Bliss, and bears the title—*Poems on Several Occasions by Miss Priscilla Pointon of Lichfield*, 8vo, pp. 108. Birmingham: T. Warren, 1770. As to the merit of the poetry, I am afraid it will not entitle the authoress to a very prominent niche among her surroundings; and believe that the interest which produced a subscription list of upwards of 1300 (including not a few of the nobles of the land) was rather prompted by an appeal to their charity for a poor blind woman than to foster a poetical prodigy in petticoats.

In the copy of Miss Pointon's verses which I am permitted to use, I find that Dr. Bliss has preserved the authoress' printed appeal to the public, which I subjoin, as it probably contains as many particulars about the poetess as your correspondent will now obtain:—

"Priscilla Poynton, of the City of Lichfield, Begs Leave to acquaint her Friends and the Public, That she is now Publishing by Subscription, one Neat Pocket Volume of Poems, containing A great Variety of grave and gay Subjects, as Odes, Elegies, Songs, Epistles, Ænigmas, Satires, &c. Each Subscriber to pay Five Shillings on Delivery of the Book. As she has from Twelve Years of Age been Deprived of Sight, she flatters herself the good-natur'd World, as well as the judicious Critic, will read with Candour her humble Muse; since she is not sufficiently acquainted with Authors to dress her work with refin'd Quotations, her Thoughts wear no other Embellishment than Simple Nature, for to that *fair one* she is alone indebted. A Consolatory *Ode* on her Misfortune was what first inspired her Genius.

"With gen'rous pity, sure each breast must glow,
For those who (like me) drink the cup of woe;
Tho' great my loss, just heav'n the loss did send,
And I to heav'n without reluctance bend:
Since sighs and tears cannot my sight regain,
Why should I then of adverse fate complain?
Thus may I patient ever bear my woe,
And still revere the hand that gave the blow.

"N. B. The Author having upwards of 1300 Subscribers, and her work now in the press, those Ladies and Gentlemen who will be Kind enough to Encourage this her Undertaking, are requested to be as speedy as possible in sending in their names, as very few will be printed but what are subscribed for. *The Subscribers' Names will be printed.*"

With this appeal, showing "the state of the case," the bill of fare, and a small taste of what was in preparation, your readers will be able to judge how much of the sympathy exhibited for the poetess of Lichfield was charity, and how

much to encourage struggling genius. Like most authors of her stamp, Priscilla's effusions are prompted by temporary events; and I believe neither the book nor any part of it was ever reprinted. If I might offer an opinion, it would be that "Miss Prissy's" forte was in the lyric way; her "Song," extempore, in answer to Ranger's "Time enough yet" (which seems to have been a popular ditty of the day) does not want for sweetness.

One John Jones of Kidderminster, himself an illustrious obscure, having been reading how, in a like case, Spence favourably introduced to the world the blind poet Blacklock, volunteers a preface, and a panegyric poem to start the book, descriptive of the poetess's struggles under her physical disadvantages, and the parental rigidity which preferred the "primitive fathers" to her daughters flirting with the muse; but she was no Blacklock, and the book having few of the floating properties about it accounts for Miss Pointon's absence from the roll of the poets, and of her book being only now found on the shelves of the curious.

A. G.

DOVER'S HILL, ON THE COTESWOLDS.

(3rd S. ix. 80, 100.)

Dover's Hill is about one mile due west of Campden. This was for some 250 years a great gathering place for holiday folks at Whitsuntide, who flocked thither from the four adjoining counties of Gloster, Worcester, Warwick, and Oxon. "The Four Shire Stone" is about seven miles distant, south-east. At the outset, it seems, there were horse-races and coursing matches, feats of strength, and trials of skill, with a due allowance of dancing and feasting—all doubtless kept within due bounds by Robert Dover, as Master of the Revels. However decorous these games might have been under his rule, licentiousness had evidently crept in at the time when "the Spiritual Quixote" was written; finally, after a duration of near 250 years, these annual meetings were put a stop to, the land enclosed and ploughed up by the orders of Lord Harrowby, as during the five years whilst the Mickleton Tunnel was in progress, a mob of navvies had converted the meeting into a most riotous and dangerous assemblage. The spot in question was a level piece of grass on the summit of the hill, with short velvet-like turf, commanding an extensive view over the Vale of Evesham, and the broad plains of Warwickshire.

What nature has made so lovely these roughs of the rail did their best to mar, and they succeeded so far as to drive away all the quiet and respectable part of the community. For notices of the games in the olden time, and of their founder, consult Rudder's *Hist. of Gloucestershire*, pp.

24, 319, 691; Bigland's *ditto*, vol. i. p. 279, with foot-note, which last gives very full particulars.

I will now proceed to describe that scarce and curious book, entitled *Annalia Dubrensis*, or *Coteswold Games*. Size: five inches four lines across, by seven inches, one line from top to bottom; date, 1636; No. of leaves, thirty-six, letter-press, exclusive of frontispiece; material, paper; description: frontispiece, "Coteswold Games"—"Pub^d by Caulfield & Herbert, 1794," (being a reprint); Dover Castle, a wooden edifice raised upon a mill-post; a bifurcated pennon having a simple cross thereon; four pieces of ordnance, two of them firing off.

Left hand side.—Three women dancing a reel to a bagpiper; three curs coursing a hare; four tents or wooden huts; a party of eleven men at a banquet; a part of four racing on horseback; two men each throwing a weighted spear.

Right hand side.—A couple of backword players; a couple of wrestlers; a tumbler; a labyrinth; a couple of greyhounds coursing a hare; two men with staves, probably constables; a man throwing a heavy sledge-hammer. Robert Dover himself on horseback, broad-brimmed hat and feather, deep lace collar, baldrick and sword, big breeches [quite knickerbockers], jack-boots turned over with lace, in his left a wand.

Title-page:—

"ANNALIA DUBRENSIA. Upon the yeerely celebration of Mr Robert Dover's Olimpick Games upon Coteswold Hills. Written by—

Michael Drayton, Esq.	John Trussel, Gent.
William Durham, Oxon.	William Cole, Gent.
William Denny, Esq.	Ferriman Rutter, Oxon.
Thomas Randall, Cant.	John Stratford, Gent.
Ben. Johnson.	Thomas Sanford, Gent.
John Dover, Gent.	Robert Griffin, Gent.
Owen Feltham, Gent.	John Cole, Gent.
Francis Izod, Gent.	Robert Durham, Oxon.
Nicholas Wallington, Ox.	A. Sirinx, Oxon.
John Ballard, Oxon.	John Monson, Esq.
Timothy Ogle, Gent.	Walton Poole, Gent.
William Ambrose, Oxon.	Richard Wells, Oxon.
William Bellas, Gent.	William Forth, Esq.
Thomas Cole, Oxon.	Shack: Marmyon.
William Basse, Gent.	R. N. [Newburgh.]
Captain Menese.	Thomas Heywood.

London: Printed by Robert Raworth, for Mathewe Walbancke, 1636."

(Fol. 1.), "For the much Honoured Sr . . . Knight, one of the Barons of the Exchequer,

ROB. DOVER his } (Autograph)."
Presentation }

(Fol. 2), *preface*. "To my worthy Friend, Mr Robert Dover.

"Worthy Sir (non obstante *Dubrensi* patrono)—Quinquennialia, or Olympick Games (celebrated every fift yeare onely)—*Annalia* or yeerely celebrations—Coteswold Hills—Mat: Walbancke."

"*Annalia Dubrensis*. Upon the yeerely celebration of Mr Robert Dover's Olimpick Games upon Coteswold Hills. Lond. 1636, sm. 4^{to}."

[* In the Grenville copy the name is printed "Sir Thomas Trevor, Knight."—Ed.]

Here follows a description of this particular copy under notice. The frontispiece is a reprint; the last leaf repaired, and a portion supplied in facsimile by Harris, jun. The binding, russiâ, gilt, by Bedford; the volume being a striking specimen of the skill of both. It contains also a facsimile of the presentation leaf in the Grenville copy, and of Dover's autograph thereon.

"Will you up to the hill top of sports, there, and merriments, Dover's Olimpicke, or the Coteswold games."—Brome's *Joviall Crewe*, &c.

This curious little volume contains a collection of poems in celebration of gatherings and hearty contests, *temp.* James I. and Charles I., not unlike those chronicled in "the Scouring of the White Horse." They were written by many eminent authors of the time—Ben Jonson, Drayton, Felton, Heywood, Sir John Mennes, &c. The original frontispiece containing a portrait of the founder of these games decked in a suit of clothes of King James (why worn must remain a puzzle; * it could hardly inspire courage) is of great rarity, it being one of those English heads too frequently from injured volumes snipt away by those who, "warm'd by Orford, and by Granger school'd," have small reverence for the requirements of a "list of plates."

ABRAHAM.

(3rd S. ix. 255.)

Perhaps the following may assist A. C. M. in his ethnographical researches. In the book of Genesis—the historical account of the origin of the people for whose exclusive use the laws of Moses were divinely inspired—and in the continuation of that account (Josh. xxiv. 2, 14), we possess what must be deemed authentic information. But other sources remain. Mahomet professed by Islam to restore the original religion of Abraham, as the reformed churches profess to restore Christianity by the purging of abuses. The Arabs trace their descent from Ishmael without dispute, except as to the ancestors of Adnân, which one authority makes the eighth from Ishmael, another the seventh, but Mahomet the third, on a tradition preserved in the family of one of his wives, Omm Salma. Terah, the father of Abraham, is called Azer by the Arabs (Koran, vi. 74), meaning *fire*, a name for the planet Mars, and adopted by Chaldeans of rank. There is no ground for the supposition of Hyde (*de Reb. Vet. Persarum*, p. 62) that Terah was converted from idolatry. Abraham's father is called *Zarah* in the Talmud, and *Athar* by Eusebius. The surname of Azer, says Savary, was given to him in consequence of his idolatry, from *iazar*, "O thou who art in error." Terah married a daughter of Nimrod, an honour attained

[* It will be seen, *antè*, p. 353, that they were the gift of Endymion Porter.—Ed. "N. & Q."]

by his skill in image making; and Abraham was born an idolater (Jos. xxiv. 2, 14). The method of Abraham's conversion is described by Josephus (*Ant.* i. 7), but is more graphically told in the Koran (vi. 74-80), confirmed by Rabbi Bechai (in *Midrash*):—

"Abraham said unto his father Azer, Dost thou take images for gods? Verily I perceive that thou and thy people are in a manifest error. And thus did we [Allah] show unto Abraham the kingdom of heaven and earth, that he might become one of those who firmly believe. And when the night overshadowed him, he saw a star, and he said, This is my lord; but when it set, he said, I like not gods which set. And when he saw the moon rising, he said, This is my lord; but when he saw it set, he said, Verily if my lord direct me not, I shall become one of the people who go astray. And when he saw the sun rising, he said, This is my lord, this is the greatest; but when it set, he said, O my people, verily I am clear of that which ye associate with God: I direct my face unto him who hath created the heavens and the earth; I am orthodox, and am not one of the idolaters."

The Koran (ix. 115, lx. 4) also tells us that—
"Abraham asked forgiveness for his father, in pursuance of a promise; but when he had ascertained that his father was an *enemy* of God, he declared himself clear of him."

Abraham was the *friend* of God (Koran, iv. 124; James, ii. 23). The Mahometans have preserved a story to the effect, that when Abraham sent empty sacks to be filled with flour in Egypt, where there was also a famine, and the flour could not be got, his servants were ashamed to return with empty sacks, so they filled them with fine sand. Sarah, however, opening one of them, found good flour in it, and commenced bread-baking. Abraham awaking and smelling the new bread, asked whence the flour came. Sarah replied, "From your friend in Egypt." "Nay," retorted the patriarch, "it must have come from no other than my friend, God Almighty." (D'Herbelot, *Bib. Orient.*, p. 14.)

It is remarkable that not only the knowledge of the unity of God, but of the resurrection of the dead, originate to us from Chaldæa. (Koran, ii. 261.) These doctrines cannot be attributed to the historical Zoroaster, born 580 B.C. The conversion of Abraham may be taken at 2155 B.C., as authorities differ from the age of seven to forty, or even seventy-five, of Abraham's life. Prior to this latter date there is no chronological exactness* in Genesis. That Abraham was the twenty-first from Adam can only be made out from the imperfect traditions which Moses collected, and however valuable, even inestimable, they may be, Moses makes no claim, I believe, to their divine inspiration. The ethnology of such remote periods is dimly visible through linguistic pursuits, which require cultivation. The ancient connection of the languages of Chaldæa, Syria, Arabia, Palestine, Egypt, and Ethiopia on the one hand, with a like connection of the Zend, Pehlvi, Persian, and Sanskrit on the

* According to the Septuagint, which interpolates Cainan in Gen. x. 24.

other, when more fully investigated, will throw light on ethnology. There are no works extant, except the *Mithridates* of Adelung, W. Humboldt and Vater, and the *Atlas Ethnographique* of Balbi, calculated to throw trustworthy light on this subject. Mythology, traditions, manners, and customs are very doubtful, and even physiological parallels are deceptive.

T. J. BUCKTON.
Brixton Hill.

CROMWELL'S SIXTY PROPOSITIONS FOR REMODELLING CHANCERY.

(3rd S. ix. 320.)

Like your correspondent AN INNER TEMPLAR, I have "read some common law and common history books," but, as seems to have been also the case with him, have never met with, nor do I believe that anybody else has yet discovered, either records or authentic and trustworthy contemporary memoranda, which substantiate, or even afford a reasonable colour of probability for the assertions reported in *The Standard* of the 4th instant, to have been made by Mr. Carlyle in the course of his inauguration speech as Lord Rector of the University of Edinburgh, in reference to Oliver Cromwell's so-called "Chancery Reforms." Mr. Carlyle's triple statement that Cromwell "called together sixty of the wisest lawyers found in England;" who "got sixty propositions fixed in their minds of the things that required to be done for remodelling the Court of Chancery"; and that "upon these sixty propositions Chancery was reconstituted and remodelled, and so has lasted to our time," is, in plain English, a threefold inaccuracy. The facts are these: "Barebones Parliament," which met July 4, 1653, did indeed, on the following 5th of August, "at the end of one day's debate, unanimously, and without any division, resolve, that the High Court of Chancery should be forthwith taken away," and moreover, that a bill "be brought in for that purpose";* but the bill introduced in consequence of these resolutions was rejected on the succeeding 16th of October,† two subsequent attempts to carry it failed, and the Parliament finally dissolved itself on the following 12th December.

In Cromwell's second parliament, convened Sept. 3, 1654, "a Bill to regulate the Court of Chancery," was, it is true, brought in, but then it is equally true, both that the abrupt dissolution of that assembly by the Protector on Jan. 22, 1655, left equity grievances *in statu quo*; and also that Oliver's own "Ordinance for the better limiting the Jurisdiction of the High Court of Chancery," not only never became law, but resulted in the immediate resignation of Commissioners Whitelock and

* *Parl. Hist.* vol. iii. p. 1412.

† Campbell's *Lives of the Chancellors*, vol. iii. p. 54 (ed. 1845.)

Widdrington, who, with Lenthal, Master of the Rolls, replied in answer to one of Cromwell's arbitrary and absurd demands, "That every cause should be heard and determined the same day it was set down," concisely, and, I may add, very truly, "*This is impossible*." Neither Col. Fiennes nor Major Lisle, substituted by Cromwell for the retiring commissioners, either effected or even attempted any practical and well-considered law reforms; while there were, on the other hand, remarks Lord Campbell, "loud complaints of their general incompetency." Finally, the bill "for regulating and limiting the Jurisdiction of the Court of Chancery" brought into Oliver's third and last Parliament shared the fate of its predecessors, and was lost by the precipitate dissolution of February 4, 1658. No: whatever little good was in this respect effected during the Commonwealth—and it was very little—we owe to Whitelock and his legal colleagues, who, "while they rejected the preposterous plans of Cromwell and his officers for reforming the Court of Chancery, from time to time issued very sensible orders for remedying abuses."* In fact, so far was equity from being well administered by the military commissioners of the Protector that, as might have been expected, "one common cry of reproach pursued their labours;"† while their chief, as is notorious, was accustomed to exclaim, when alluding to his ineffectual and abortive attempts at Chancery reform, "The sons of Zeruiah have been too strong for us!"

To Cromwell, as a law improver, we really and truly owe very little if anything more than is due to good intentions, marred and baffled by indiscretion and blind zeal. The vast abuses he strove honestly no doubt to do away with were continued, unchanged in principle and with but small amelioration in their details, for nearly one hundred and fifty years after his decease; some few of the more flagrant having been during the interim, from time to time, but by very slow gradations, mitigated by upright Chancellors and successive generations of enlightened jurists, as well in as out of Parliament. In our own day the advance, both of equity and of general law reform, has however been more rapid—"vires acquirit eundo." Immense improvements have recently been made, and many more are in active progress, though doubtless much, very much, still remains to do.

It is to be regretted that an orator so eloquent, so able, so generally well informed, and so unquestionably well intentioned, as Mr. Carlyle, should in the exuberance of his zeal for "hero-worship" set afloat, and sanction with his high authority, exaggerated and monstrous canards;

which may indeed delude the general public, but in the eyes of the discerning and well informed have a tendency rather to depreciate than to exalt his idols; many of whom, the Great Protector for example, deserve better treatment at his hands. It is worth remark that Mr. Carlyle himself, in his *Letters and Speeches of Cromwell* (vol. iii. pp. 308—326, and vol. iv. p. 10, ed. 1850), graphically narrates, and bitterly bemoans, Oliver's failures and disappointments as a law reformer.

B. BLUNDELL, F.S.A.

ROUND TOWERS.

(3rd S. ix. 154.)

A solitary round tower stands on the island of Durmapatam, near Tellicherry, on the west coast of India. Its lower half is nearly solid, and offers no means of access to the upper, which is hollow. The habitable part of this tower was probably reached by the natives with the aid of a single knotted rope. I have seen the honey gatherers of the valley of Courtallum, in the Western Ghats, ascend a root hanging down the face of a rock with surprising agility, after grasping it between the first and second toes of each foot and with their hands. The island of Durmapatam is on the pirate coast of India, the commerce and property of whose inhabitants suffered so much from the depredations of these rovers from the earliest times to that of the celebrated Angria. I believe this tower was used to give notice by some signal to the main land of the approach of a pirate fleet, and the fact that there is no entrance by which the inmates might be surprised, strengthens this conjecture. May not the round towers of Ireland, the doors of which are placed some feet from the ground, have been used as defensive watch towers? It is long since I read Mr. O'Brien's *Round Towers of Ireland*, but as well as I can remember he attributes those edifices to Buddhist colonists from the eastern shores of the Mediterranean. Many Buddhist and Jain towers and pillars are found in India. On the Giriyeek Hill, south of Patna, in Behar, is a round tower, ascribed by the natives to Jarasandhu, a king who, they say, lived and reigned here five or six centuries before Buddha's time. He is a favourite popular hero, like the five Pandus, whose names are connected by the natives with most of their antiquities. There is no doubt it is a Buddhist monument. In the fort of Chittoor stand two Jain towers. One was built by Khumbo Rana to commemorate a victory gained over Mahmoud of Malwa in the year 1459. It consists of nine stories, and a stair in the centre communicates with each. It is one hundred and twenty feet high, the whole being covered with architectural ornaments and sculptures. The Chinese nine-storied pagodas are

* Campbell's *Lives of the Chancellors*, vol. iii. p. 93.

† Id. ib., p. 91.

imitations of the Jaina or Buddhist nine-storied towers of India. There are two lats or pillars commemorative of a victory, or marking the burial place of a Buddhist relic among the topes of Cabul. They are erroneously ascribed by the natives to Alexander the Great. Their upper members are copied from the Persepolitan pillars. They also, says Mr. Fergusson, *Handbook of Architecture*, resemble the chapiters which form so important a part of the two pillars which Solomon set up before his temple at Jerusalem.

The names of towns and hills near the Irish round towers are Indian, and the towers themselves have been considered emblematic of the Phallus or Lingam, an opinion which is sustained by the fact that in the neighbourhood of Seevite pagodas, conical rocks, conspicuous for their height and symmetry, have sometimes been consecrated as Lingams. I was told that at Trichengore, in the Barramahal, there is a conical rock dedicated to the Lingam, which it has been made more closely to resemble by artificial means, having on its summit a small temple of Seeva, reached by an ascent winding round the eminence externally. At Metapolliam slabs of mica slate and gneiss protruding through the surface, nearly perpendicularly to the height of eight or ten feet, form an oblong enclosure which has been taken advantage of for the purpose of the Lingam worship. I found in it an old stone Lingam rising from a pedestal, and covered with garlands of faded flowers, while the ground about it was strewn with votive earthenware lamps of various sizes and shapes.

H. C.

SEPOLCHRAL DEVICES INDICATING THE OCCUPATION IN LIFE OF THE DECEASED (3rd S. ix. 194, 285.)—In the churchyard of Otterton, Devon, there is an altar tomb to the memory of J. Green, a ship-builder. It may be of the seventeenth century. It is some years since I last saw it. I did not copy the whole inscription, but I took outline sketches of bas-reliefs on two panels. One represents a three-mast ship under sail, with the larboard side to the spectator, which is pierced for six guns. The other portrays J. Green himself at work. He has a hatchet in his hands, and is directing it against some object, perhaps the timbers of a ship. For the amusement of the Editor (editors ought to be amused sometimes, for the general run of their occupation is rather monotonous), I enclose copies of these panels, which he may glance at, and then pass on to any one he chooses—except me.

P. HUTCHINSON.

"The tombstones or monuments of the Armenians deserve to be mentioned on account of their singularity. They are usually oblong pieces of marble, lying flat upon the ground: on these are sculptured representations of the implements of the trade at which the deceased had worked during his lifetime. Some display the manner in

which the Armenian met his death. In the Petit Champ des Morts, at Pera, I counted I think five tombstones with bas-reliefs of men whose heads had been cut off. In Armenia the traveller is often startled by the appearance of a gigantic stone figure of a ram, far away from any present habitation. This is the tomb of some ancient possessor of flocks and herds, whose house and village have disappeared, and nothing but his tomb remains to mark the site which once was the abode of men."—Curzon's *Monasteries of the Levant*.

H. C.

If ancient ones are wanted, see Cutt's *Manual of Sepulchral Slabs* for very numerous instances.

P. P.

ANOINTED, IN A DEPRAVED SENSE (3rd S. viii. 452.) Dr. Robertson, in his *History of the Reign of Charles V.*, treating of the abuse of clerical immunities, has this passage:

"Many assumed the clerical character for no other reason than that it might screen them from the punishment which their actions deserved. The German nobles complained loudly that their *anointed* malefactors, as they called them, seldom suffered capitally, even for the most enormous crimes."

The doctor supports his assertion by the authority at the foot of *Centum Gravam. Germ. Nation. in Fasciculo*.

Surely this epithet spread until it got stereotyped in the mouths of the vulgar to express a graceless "ne'er-do-weel." In my younger days, I have frequently heard it both in London and in Hampshire, and most frequently from the lips of women, coming better from them than an oath: "he is" (or was, as it may be) "an anointed young rogue."

J. A. G.

HUMAN SKIN TANNED (3rd S. ix. 89.)—Some five or six years ago I saw at Bordeaux seventy human bodies perfectly tanned, and so well were the forms and faces preserved that they would have been recognisable by any one who had known them during life. These bodies of men, women, and children were ranged in a row at a place called the *Cave*, adjoining one of the churches. The skins of all were of a dull grey colour, as were the cereclothes, two of which had been trimmed with fine lace. One body, which the curator (a particularly stupid old woman) called *the General*, had the mark of a bullet wound in the breast. A negro was in a state of remarkable preservation. We could gain no particulars of the origin of this singular collection further than that the bodies had been dug up somewhere in the locality, and their preservation had been attributed to a solution of saltpetre in which it was supposed their grave clothes had been steeped previous to interment.

L.

DEVONSHIRE DIALECT (3rd S. ix. 320.)—The following seem to be the etymologies of the pro-

* Book ii. p. 462; Robertson's *Works*, imp. 8vo. W. Ball, Paternoster Row, 1840.

vincial terms here adduced, and are almost all of Teutonic origin:—

Flinking, dressing or embellishing, a form of the Anglo-Saxon adjective *wlaenc*, *wlanc*, *wlenc*, or *wlonc*, splendid or proud. There is also a noun *wlaenco*, *wlanco*, *wlenco*, or *wlonco*, splendour or riches. (See Bosworth's *Anglo-Saxon Dictionary*, voce "Wlaenco.") In Dutch also occur the words *flink*, *fine*, and *flonkeren*, to shine or sparkle. The term *flink* seems to be applied metonymically to denote a comb.

Druling, a form probably, as suggested, of *dribbling* or *drivelling*. But we also find in Welsh *drylliach*, *driblets*, snaps; and *drylliau*, to break in pieces. (See Pughe's *Welsh Dictionary*.)

Pindy. This seems to be derived from *pine* or *pined*, in the sense of being wasted or deteriorated.

Quailway or *Quillaway*. This I think is a corruption or combination of three Anglo-Saxon words *cwale an eage*, a malady in the eye. The etymology belongs to the same class of words as the Dutch *kwaal* or *quaal*, the German *quälen*, and the English *quail* or *quell*.

Cloam, from the same origin as *clammy*. In Anglo-Saxon *clam* signifies clay or mud, and by metonymy the same word has come to be applied to *crockery*.

Ope, evidently *opening* or *the open*. The root from which the Anglo-Saxon and modern English *open* is derived seems to be the Old Norse *op*, a mouth or opening. D. B.

EXTRAORDINARY FEAT OF MEMORY (3rd S. ix. 98, 249.)—When I read the account of the feat of memory related of General Charretie, I dismissed it at once as an impossibility; and I was glad to be relieved from any necessity of believing what CUTHBERT BEDE might well call an "astounding statement." But it is well known that the famous John Kemble had a remarkably good memory. Kelly, in his *Reminiscences*, relates an instance of it when Kemble learned every word of a prologue of fifty lines in an hour and a half. But he also adds:—

"I have often heard him say, that he would make a bet that in four days he would repeat every line in a newspaper, advertisements and all, *verbatim*, in their regular order, without misplacing or missing a single word."

This would have been a feat sufficiently astounding; but the bet was never made, nor the task undertaken, which leaves wide room to doubt whether so extraordinary a boast would ever have ripened into a performance. Might not this have furnished a hint to General Charretie?

F. C. H.

STOP-HOUNDS (3rd S. ix. 278.)—The following extract from an article, "The Hounds of our Forefathers," in *The Field*, March 31, 1866, will supply your correspondent with a reply to his question:—

"Our fathers had a singular method of breaking their packs for hunting the hare, which is alluded to in *The Spectator*. We allude to 'stop-hounds,' as they were called. These hare hounds were evidently slow hunters, dwelling on the line, never cutting corners, but following the hare at a respectful distance, full cry, through her various turns and doubles for many hours together. The squire, in cocked hat and wig, dressed in a gay-coloured, laced, wide-skirted coat, with long-flapped waistcoat to correspond, and shod with boots on the model of the French postilion, floundered after them on his thick-set hunter, attended by his friends, neighbours, and tenants, dressed in all the colours of the rainbow, and mounted on horses somewhat coarser and proportionably worse. The huntsman, in his master's livery and boots (his features terrible outraged by a hideous hunting cap), was not only encumbered with a huge brass French-horn encircling his body, but he had also to carry on his shoulder a long pole of tough light wood. When at last the hare sank down exhausted, he managed to get before his pack and to throw down this barrier. Immediately every hound stopped, and although they bayed as well as their parched throats would let them, not one attempted to go on or seize the hare, which was picked up by the master of the hunt."

CUTHBERT BEDE.

The "stop hound" was of no particular breed, but was trained to stop whenever the huntsman threw down his pole. When he raised it the pack set off again. The *field* were always on foot, and the pole was frequently used as a leaping-pole; but the pack generally belonged to an elderly sportsman, who thus managed to combine the exercise necessary for "keeping down the humours"—I quote Markham—with sober sport. When blown, he dropped his pole. Sir Roger's pack was probably composed of a number of hounds chosen for their *tongues*, amongst whom the old slow southern hound figured prominently. SIGNET.

"TO KNOW OURSELVES DISEASED," ETC. (1st S. viii. 219, 421.)—A querist was at this reference informed that—

"To know ourselves diseased is half our cure,"

occurs in Young's *Night Thoughts*, nt. ix. line 38. I have, however, found it considerably earlier, in Sir John Denham's *Sophy*, Act I. Sc. 2:—

"But in diseases when the cause is known,
'Tis more than half the cure;"

although there is some difference between the two expressions. The motto of Buchan's *Domestic Medicine*, 1769, was "The knowledge of a disease is half its cure," which conveys the meaning of both. He probably took it, however, from Young. W. C. B.

TENNIS (3rd S. ix. 257.)—I have a *Treatise on Tennis*, printed for Rodwell and Martin, 1822, and dedicated to the Duke of Argyll. I do not know of any other English work on the subject, but believe there is a French one. SEBASTIAN.

QUEVEDO'S SONNET ON ROME (3rd S. ix. 253.) The question of originality between Janus Vitalis and Quevedo is a mere question of chronology.

Janus Vitalis died at Rome in 1560. Quevedo was not born until 1580. 'Αλυσ.
Dublin.

"NEW HIGH CHURCH TURN'D OLD PRESBYTERIAN" (3rd S. ix. 258.)—The authorship of this tract is ascribed to Matthew Tindal by the Bodleian Catalogue, and by Dr. Watt. It is also enumerated among his works in the accounts of his life in the *Biographia Britannica*, and in Chalmers's *Biographical Dictionary*. 'Αλυσ.
Dublin.

ALEXANDER KNOX (3rd S. ix. 195.)—E. H. A. may be glad to learn that *The Use and Import of the Eucharistic Symbols* is not to be found only in the "Remains," but was published separately in 1838 by Duncan. Copies are, I believe, still to be had. It is called *The Doctrine of the Sacraments*, a treatise on "The Doctrine of Baptism, as held by the Church of England," being included.

R. E.

EYND, OR WATER-SMOKE OF NORFOLK (3rd S. ix. 276.)—Though a resident for almost half a century in Norfolk, I never heard the well-known trying fog, which sets in often so suddenly, and finishes a fine warm day with a dismal cold mist, called *eynd*, or by any name like it. I have asked several Norfolk people, and all say the same, and agree with me that it is always known as the *sea-haze*, not *eynd*. It is remarkable that at the distance of several miles inland this *sea-haze* settles on windows, and has a very perceptible briny taste.

F. C. H.

WHISTLING (3rd S. vii. 418; ix. 288.)—That other line which MR. GEORGE LLOYD says was running through his head, but of which he could not trace the author, was this:—

"A flaxen-headed ploughboy,
I whistled o'er the lea," &c.

And again, as the burden of the song,—

"You'll forget the little ploughboy
That whistled o'er the lea.

The song of "The Ploughboy," in which these lines occur, was a great favourite sixty years ago. The music of it was set as a rondo by Mr. Latour, and performed before the royal family by Master Parker and Mdlle. Parisot. Like other popular songs, it had its day; you heard it sung and whistled every where, till superseded by some other novelty.

F. C. H.

SAPPHO (3rd S. ix. 296.)—A correspondent under the initials K. R. C. inquires whether any edition contains all the poems of Sappho, and all the productions which Lemprière classifies as hers? Lemprière mentions that all her compositions were extant indeed in the age of Horace; but he expressly says that of all these "nothing now remains but two fragments." He should have said rather two complete odes, and a few fragments

quoted by ancient authors. Of these two odes one is preserved by Dionysius of Halicarnassus, the *Ἄσμα εἰς Ἀφροδίτην*, and the other by Longinus, being *Eis τὴν ἐρωμένην*. Both are given in the original Greek, with Latin versions, in Tanaquil Faber's edition of Anacreon, Saumur, 1680.

F. C. H.

ETYMOLOGY OF "ROTTEN ROW" (3rd S. ix. 213.) In reply to your correspondent D. B. I have to say that there is an old street in Masham, in the North Riding of Yorkshire, which to my certain knowledge has for the last fifty years borne the name of "Ratten-row," from the circumstance that it had been infested with rats, or rattens, as rats are called there. There is no reason to suppose that it was so called from the decay or rottenness of the buildings of which the street is composed; or from the "Ratumena Porta," or from "rota," although the street was formerly on a road now disused; or from the woollen stuff called "rateen," as no such woollen stuff is known there by that name; or from the word "rattin," which, it is said, used to designate "undressed timber," for that term is unknown there as a designation of undressed timber.

J. F.

I beg to inform D. B. that this name occurs at Doncaster. In a rental, 1474, it is stated that the chantry of St. Mary held two shops in the Drapers' Booths, and "one tenement upon Ratton Rawe." A part of the market-place there is described in deeds, 1747, as "Ratten Row *alias* Roper Row." Amongst the possessions of the prior and convent of Hexham, co. Northumberland, at a place called Hayden, was an acre of land lying "in campo de Raton-raw," and called the Cros-acre (*Memorials of Hexham, Surtees Society*, published 1865, p. 24). It seems very questionable, I think, whether the name is indebted for its real derivation to either rats or rottenness.

CHARLES JACKSON.

Doncaster.

PROFESSIONAL NIGHTMARE (3rd S. ix. 154.)—

"The Ephialtes, or night-mare, is called by the common people *witch-riding*. This is in fact an old Gothic or Scandinavian superstition. *Mara*, from whence our nightmare is derived, was in Runic theology a spectre of the night, which seized men in their sleep, and suddenly deprived them of speech and motion."—See Warton's *First Dissert. Pref. to Hist. Eng. Poet*; Brand's *Pop. Antiq.* vol. iii. 279-80; consult also foot-note, *ibid*.

A writer in the *Encyc. Metropolitana*, quoting the authority of Keyser (*Antiquitates Selectæ Septentrionales et Celticæ*) tells us, *Nachtmar* is from *Mair*, an old woman, the spectre producing this morbid oppression usually assuming that form. "The French, '*Cochemar*,'" he adds, "is *Mulier incubens*, or *Incuba*; the Swedes use '*Mara*' alone." Nightmare has been described as a spasmodic contraction of the pectoral muscles; whatever may be the physical causes of this peculiar

sensation, it appears that late lobster suppers are serious provocatives of the attack. It is recorded in the work just alluded to, of a certain corpulent clergyman who had not made Mr. Banting's acquaintance, that in these fits of *nightmare* he fancied the devil was seizing him by the *throat* (he was probably what the Latins call *gulae deditus*), and endeavouring to choke him. This seems to have been a sort of professional seizure, as he never escaped the attack after a wedding or christening, and—which it would be as well for your readers to bear in mind—he was invariably discovered in these fits lying on his back, a fatal position after a late heavy supper.

F. PHILLOTT.

I have been struck as to what seems to me a curious coincidence with respect to this word. The French word formerly, I think, generally written *cochemar*, but now *cauchemar*, seems precisely to represent it, and the second syllable is identical. Perhaps some kind French contributor to "N. & Q." could help us to the derivation, and thus adjust the spelling of this word, whilst, at the same time, he might throw light upon our own. If I might venture to hazard a *tertium quid*, I should venture to write it *couchemar*, which would bring it into very close analogy with *nightmare*.

C. W. BINGHAM.

REV. THOS. GIBSON (3rd S. ix. 277.)—If MR. WITTON will turn again to Bohn's *Louvdes*, he will find this notice: "Gibson, Thomas. A breve Chronycle of the Byshop of Romes Blessynge. See 'Chronicles.'" At this article reference to the title is more fully given, and is there ascribed from Ames as being written by the Rev. Thos. Gibson; but I should have added the foot-note in Bohn's first mention of the name—

"An account of this noted *Physician* and great enemy to the Roman Catholic bishops is to be found in Wood's *Athen. Oxon.*"

MR. WITTON will also find him recorded in Gorton's *Biog. Dictionary* as an eminent *Physician* and controversialist, who from his polemical writings was compelled in Queen Mary's time to fly abroad, but he returned in Elizabeth's reign, and died in 1652. (See Wood.) Tanner and Aikin have preserved most of the titles of his works, which, being of so theological a character, might have led many to consider him a divine; indeed, he might, perhaps, have been in orders, as many others, and physician also. Gorton says he was born at Morpeth, in Northumberland. I have little doubt but that this is the individual inquired after.

J. A. G.

EDEN'S EDITION OF BISHOP TAYLOR'S WORKS (3rd S. ix. 272.)—"Idol shepherd" is no error. It is a quotation from Zech. xi. 17. The reference to S. Teresa's saying is furnished in the main by Mr. Eden, vol. viii. 359. Mr. Eden gives the collation of the second edition of the *Liberty of*

Prophecy, and I have no doubt that the additions not inserted are due to some other, not genuine, edition used by Coleridge, if I understand rightly what is meant in the observation. In all probability a comparison of the volume of 1728 with Taylor's works would prove it to be a compilation.

EDW. MARSHALL.

FREEMASONRY (3rd S. ix. 293.)—Though a very *rusty* Mason, for a long time

"Omni

Abjecto instrumento artis, clausaque taberna,"

(which may be masonically interpreted, "having got rid of all my working-tools, and closed my Lodge"), I cannot quite submit to the conclusion of E. K. that "speculative masonry" was not in existence before the latter part of the seventeenth century. Where all is traditional, of course *proofs* of the antiquity of the system can scarcely be found; but my own impression has long been that modern masonry is too curious a scheme to be the invention of modern times, and that it is just a carrying on of the mysteries of the mediæval guild of Masons, whose *practical* art was protected from the vulgar by a *speculative* system.

The document taken from the Bodleian by John Locke, and quoted in Preston's *Masonry* (edit. 1829, p. 97, &c.), entitled—

"Certayne Questyonis, with Answeres to the same, concerning the Mystery of Maçonrye, writtene by the hande of Kynge Henrye, the Sixthe of the name, and faithfullye copied by me Johan Leylande Antiquarius, by the commande of his Highness (Henry VIII.)"—

as well as Ashmole's admission to the Order, A.D. 1646, with his friend Colonel Mainwaring, appear to me thoroughly to controvert E. K.'s somewhat pretentious statement.

C. W. BINGHAM.

SITE OF THE MITRE TAVERN (3rd S. ix. 212, 245.) It seems that E. J. S., whose interesting article on the Mitre in Fleet Street, appeared in a recent number, must have followed Carlyle, and perhaps Leigh Hunt. Carlyle, in 1833, in his *Essay on Dr. Johnson*, describes the tavern as still standing; and Leigh Hunt, in 1848, in *The Town*, speaks of the present as identical with Johnson's Mitre, and so it has been generally supposed. The site seems uncertain. The western portion of Messrs. Hoare's bank stands on the site of No. 34, not No. 39; the eastern part, that is, the entrance hall, occupies as nearly as may be the ground where No. 39 stood. It may be noticed as a curious fact that Macklin, the printseller, occupied No. 34 in 1810, and No. 39 in 1815. This appears from entries in old rate-books. It would seem, therefore, there is still confusion somewhere.

S. A.

TOAST OF OLIVER THE SPY (3rd S. ix. 21, 87.)—Diderot was the author of the French couplet referred to. From a curious note found among the papers of M. de la Harpe, and published in his

Posthumous Works, it appears to have been as much a favourite in elevated Parisian society, in the latter part of the last century, as its vulgar and incorrect version was among the English Jacobins at the beginning of this.

La Harpe, who ranked high among the literati of France, and was a popular author, and an associate of Voltaire, D'Alembert, and Condorcet relates that in 1788, at the table of a brother academician of the highest rank, he was present in a brilliant circle of courtiers, literati, philosophers, and wits, including the Duchess de Grammont, Chamfort, Condorcet, M. de Nicolai, M. Bailley, M. de Malesherbes, and M. d'Asyr, a celebrated physician of Paris. Chamfort read some of his impious and libertine tales, to which the ladies listened without a blush. A deluge of pleasantries on religion followed. One gave a quotation from Voltaire's *La Pucelle*, a poem which seems inspired in about equal degrees by Momus and Priapus; and another pronounced and applauded the philosophical distich of Diderot—

"Et des boyaux du dernier Prêtre,
Serrez le cou du dernier Roi."

"And with the last Priest's entrails as a string,
Tie fast the neck of the last King."

And another declared himself as certain that there is no God, as that Homer was a fool. Alas! they knew not what edge-tools they were playing with till reminded by M. Cazotte, an amiable but eccentric man, who startled the company with a sketch of what the forthcoming Age of Reason and Reign of Philosophy would be, and of the tragic fate which would therein overtake nearly all the company then present. He also foretold his own destination, and that the narrator of the scene, La Harpe, would become a Christian.

During the Reign of Terror, M. de la Harpe was imprisoned in the Luxembourg, where he became a sincere convert to Christianity—a change which he ascribes exclusively to the study of the Gospels, the Psalms, and the other books of Holy Scripture. He died in 1803. (See *Euvres Choisies et Posthumes de M. de la Harpe*.)

J. W. THOMAS.

GIBBON'S HOUSE (3rd S. ix. 295.)—I visited the house of Gibbon as long ago as 1819, and when the library, house, and berceau were in existence, freely shown to strangers, and warranted to be as in the great historian's time.

I have looked at the view of the house as given by Chambers, and should say—if so worn-out a memory as mine may yet be trusted—that it does possess a rude sort of resemblance; but that it has been taken from the road, a point of view to which no interest attaches.

The house, as we all know, is built on the slope leading to Ouchy: its side is to the road, but its

back overlooks the lake, and this, Hibernicè, is the true front and residential portion, which is not seen at all in the woodcut; a terrace terminating in the berceau, commanding the glorious view of the lake and Alps, was spread out before this side of the building, claiming the enthusiastic admiration alike of idle visitors and of its immortal, laborious, well-abused, and philosophic owner.

Your correspondent is doubtless aware of the long negociation which took place on the death of M. Deynerdeen, when Gibbon, prevented by the old Swiss law from obtaining the fee of the estate, satisfied himself with the life interest, and when that ended, the property reverted to the heirs of Deynerdeen.

I have visited Lausanne frequently since, have made a long sojourn at the Hôtel Gibbon, and after carefully, on the spot, comparing my ancient memories with the actual state of things, believe that the house of Gibbon remains nearly unaltered, though sadly dirty and dilapidated—a small part of the old terrace has been spared; and that the modern terrace of the hotel occupies a large portion of the former garden, though raised far above the original level; and that the historic berceau, if surviving, would be buried alive somewhere below the middle of the existing terrace of the hotel. I ought to add that I have not been to Lausanne since 1852, and that the house, hotel, garden, terrace and all may have undergone great changes since that time.

Of the books I know nothing, unless they passed under the "&c." in the abstract of the will as given by Lord Sheffield: "Three thousand pounds and his furniture, plate, &c. at Lausanne, to Mr. Wilhelm de Severy."

One day, dining at the hotel, where a portrait of the historian looks down with an air of gentle pity on the table d'hôte, I heard the following conversation between a foreign visitor and his wife: "Whose portrait is that?" asked the lady. "Gibbon's, who names the hotel." "But who was Gibbon?" asked the lady. "One of the English royal family," was the instructive reply. So great is the advantage of having an Index for the grown-up children of the Continent; while in England—benighted land—the man still retains "Admirers" who inquire about him, and Pilgrims who endeavour to reply.

PILGRIM.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Souvenir of the Exhibition of Christian Art, held at Mechlin in September, 1864, in a Series of Sketches, &c., with Descriptive Letterpress by N. H. J. Westlake. (Parker.)

The Exhibition of Christian Art at Mechlin was, we understand, visited by a comparatively small number of English Archæologists. Its value has subsequently been made generally known to many who did not visit it by

Mr. Weale's excellent Catalogue; and both those who had the advantage of seeing the objects themselves, as well as their less fortunate brother antiquaries, ought to be very grateful to Mr. Westlake for placing within their reach these faithful reproductions of his drawings of so many curious specimens of early Christian Art.

Merlin on the Early History of King Arthur. A Prose Romance (about 1450-1460 A.D.) Edited from the Unique MS. of the University Library, Cambridge, by Henry B. Wheatley. With an Introduction by D. W. Nash, Esq., F.S.A. Part I.

The Monarche, and other Poems of Sir David Lindsay. Edited by Fitzedward Hall. Part I.

The Wright's Chaste Wife. A Mery Tale by Adam of Cobsam, from a MS. at Lambeth, about 1462 A.D. Copied and edited by Frederick J. Furnivall.

These three publications, recently issued by the *Early English Text Society*, show how steadily and effectually the Society is doing the work for which it was organised. The first part of the prose *Merlin* from the Cambridge MS. is ushered in by a very interesting Introduction by Mr. Nash, in which there is much new and curious speculation connected with the Merlin traditions. *The Monarche*, of which the first part is now printed, will, with Sir David Lindsay's *Tragedie and Complaynt of the Papingo*, be completed in the course of the present year; and the Committee make the welcome announcement that these will be followed by a republication of the whole of the author's works from the earliest editions. The third of the works now issued, *The Wright's Chaste Wife*, is a very Chaucerian morsel, discovered by Mr. Furnivall in a volume of Arthurian Romance in the Lambeth Library. The story resembles the French fabliau, *Constant Duhamel*, printed by Barbazan. Though only a small volume, it will assuredly be a favorite with the subscribers.

Coleman's Genealogical Index to Printed Pedigrees which are to be found in all the Principal County and Local Histories, and in many privately-printed Genealogies, under Alphabetical Arrangement. (J. Coleman.)

This ample title-page sufficiently explains the object of Mr. Coleman's Index, which, containing as it does references to some Six Thousand Pedigrees, cannot fail to facilitate very greatly the labours of all who are engaged in investigating questions of Family History.

NATIONAL PORTRAIT GALLERY.—It appears, by the Annual Report just presented to Parliament, that this Exhibition, which daily increases in popularity, has been enriched during the past year by portraits of Jeremy Bentham, Campbell the Poet, Queen Elizabeth at an advanced age, the Princess Charlotte of Wales, and Her Majesty's father the Duke of Kent. These are presents. The following have been the additions purchased by the Trustees: Peter Martyr; Queen Mary, the wife of William III.; Father Mathew; Richard Cobden; William, Lord Russell; Bess of Hardwick; Earl of St. Alban's; George II.; Daniel O'Connell; Warren Hastings; Dr. Butts; Blake and Barry, the Artists; Mary of Modena, Queen of James II.; and that dear old gossip, Samuel Pepys.

THE SOCIETY OF ANTIQUARIES.—The following is a list of the council elected for the ensuing year. It consists of eleven members from the old council—namely, the Earl Stanhope (President), Sir John P. Boileau, Bart. (V.P.), William Tite, Esq., M.P. (V.P.), Charles Wykeham Martin, Esq. (V.P.), Frederic Ouvry, Esq. (Treasurer), Augustus Wollaston Franks, Esq., M.A. (Director), Evelyn Philip Shirley, Esq., M.A., Clements Robert Markham, Esq., John Bruce, Esq., Joseph Walter King Eyton,

Esq., and Sir James Sibbald David Scott, Bart.; and also ten members of the new council—Sir John Lubbock, Bart., Octavius Morgan, Esq., M.P., Lord Ernest Bruce, M.P., Rev. Charles Old Goodford, D.D., Philip Charles Hardwick, Esq., Lord Henniker, M.P., the Bishop of Oxford, William Tipping, Esq., William J. Thoms, Esq., and Albert Way, Esq., M.A. The President, in his Annual Address, made no allusion to the valuable Collections for a History of Pageants, which *The Athenæum* announced had been left to the Society by that thorough antiquary and excellent draftsman, the late Mr. Fairholt. As our contemporary is generally well informed on such matters, we presume the omission necessarily arose from no communication on the subject having as yet been made to the Society.

MEMORIAL BUST OF THE LATE C. H. COOPER, F.S.A. We hear that some good men and true, at Cambridge, are taking steps to do honour to their late lamented and accomplished Town Clerk, by placing a bust of him in the Guildhall. Gown and Town take part in the movement, which is warmly supported by the working men. This is as it should be. Mr. Cooper did much for Cambridge; let Cambridge so recognise his services as to encourage others to follow his good example. Subscriptions, which have been limited to guineas or smaller sums, in order that the largest number possible may take part in the work, will be received by Swann Hurrell, Esq., the Mayor, who acts as Treasurer, or by any of the Cambridge banks.

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Notices to Correspondents.

G. G. I. will find the lines—

"When that dishonest victory
At Cheronæa, fatal to liberty,
Killed with report that old man eloquent,"

in Milton's 10th Sonnet, addressed to Lady Margaret Ley.

Acrostic. For the meaning of the term *Fiasco*, see "N. & Q." 3rd S. vi. 306.

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- VIII. ECCE HOMO.
- IX. THE GOVERNMENT REFORM BILL.

JOHN MURRAY, Albemarle Street.

ART-JOURNAL—The MAY number (price 2s. 6d.) contains *LIVE ENGRAVINGS* after J. Noel Paton's 'Paolo and Francesca da Rimini,' by R. Graves, A.R.A.; J. Nash's 'Maypole,' by C. Cousen, and J. H. Foley's 'Monument to Major-General Robert Bruce,' by R. A. Artlett. The literary contributions include:—'Ancient Brooches and Dress Fastenings,' by the late F. W. Fairholt, with 16 Examples; 'History of Photographic Lenses,' by Thomas Sutton, with 7 Diagrams; 'Thomas Campbell,' by Mr. and Mrs. S.C. Hall, with 4 Illustrations; 'Jean François Portraits,' by James Dafforne, with 3 Examples of his works; 'Literature for Children,' with 2 Engravings; 'Visits to the Paradise of Artists,' by W. F. Bayley; 'Paris Exposition, 1867,' 'A. Goldsmith's Studio and Workshop,' 'Leech's Drawings,' 'Castellani's Ancient and Mediæval Bronzes, &c.,' 'Royal Academy Lecture,' Exhibitions of the Royal Scottish Academy, Birmingham Water-Colour Gallery, Society of British Artists, and the Portraits at Kensington, &c. &c.

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LONDON, SATURDAY, MAY 5, 1866.

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Notes.

THE HONOURABLE MRS. WHARTON.

By some strange mistake this lady has been, by Park and Dyce, elevated to the dignity of a Marchioness. Her husband was the eldest son of Philip, fourth Lord Wharton, who died in 1695-6, and was created Earl of Wharton Dec. 23, 1706; and Marquess of Wharton and Malsbury, Feb. 15, 1714-5. His first wife (the poetess) was daughter and co-heir of Sir Henry Lee of Ditchley, in the county of Oxford—as she died before her father-in-law, it is obvious that she never was either a Baroness, Countess, or Marchioness.

A list of Mrs. Wharton's works is given by Park, and her printed publications prove her to be a person of very considerable poetical talent: indeed, the specimen given by Mr. Dyce affords ample evidence of the verity of this statement. It however appears not to be generally known that she was a dramatic authoress, and that she wrote a tragedy entitled *Love's Martyr, or Witt above Crowns*. The subject is the love of Ovid for Julia, the daughter of the Emperor Augustus. The copy before me belonged to Horace Walpole, who has written on the title—"By Mrs. Anne Wharton, first wife of Thomas Marquis of Wharton: see an account of her in the *Odes Walpoliana*." The MS. is beautifully written, in fine preservation, and bound elegantly in old morocco,

with Walpole's arms on the boards. After the dispersion of the books in the library at Strawberry Hill, the MS. came into possession of the late Charles Kirkpatrick Sharpe, Esq.

The following is the holograph dedication "to Mrs. Mary Howe:"—

"Forgive me for offering to you a play which never deserved, nor was ever designed to be publick, and therefore this cannot aspire to the name of a dedication. Could it, I should be ashamed of it (since they are so common, and of late so full of falsehood and flattery), though this be full of truth to you, who alone makes the happiness of my life, and from the sincerest heart in nature, your dear selfe had not seen this senseless Play, which deserves not the name of a Poem, but that you commanded it; and whatever faults are caused by my zeal to obey your commands, you ought to forgive, or at least to overlook, and not to expose in

"Your most faithful,

"Humble, obedient

"Servant,

"ANNE WHARTON."

The autograph, "Mary Howe," is on the fly-leaf; proving that this was the copy presented by Mrs. Wharton to her friend, "who makes the sole happiness of my life,"—an assertion not very complimentary to the future Marquess, whose character, we suspect, especially if we credit Dean Swift, was far from exemplary.

The tragedy is in blank-verse, and in many places vigorous. The *Dramatis Personæ* are:—

Men.

AUGUSTUS CÆSAR.

MARCELLUS.

TIBERIUS.

OVID, in love with Julia.

TIBULUS, in love with Delia.

CORNELIUS, another Poet.

Women.

JULIA, daughter to Augustus Cæsar.

DELIA.

MARTIA, Maid of Honour to Julia.

A Ghost, Guards, and other Attendants.

Scena—ROME.

The drama opens with Cæsar, Marcellus, Tiberius, Ovid, Cornelius, Tibulus, and Guards.

"Cæsar. Heaven has my youth with early conquest crown'd,

And now has blest my age with peace and power.

Fate cannot give a blessing which I want—

The trembling world admires and fears my name.

Marcellus and Tiberius are my guards:

I am by Princes lov'd, and Poets serv'd—

Poets who can alone exalt the fame

Of conquest or of power—Poets alone

Can make a Conquering Monarch truly great.

Blush not, Tibulus, when I say thy pen

Makes me more glorious than my Diadem."

Upon this the three poets administer rather strong doses of flattery to the Emperor, who swallows them with the most satisfactory selfcomplacency.

The first Act terminates with a soliloquy by Tiberius, in which he discloses his ambitious

views; intimates that he intends to ruin Marcellus, whom he politely terms a fool—which he indubitably was, as, upon finding that the Princess Julia deceives him, he at last stabs himself: having been wrought up to the sticking point by Tiberius, who thus removes the only obstacle to his ultimately obtaining the imperial station.

When the affair is thus satisfactorily accomplished, Tiberius exclaims:—

“Now I should weep, indeed; but ah! sad fate,
The crocodile hath almost spent his tears.
Yet I must weep: Come, lend me all your tears!
You of that sex that's treacherous more than I—
Women, whose tears are false than their vows,
And ever ready to delude mankind.
Here lies a wretched thing, once wise and valiant:
Who might have been the master of the world
Had he ne'er seen that gilded face of falsehood,
That flattering, fair, deluding thing—called Woman.”

Julia entirely abandons herself to her love for Ovid. The Ghost of her mother warns her without effect. Augustus discovers her amour, banishes Ovid, and the Princess stabs herself and dies; and Augustus, in despair chiefly at the death of Marcellus, utters several common-place reflections, and the tragedy ends.*

The weeping crocodile is a very happy figure of poetry; and, as some elderly persons may remember, was improved upon by that very excellent and amiable nobleman the Marquis of Londonderry—better known as Lord Castlereagh; who, in attacking a political opponent who whilst speaking had his hands in the pockets of his inexpressibles, and usually presented the appearance of a man in deep distress, exclaimed—after a few prefatory remarks—“There he stands, weeping like a crocodile with his hands in his breeches pockets.”

J. M.

EDMUND SPENSER'S DAUGHTER.

I think I can offer a little more evidence that Edmund Spenser, the poet, was connected by near relationship with the Spensers of Hurstwood, near Burnley. Having some idea that the extracts from the Burnley parish registers, given by Mr. F. C. Spencer in the *Gentleman's Magazine* for 1842, were very incomplete, I made a very careful search a few days ago from the commencement to the end of 1630. As I expected, many more entries were found than those given by Mr. Spencer, including many more Edmunds, but one entry particularly attracted my attention. It is this, from the marriage register:—

“1606, Jany. 25. Laurence Leaver and Florence Spenser.”

[* It is stated in the *Biographia Dramatica*, edit. 1812, ii. 395, that Mrs. Anne Wharton's tragedy, *Love's Martyr, or Witt above Crowns*, was entered on the book of the Stationers' Company, Feb. 3, 1685, but not printed. Two of her poetical pieces are printed in Nichols's *Select Collection of Poems*, ed. 1780, i. 51; ii. 329, together with some interesting particulars of her biography.—Ed.]

Now in the whole registers, as far as I searched, I did not find the name Florence with either Spenser or any other surname; and having searched most of the parish registers for several miles round Burnley, I can safely say that the name Florence was not known in that district.

In J. Payne Collier's “Life of Spenser,” prefixed to his edition of the *Poems*, he records his discovery of an entry in the register of St. Clement Danes, London, thus:—

“1587, Aug. 26. Florence Spenser, the daughter of Edmund.”

And he shows good grounds for thinking this Edmund to have been the poet. It is admitted that Edmund Spenser died on Jan. 16, 1598 (O. S.), and that he died very poor. His daughter Florence, born in 1587, would be eleven and a half years old at the time of her father's death; and as nothing more is heard of this Florence in London, what is more natural than to suppose that she was sent to her relatives in the north as her most proper guardians. If the Florence who married Laurence Leaver be the same, she would be nearly twenty years old at the time of her marriage. The absence of any birth register of a Florence Spenser at Burnley, or any of the surrounding parishes, coupled with the name being quite foreign to the district, and with the almost certainty that the Spensers of Hurstwood were near relatives of the poet, lead me to form a very strong idea that here we have another link in the chain of evidence connecting Edmund Spenser with Lancashire.

JAMES HIGGIN.

CUSTOMS AND FOLK LORE IN IRELAND.

It is a custom—or at least it used to be in my boyish days, some thirty years ago—for every housekeeper above a cottager, and even the latter class, in rural districts of course, to kill a cock on St. Martin's Eve. An intelligent lady, of Norman descent, once told me that this custom was brought into England by the Normans, and subsequently introduced into Ireland by the Anglo-Normans. What is the origin of this custom, and has it any reference to religious observance of any sort?

In “N. & Q.,” 3^d S. viii. 145, there is a list headed “Bygone Superstitions,” all of which exist at this day in Ireland, more particularly in the Baronies of Forth and Bargo, county Wexford, the inhabitants of which are pure Normans, and maintain the manners, customs, and language of their ancestors up to the present day. Of course time and progress have more or less modified these affairs, but the general structure remains untouched.

An obsolete custom of throwing at a cock (with short sticks) on Shrove Tuesday is well known

The custom of illuminating country houses on All Souls' Night has been noticed heretofore. The custom of rising before the sun on Easter Sunday, to see it dance, is still in full operation, and the custom of "ducking" for eggs on Easter Monday is still carried out.

It is customary early in February for wealthy farmers and landowners to brew ale to be kept till March 17, St. Patrick's Day, and there is a delicious cake made for this day, to be eaten with pickled salmon.

It is believed that moonlight at Christmas is a sign of a plentiful harvest the following year; but a new moon coming on Saturdays is said to bring rain during the following month.

Persons, particularly females, with bluish-grey eyes having a perpendicular streak of black on the pupil are accounted capable of seeing ghosts, &c.

It is not lucky to commence a journey on a Friday. Flesh meat of any kind is not suffered to remain hung up on Good Friday.

Apparitions are said to be common on Christmas Eve, and are frequently seen (and conversed with.)

There is a curious tradition that Mount Calvary is the centre of the world, and that Adam and Eve were buried there; that it was in the locality of Damascus that Cain killed Abel. These two latter traditions I have certainly seen in print, but forget when, and in what publication.

S. REDMOND.

Liverpool.

PRIVATE MADHOUSES A CENTURY AGO.

Can any of your correspondents furnish any particulars, or anecdotes, relating to private mad-houses previous to the year 1763? In that year a Committee of the House of Commons produced a Report, containing some very startling facts. It appeared that there was not the slightest difficulty or scruple on the part of the proprietors of these houses in receiving any person whom relations chose to place with them. A lady who had been confined in one for two years, deposed that there were only two insane persons in the house; and a keeper of another honestly avowed, that during nine years in which he had conducted one of these establishments, he had never admitted one insane patient; and that if two ladies came to him, one stating that she was the mother of the other, he should not hesitate to receive and detain the daughter in his custody.

The Committee stated numerous cases of confinement of sane persons was tendered them; but that, from a regard for private family feeling, they forbore entering into more than would suffice to support this conclusion. Mrs. Hester Maria Williams, afterwards author of works on the

French Revolution, was an inmate of one of these houses, and gave evidence before the Committee. Can any correspondent give information of an account she published of her treatment?

The writer had an opportunity, some years ago, of perusing a Narrative in MS. preserved in the family of a lady of distinction, who had been confined by her husband's authority early in the last century. The Narrative was dated in the year 1746, but the occurrences took place many years before. It is a tradition in the family that this lady's history furnished the groundwork for the comedy of *The Provoked Husband*; but that her reformation was effected by the penance she endured in this asylum, not by the milder means described in the play. In other respects the story seems to correspond. She was young, handsome, immersed in every description of extravagance, gaming, and dissipation; and totally indifferent to her husband, whom she treated with scorn. He was older than her, and much attached to her; but was reluctantly persuaded by his sister, a woman of a strong determined character, to place her in one of these asylums, which was entirely conducted by a lady.

The Narrative, dated many years after, was written with the object of absolving her husband's memory from the imputation of cruelty or barbarity in his severe treatment of her; which she penitently admits was deserved, and which reclaimed her from her errors, and laid the foundation of many years of domestic happiness. She also sought to defend her own character from the imputation of want of female virtue, which these early follies of hers had given rise to.

She relates that she was induced by her sister-in-law to take a drive into the country, and conducted to a house in the neighbourhood of Harrow kept by a Mrs. Andrews; and it was then explained to her, that it was thought necessary by her husband and family to place her under that lady's care.

She gave an account of her six months residence there; and says that there were only two madwomen in the house, and that they were kept quite apart from the rest. The other inmates were confined for drunkenness and violence of temper; and two or three girls to break off love affairs, disapproved by their friends. She describes the discipline as severe, but that great attention was paid to health. The inmates were all kept to hard laborious work, without any regard to their previous rank or condition. She adds:—

"Those who did break the rules, or were idle and disobedient, were so sharply and quickly chastised, that they never dared willingly to offend again."

After six months residence in this penitential abode, she was restored to her home and husband, faithfully promising amendment—a promise which she seems to have kept, aided perhaps in her good

resolution by the fear of again being consigned to Mrs. Andrews's stern rule.

It is difficult to understand a state of manners and feelings so different from the refinement of this age; but this, which in our times would be stigmatised as most unjustifiable cruelty, seems to have been received by the object of it as a wholesome correction, attended with excellent results.

L. T. F.

BELL ARCHEOLOGY.—Gentlemen fond of bell archaeology, and who may be willing to join a fraternity for intercommunication, are requested to send their names to the Rev. H. T. ELLACOMBE, Clyst St. George, Exeter, or to the Rev. J. T. FOWLER, College, Hurstpierpoint. They are also requested to send their campaning discoveries to the Editor of "N. & Q." for publication and distribution to each member.

KISSES. —

"Tria sunt osculandi genera, auctore Donato: osculum, basium et suavius. Oscula officiorum sunt: basia pudicorum affectuum: suavia libidinum vel amorum."

Q.

PASQUINADES.—The recent death of Lord Montague has reminded me of two pasquinades he wrote down for me at my request, when, about nine years since, we happened to chat over Latin epigrams. If they have not already appeared in "N. & Q.," perhaps room may be made for them. Here they are:—

"In honorem Eminentissimi Principis Cardinalis Pacci.

Sit bonus, et fortasse pius; sed semper ineptus:
Vult, meditatur, agit, plurima, pauca, nihil."

"In Eminentissimum Cardinalem Petrum Odescelchi.

Promittit, promissa negat, ploratque negata:
Hæc tria si jungas, quis neget esse Petrum?"

JOHN HOSKYNs ABRAHALL, JUN., M.A.

Combe, Oxon.

SPANISH DOLLARS.—Some of your readers are old enough to remember the time when Spanish dollars circulated in this country. They were made current in Britain by stamping them with the head of the sovereign, George III. The punch by which this was done was about the size of the king's head, or "duty mark," on silver plate. I have just met with the following epigram on this subject, which is worth preserving in your pages. I quote from a letter of Robert Southey's, dated April 26, 1797, printed in Joseph Cottle's *Reminiscences of Coleridge and Southey*, 1847, p. 210:

"I supped last night with Ben Flower, of Cambridge, at Mr. P.'s, and never saw so much coarse strength in a countenance. He repeated to me an epigram on the dollars, which perhaps you may not have seen:—

"To make Spanish dollars with Englishmen pass,
Stamp the head of a fool on the tail of an ass."

A. O. V. P.

CURIOUS NAMES.—I know a man who rejoices in the euphonious name of *River Jordan*. He occupies the post of an under clerk in an iron works, and is a local preacher among the Primitive Methodists. II.

POWERS OF HERITABLE SHERIFFS IN SCOTLAND.—The Heritable Sheriffs in Scotland, prior to the Act taking away their powers in 1746, had the power of trying and condemning criminals within their jurisdiction. The following is one of the latest instances of their exercise of this privilege. The nobleman presiding was Thomas, sixth Earl of Haddington, who died at Newhalls in October 1735. He was author of a treatise on *Forest Trees*; and of various poems after Fontaine, which are now very scarce.

"Haddington, July 10, 1733.

"Yesterday came on before the Right Honourable Thomas, Earl of Haddington, Sheriff Principal of this Shire or Constabulary, the trial of William Vallantine (late servitor to Mrs. Kirkwood at Long Niddery) for the crimes of theft, house-breaking, prison-breaking, &c. And after a tedious Trial, the proof coming fully against him, he was sentenced to be hung the 10th day of August."

J. M.

DEPRECIATION OF AMERICAN COLONIAL CURRENCY.—Noticing the frequency of the queries on this head, I send the following memoranda.

All the thirteen American colonies issued paper money before the revolution. The date of the first emission of each colony is as follows:—Massachusetts, 1690; South Carolina, 1702; New Jersey, 1709; New York, 1709; Connecticut, 1709; New Hampshire, 1709; Rhode Island, 1710; North Carolina, 1712; Pennsylvania, 1723; Delaware, 1723; Maryland, 1733; Virginia, 1755; Georgia, 1760.

The issues of paper currency by the Congress of the United Colonies begin June 10, 1775, and end March 18, 1780.

I would respectfully suggest that a work on the subject of the history of these early American Paper Currencies, in two vols. small 4to (of about 250 pp. each), written by myself, has just been published, wherein it is fully and at large discussed. If a copy ever makes its appearance in England, you are welcome to publish *such extracts* from it as you think would interest your readers.

HENRY PHILLIPS, Jun., A.M., Phil. Doct., &c.
Philadelphia.

TORTURE IN ENGLAND.—In the new edition of Haydn's *Dictionary of Dates* by Mr. Vincent, published by Moxon, under the word "Torture," it is said that it was "used in England so late as 1558." This mode of expression, though it does not state that torture was not in use *later than* 1558, seems to imply it. It is certainly curious

that the year of Elizabeth's accession should have been hit on, whether by misprint or otherwise, for the last appearance of torture, when it seems certain that it was more used in her reign (and especially towards the end of it) than in any other. It would appear that the last employment of torture in England, was in the year 1640; when a man named Archer, accused of taking part in the attack on Laud's Palace at Lambeth, was racked in the Tower to make him discover his confederates. See Mr. Jardine's *Reading on the Use of Torture*, London, 1837.

On looking at the first edition of Haydn's *Dictionary of Dates*, I find the same mistake that I have indicated above. A notice in "N. & Q." will effectually prevent its future reproduction.

G. R. K.

THE SUN.—The last theory, as I understand it, of the sun is, that it retains its light and vital heat from gobbling up the planets. The theory is not new. In Retif de Bretonne's *Physique*, 1797, I find the savans of Borneo reported to believe:

"Que le Soleil consume les Planètes ou Mondes trop vieux; que des vapeurs occasionnées par cette consommation il reproduit d'autres planètes en place de celles qu'il a consumées."

Q.

REVOLUTIONARY SPECULATIONS.—In turning over the pages of *The Anti-Jacobin*, I find, in No. 8, the following lines (dated Jan. 1, 1798), which may apply to certain reported financial speculations in America, resulting from that combination of the grossest folly with the most culpable wickedness, and entitled "Fenianism":—

"Epigram on the Paris Loan, called 'The Loan upon England.'"

"The Paris cites, a patriotic band,
Advance their cash on British freehold land:
But let the speculating rogues beware—
They've bought the *skin*, but who's to kill the *beast*?"

F. TRENCH.

Islip, Oxford.

Queries.

AWFUL VISITATION.

In the *Weekly Register* for April 11, 1856, occurred a wonderful story about six Frenchmen, who were struck dead on the 8th of March of that year for breaking the Sabbath. I cut the passage out of the paper at the time and forwarded it to you for insertion, asking whether the narrative was true. Your correspondent M. HONORÉ DE MAREVILLE shortly afterwards replied to my question by showing that the tale was a very old one. Setting aside the improbability of the story, we may fairly assume that if such an event had taken place in 1856, the fullest publicity would have been given to the wonder.

A story of the like marvellous nature is now going the round of the newspapers. The cutting I forward is from the *Leeds Mercury*:—

"A correspondent sends us the following remarkable narrative:—'A melancholy instance of the danger of taking God's name in vain has occurred at Brighton. A few days since, as some boys were playing together in a court leading out of Edward Street, in that town, a dispute took place between them about the number of "notches" one of them, a lad named Richards, had made whilst playing "cat and dog." Richards declared that he had scored more than his companions gave him credit for, and high words and bad language were indulged in on both sides. At length Richards flew into a violent passion, and exclaimed, "May God strike me blind if I have not made more than 20." He had scarcely uttered the adjuration when he threw up his arms and exclaimed, "Oh, I can't see," and begged of one of his companions to lead him home. This was immediately done, and on examination it was found that a thick film had overspread his eyes, completely obstructing the sight. In this pitiable condition he has remained ever since, and there is little or no hope of his ever recovering his sight. The affair has caused great excitement in the neighbourhood in which the occurrence took place. Richards is only thirteen years of age.'—*Post*."

While I should be the last person to doubt that God does visit with physical punishments breaches of the divine law, I confess that I am usually sceptical as to narratives of this kind. When, however, these visitations do occur, it is right that the fullest publicity should be given to them. If the awful event here spoken of has happened at Brighton "a few days since," there must be hundreds of persons who can testify to its occurrence. Is it too much to ask that one or two of them will give the public, through "N. & Q.," a plain statement of facts?

Stories of this kind are very easily set afloat. When true they are, like all God's dealings with man, worthy of the most reverential attention. When, however, they are, as is but too often the case, pious frauds invented by weak persons with the hope of benefiting mankind by representing God's judgments to be other than they really are, they are worthy of the sternest censure.

K. P. D. E.

[The *Saturday Review* of last week, in a very amusing article, shows how this "legend emerged fatherless out of Chaos, and first appeared in the *Brighton Gazette*. The *Brighton Times* copies it. The *Brighton Observer*, with sweet fidelity, copies it. The London papers, with amiable credulity, copy it from the *Brighton Observer*. Preachers and moralists are copying it out of the London papers into their sermons and note-books. And it is simple fable all the time."]

QUEEN ANNE.—Who is the author of—

"*Memoirs of the four last Years of the Reign of Queen Anne, from 1710 to her Death*, in which the characters of the most eminent Persons of both Parties that acted under that Princess, are impartially drawn, &c. London: Printed for T. Cooper at the Globe in Paternoster Row, 1742. 8vo."

Darlington.

GEORGE LLOYD.

CARICATURE PORTRAITS.—I have lately purchased a lot of engraved portraits, very much after the manner of "H. B.," but "Drawn, Etched, and Published by Rich^d Dighton," 1818-24. They were apparently republished in 1824, by Thomas M'Lean, of 25, Haymarket. Only a few are actually named ("Sir Francis Burdett," for instance), but the others bear what I will call "catch" titles, thus: "Kangkook"; "A Discharged Fifer"; "A Real T. B."; "Going to White's"; "A View in the Justice Room, Guildhall"; "Up Town"; "Coffee's the Thing! Go it, ye Tigers!" "Charley, the Principal-Broker"; "Lewis and Brighton"; "I believe I'm right"; "One of the Rakes of London," &c. &c. Is there any Key published to this series of portraits? They are manifestly sketches "to the life."

T. HUGHES.

Chester.

"CHRONICLES OF ERI."—The Rev. Beale Poste, in his book on *British Coins* (I think) calls this work a Celtic romance. If so, is it an ancient or modern one? On p. 85 of Higgins's *Celtic Druids* it is related that Mr. O'Connor, the translator, placed the MSS. in London for inspection. I would be exceedingly glad to receive some information in regard to the age and origin of these MSS.

XIX.

THE DOLMAN FAMILY.—Can any of the readers of "N. & Q." give me any information respecting the Dolman family? The senior branch was for many centuries located at Pocklington, in Yorkshire; and is now resident at Souldem House, in the county of Oxford. In the reign of Mary I. Thomas Dolman, a collateral, purchased the manor of Shaw, near Newbury, in Berkshire; and built upon it, in 1581, the stately mansion called Shaw House, now the residence of H. R. Eyre, Esq. This estate eventually became the property of John Talbot, Esq., who had married the heiress and niece of Sir Thomas Dolman, the last in direct descent of this branch of the family. Some years after they, together with their son, Lewis Dolman Scott, sold it to the Duke of Chandos, who died *circa* 1741. I am anxious to know what place in the pedigree of the Dolmans of Pocklington belongs to the Thomas Dolman who built Shaw House. I also wish to know whether any collaterals of this family, bearing the name of Dolman, are known to be in existence. The arms of the Dolmans of Pocklington are: Az. a fess dancettée inter eight garbs or. The Dolmans of Shaw bore: Az. eight garbs or, 4, 3, and 1.

Again: John Dolman was Vicar of Brewwood, in Staffordshire, in 1661. Thomas Dolman, I believe his representative, was Rector of Broom at the time of his death in 1745. Mary, his daughter, was the maternal grandmother of Joseph Scott, Esq., High Sheriff of Staffordshire in 1779; and,

through her, the memory of this branch of the family is preserved in the Dolman Scotts of Great Barr, in the same county.

With regard to these Dolmans, I wish to ask: What relation were they to the Dolmans of Pocklington and of Shaw? Are there any collateral branches in existence? What arms were borne by them?

Any further information respecting the Dolman family will be most acceptable.

ANTIQUARIUS.

SIR FRANCIS DRAKE AND THE CRABS.—In reading, lately, the article "Crabe" in "*Dictionnaire raisonné Universel d'Histoire Naturelle*, par M. Valmont de Bomare, nouvelle édition, revue et augmentée, à Paris, 1769," I met with the following singular passage. Speaking of the crab, he says:

"On en voit d'une grandeur démesurée dans l'île des Cancries en Amérique: ce fut dans cet endroit et par ces mêmes animaux, qu'en 1605 le fameux navigateur François Drake périt misérablement; quoique armé, il lui fallut succomber et devenir la proie des crabes."

All the accounts of Drake that I have seen give 1596 as the date of his death. But the error of date is of small account alongside the extraordinary assertion as to the cause of his death. Can any reader of "N. & Q." trace the origin and progress of such a blunder? Did it arise from the literal interpretation of some such proverb as "Gone to the dogs," "Food for fishes," &c.? Or was Drake's death in any degree traceable to fondness for this particular shell-fish as an article of diet? What is the date of the last edition of Bomare? Is this precious fragment of natural history to be found in it?

J. S. G.

Dalkeith.

"AN ESSAY ON LITERATURE IN IRELAND."—Who was the author of a small-sized publication, entitled—

"An Essay towards investigating the Causes that have retarded the Progress of Literature in Ireland," &c., Belfast, 1840?

ABHBA.

FULNETBY FAMILY.—In the Suffolk Visitation made by Harvy, in the year 1561, there is a pedigree of the Fulnetby family, the then representative, Christopher Fulnetby, being resident at Glemsford.

The pedigree in question commences with John Fulnetby, of Fulnetby, in the county of Lincoln, Esq.; who, by Johanna, the sister of Sir Robert Dymoke, of Scrivelsby, Knt., had issue Edward Fulnetby, Everard Fulnetby and Godfrey Fulnetby, Gent.

The latter married the daughter of Vincent Grantham of Brasbridge, co. Lincoln; and had a

[* Another edition, in nine volumes, 8vo, was published at Paris in 1775.—ED.]

son John Fulnetby, Gent., who married Elizabeth daughter of William Goodrick of Kirkby, and by her had Christopher Fulnetby of Glemsford (who married Anne, daughter of William Bradbury of the county of Essex), John, and Marmaduke: also two daughters—Barbara, who married Edward Overton; and Katherine, married to — Wilkes.

It is stated in the Visitation, that Christopher Fulnetby had an only daughter Barbara. Query, whether this Barbara was ever married; and also whether Christopher Fulnetby had any other issue?

But little appears to be known respecting this ancient family. Davy's notes give no special information on the subject; and although the family appears to have been seated at Glemsford, the church notes compiled by Davy do not contain a reference to the name.

I am also anxious to ascertain the date of the grant of arms to this family. J. J. HOWARD.

GROVE FAMILY.—Perhaps some of your readers may be able to say if there are still living in Wiltshire or any other county any of the Grove family, bearing the "plant de genet" in their arms, and the motto in a "change poynt."

C. M. CRAWLEY.

Taynton Rectory, Gloucester.

HENRY VIII.'S POLEMICAL WORKS.—Can any of your readers favour me with any light upon the authenticity of Henry VIII.'s supposed polemical writings. Lord Herbert refers his "Assertio adversus Lutherum" to either Fisher or More, simply because, in express treatises, they seconded Henry's efforts. Froude gives the matter the go-by altogether; Walpole simply limits himself to the expression of his scepticism, and Lingard attributes the treatise to the king's pen, and only surmises it was revised by Wolsey and Gardiner. But all these lights conjointly amounts to nothing more than mere assertion or vague surmise. Sir F. MADDEN, at the opening of vol. xii. of "N. & Q." has a reference to the *Assertio*, but deals with it as the genuine production of Henry, which it undoubtedly is not. "*The Institution of a Christian Man*," says Lingard, "was written by Henry in English, and afterwards done into Latin," he is not aware by whom. Has any of your readers seen the English version? Is it not likely, if matters are as Lingard states, that it would have been given to the world? Any information upon this subject, promptly contributed, would oblige

Δ.

HOLWICK FELL TRAGEDY.—I should feel obliged by any of your readers informing me where I can meet with a copy of the above tragedy, founded on the murder of a shepherd named Robinson, in the parish of Romaldkirke, in the North Riding of Yorkshire.

C. J. D. INGLEDEW.

Tyddyn-y-Sais, Carnarvon.

HYMNOLOGY.—I shall be much obliged if any of your readers will inform me of the authorship of the following hymns in *Hymns Ancient and Modern*; and in the case of an ancient hymn, if they will also give the first line of the original, and the translator's name:—

- 78. Forty days and forty nights.*
- 89. Sion's daughter, weep no more.
- 124. Thou art gone up on high. [Emma Toke.]
- 187. Three in One and One in Three. [Marriott.]
- 152. Jesu, meek and lowly.
- 165. Take up thy cross . . .
- 201. Lord, Thy word abideth.
- 209. 'Tis done; that new and heavenly.
- 213. How welcome was the call.
- 216. O Guardian of the Church Divine.
- 219. God of grace, O let thy light.
- 227. What our Father does is well.
- 228. Lord Jesus, God and Man.
- 231. Fountain of good to own . . .
- 235. O God of Love, O King of Peace.
- 248. Praise we the Lord this day.
- 254. They come, God's messengers . . .
- 262. How bright those glorious spirits shine.
- 265. For man the Saviour shed.

CANTOR.

JEWISH DOCTRINE OF THE RESURRECTION.—Your correspondent BARON LOUIS BENAS, in his interesting communication (3rd S. ix. 182), quotes the following words from a letter written by the late chief rabbi of the Jews in England, Dr. Solomon Herschel:—

"And if I lie in this matter, then let all the curses mentioned in Leviticus and Deuteronomy come upon me; let me never see the blessing and consolation of Zion, nor attain to the resurrection of the dead."

The words I have italicised in this quotation are rather remarkable. They seem evidently to imply the possibility of *not* "attaining to the resurrection of the dead." Is it then held by the Jews, *at the present time*, that the resurrection will not be universal? That this opinion once obtained among them is well known. Abarbanel declares it to be a doctrine sanctioned by many of the rabbins, *that the benefit of the resurrection will be confined to the righteous among the Israelites*. As authorities for this doctrine he mentions the names of Maimonides, Saadiah, and Chasdai; and it is founded upon a saying which occurs in their traditions, that the rain of heaven is a common benefit to all men, but the resurrection of the dead only to the righteous. (Pocock, *Notæ Misc.*, p. 194.)

The passage in the *Mishna* which is referred to, is the following:—

"Rabbi Afhu said: 'The day on which rain is sent is greater than that of the resurrection of the dead: for this pertains to the just alone, but rain to the just and unjust.'"—*Jamith.*, fol. 71.

I am anxious to know, however, whether this doctrine is still maintained by any class of Jewish theologians; and any information on the point will be thankfully received.

W. MAUDE.

LATIN HYMNS.—Where can I find the originals of two Latin hymns, of which the first lines respectively are: "Sol præceps rapitur, proxima nox adest," and "Ave colenda Trinitas"? Both are translated in *Hymns Ancient and Modern*, Nos. 15 and 132. PRESBYTER.

MANORS.—What are the best books on the history of Manors and Manor-Courts? CORNUB.

MOTION OF THE EARTH.—Dr. Tregelles, in *The Jansenists*, having mentioned (p. 25) the condemnation of Galileo by Pope Urban VIII., adds in a note—

"It may be consolatory for the reader to be informed that the Pope, in 1821, repealed the censure on the earth for moving."

Is this statement correct? If there was any formal decision on the subject, where may the words of the decree be found? F. A.

"THE POOR MAN'S CATECHISM."—Who was the author of a book bearing this title? A copy is in my possession of the year 1752, but without the author's, the printer's, or the publisher's name. ENQUIRER.

SINGULARITIES OF ENGLISH PRONUNCIATION.—As a pendant to a question asked in "N. & Q." (3rd S. ix. 247), relative to the abandonment in modern English pronunciation of the guttural sound of *gh*, in such words as *daughter*, *night*, *thought*, &c., I should like to be informed whether any data exist for ascertaining the period when the peculiar mode of pronouncing *a* and *i*, in which the English practice stands opposed to the usage of almost every other nation, came first to be introduced. It is a philological anomaly which well merits investigation, and which I do not think has yet received the attention which it deserves. D. B.

Maida Vale, London.

SOMERSETSHIRE FAMILIES.—To what source in Somersetshire could I apply for genealogical information, or send an order for search to be made among family and parish records? XIX.

RECITATION.—In what work by the elder Matthews is to be found the following recitation—*Richard and Betty at Ickleton Fair*? W. W.

"UTOPIA," ETC.—Can you inform me what other works exist similar in nature to Sir Thomas More's *Utopia*, Bacon's *New Atlantis*, *Armata* by Lord Erskine, and Plato's *Republic*. G. W.

WESTON FAMILY.—Can any of your readers give me information connecting any Westons, now or formerly residing in Dorsetshire, with the Staffordshire or Essex families of that name? G. W. E.

"WHITECHAPEL PLAY," ETC.—Will you have the kindness to procure for me information on the following points?—

1. The origin of the saying at whist, when you play ace and king of a suit—"That is Whitechapel play."

2. Whether the word *Blag* (nonsense) be derived from the Greek *βλακεύειν*?

3. The present *locale* of a river called by Zeuss (*Grammatica Celtica*), and Ferguson (*River Names of Europe*), *Dobur*.

4. Also the meaning of the words *Ystwith* and *Æron*, two rivers in South Wales.

WILFRID F. GALWAY.

Llanarth, South Wales.

"WINTER LEAVES."—Who are the authors of *Winter Leaves* (Edinburgh, 1835), dedicated to Professor Wilson by two of his pupils? I wish to ascertain the authorship of one of the poems called "The Song of Oran." R. INGLIS.

WYTWARD.—What is a wytward? Is it a mortuary?

"1543. Item, res^d for Will Brigges bereall and for his Wytward, vj^s viij^d."—*Proceedings of Soc. of Antiquaries*, April 14, 1864.

GRIME.

Queries with Answers.

ROBERT HEPBURN.—I do not find in Wheeler's interesting *Dictionary of Pseudonyms* lately published, that of Robert Hepburn of Bearfad, who wrote under the fictitious name of "Donald Macstaff of the North." Hepburn, who was maternally descended, as I am paternally, from Sir John Riddell, third baronet of Riddell in this county, possessed a vigorous intellect and great satirical powers, but, like a meteor, passed away, having died soon after being called to the Scottish bar on attaining his majority. His writings, which were of a fugitive character, are scarce; but I apprehend they are hardly a criterion of his talents, or at any rate what they might have been had he lived.

I shall be glad if any of your correspondents can give me further information respecting Robert Hepburn, or tell me where the Bearfad family failed in the male line, or who their representative in the female now is. Like several other old families of Hepburn in Haddington, these also failed in the male line. They no doubt descend from a common ancestor with the earls of Bothwell. W. R. C.

Roxburghshire.

[Robert Hepburn of *Bearfoot*, not *Bearfad*, appears to have been the last male of his family. He was served heir to his father James de Berford, on the 9th August,

1679 (*Inquis. Genr.*, 6152). The latter under the designation of *De Bairfute* was, on the 7th September, 1668, returned as heir of tailzie to his two brothers, Andrew and Adam, in their respective portions of the lands of Caponflatt (*Inquis. Spec. Haddington*, 293, 294). As the publication of the Abbreviation of Retours has only been carried down to the close of the seventeenth century, we are unable to say who succeeded Robert Hepburn; but by applying at the Register House in Edinburgh, W. R. C. will at once obtain full information on this point. His search need not be a long one, as Robert Hepburn must have died between 1715 and 1720.

The predecessor of the Hepburns of Bearfoot was Robert Hepburn of Alderston, a cadet of the Hepburns of Smeaton, who descended from, and subsequently came to be, the representatives of the Hepburns of Waughton. The origin of the latter family is, however, a moot point. The common account is, that Sir Adam Hepburn, of a Northumberland family, obtained the land of North Hailes and others from Robert the Bruce, and left two sons: the elder the ancestor of the Earls of Bothwell, and the younger of the Hepburns of Waughton; but Crawford, in his notes on Buchanan's *History*, asserts that the latter family is older than the former.]

"THE ENGLISH MERCURIE."—I should be glad to know how the copies of the *British [English] Mercurie* in the British Museum were discovered to be fabrications, when, and by whom? Any other information on this subject will be much esteemed by
YCOUL.

[Our correspondent's inquiry has reference no doubt to *The English Mercurie*, 1588, which for nearly half a century was considered by George Chalmers and many other literary magnates as the first printed English newspaper, and for which mankind are said to be "indebted to the wisdom of Queen Elizabeth, and the prudence of Burleigh!" For the detection of this singular literary forgery we are indebted to the research and critical acumen of Mr. Thomas Watts of the British Museum, contained in *A Letter to Antonio Panizzi, Esq.*, 8vo, 1839, which has finally relegated *The English Mercury* to its proper niche in the gallery of literary impostures. The fact is, the whole of the documents in the Additional MS. 4106, consisting altogether of seven distinct articles—three in print and four in manuscript—are a modern fabrication, for which Dr. Birch, preserving them among his papers, has not assigned either the occasion or the motive. Mr. D'Israeli is inclined to suspect that their publication "was a *jeu d'esprit* of historical antiquarianism, concocted by Dr. Birch and his friends the Yorkes, with whom, as is well known, he was concerned in a more elegant literary recreation, the composition of the *Athenian Letters*." Mr. D'Israeli is correct in his conjecture; as on farther investigation Mr. Watts has satisfactorily shown that the *Athenian Letters* and *The English Mercury* bear a sort of family and typographical resemblance. Mr. Watts tells us, that "on examining the *Athenian Letters*, first printed in 1741, I found that the smaller type used for the body of

the work was identical with that of No. 54 of *The English Mercury*; and the larger, used for the Preface, with that of Nos. 50 and 51. It may therefore be concluded with some certainty, that for 'the earliest newspaper' we are indebted to the press of James Bettenham of St. John's Lane."—*Gent. Mag.* May, 1850, p. 486.]

"MANSFIELD PARK" AND "THE ABSENTEE."—At the end of Lord Macaulay's Essay or Review of the *Diary and Letters of Madame D'Arblay*, née Miss Frances Burney, is the following passage:—

"Several among the successors of Madame D'Arblay have equalled her; two, we think, have surpassed her. But the fact that she has been surpassed gives her an additional claim to our respect and gratitude; for, in truth, we owe to her not only *Evelina*, *Cecilia*, and *Camilla*, but also *Mansfield Park* and *The Absentee*."

Who, may I inquire, were the authors of *Mansfield Park* and *The Absentee*, and were they the same as the two authoresses above referred to, who not only equalled but surpassed Madame D'Arblay in her fame as a novel-writer, and depicter of the manners of the time?

GEO. ROME HALL.

[*Mansfield Park* is one of Miss Jane Austen's novels, republished in Bentley's Standard Novels. The *Quarterly Review* (vol. xxiv.) contains an elaborate criticism on Miss Austen, written by the late Archbishop Whately.—*The Absentee* is by Miss Maria Edgeworth, and appeared in her *Tales of Fashionable Life*, 1812. It is critically noticed in the *Edinburgh Review*, xx. 112-126.]

DAVID M'BRIDE, M.D., OF DUBLIN.—I possess a copy of the second edition of an interesting 12mo volume, entitled *Principles of Virtue and Morality; or, Essays and Meditations on various Subjects*—and stated on the title-page to have been "printed, at the Request of Dr. M'Bride, by Robert Rhames," Dublin, 1789. The author, as appears from the preface, was not alive when it was published. Where may I ascertain any particulars of one who—

"after the most diligent and successful practice of physic (but long before the advance of age, with its usual appendages, had disabled him to continue that practice), resolved upon giving up the hurry of business, that he might find more leisure to mind the important concerns of another world, or (as he was wont to express it) 'to think of where he was going.'"

What the date of his death?

ABHBA.

[This distinguished physician was descended from an ancient family in Scotland, but was born in Antrim, Ireland, 1726, and died at Dublin on December 30, 1778, in the fifty-second year of his age. For a list of his medical pieces, see Watt's *Bibliotheca Britannica*.]

ATHOL STEWARTS.—Can you inform me what are the correct arms and crest of the Athol Stewarts, and how they descend? T. K.

[Sir James Stewart, the Black Knight of Lorn, whose son was raised to the dignity of Earl of Athol, carried the

following arms: Quarterly, 1st and 4th Stewart, 2nd and 3rd pailly of six sable and or; for Athol's crest, a hand holding a key bendways. Motto, "Furth Fortune, and fill the Fetters." The Black Knight was the third son of Sir John Stewart of Lorn and Innermeath, descended from Sir James Stewart, fourth son of Sir John Stewart of Bonkill; who was second son of Alexander, High Steward of Scotland. He married Joanna, widow of James I.]

BIOGRAPHIES.—*The Lives of Eminent and Remarkable Characters born, or long resident, in the Counties of Suffolk, Norfolk, and Essex.* Who is the author of this work, by whom, and when was it originally published? And what are its chief contents? GEORGE VICKERS.

Skimpling, Bury St. Edmunds.

[This work was published by Longman and Co. in 1820, 8vo, and contains sixty short biographical sketches of eminent characters born or long resident in the above counties, accompanied with neatly engraved portraits. We cannot discover the name of the editor.]

ROYAL ASSENT REFUSED.—Which was the last occasion on which an English sovereign vetoed an Act of Parliament, which had passed both Houses? W. A. C.

[On March 11, 1707, by Queen Anne. After the Royal Assent had been given to several bills, her Majesty being present, when the title of the bill, entitled "An Act for settling the Militia of that Part of the Kingdom called Scotland" had been read in the usual manner by the Clerk of the Crown, the Clerk of the Parliament pronounced her Majesty's pleasure concerning it—*La Reine se avisera*. This is, we believe, the last instance of the Royal Assent having been withheld from a bill.]

"SWEET KITTY CLOVER."—Meeting in a review of the year 1822 with this title, it recalled to my remembrance the few words of the song that ever were heard by me when a boy. The review states, that it is "a song which Mr. Knight always delivers with such significant glee, that all the world, including himself, we really think, likes to hear him in it." I beg to ask what are the words of the song, who wrote them, and in what piece, or where, did they appear? W. P.

[The once popular song—

"Sweet Kitty Clover, she bothers me so," is attributed to Edmund Kean, the actor. It is printed in *The Universal Songster*, published by Fairburn in 1825 (vol. i. p. 123), and with the music in *The Vocal Companion*, p. 154, 8vo, 1837.]

HOUSE NUMBERING.—Can you inform me in what year the houses in England first began to be numbered? Y CUL.

[“Houses were first numbered in June, 1764. The numbering commenced in New Burlington Street. Lincoln's-Inn-Fields was the second place numbered.”—Cunningham's *London*, ed. 1850, p. xlix.]

Replies.

SPANISH MAIN.

(3rd S. ix. 22, 145, 308.)

The use of "on" applied to a coast is, as I tried to explain, purely technical: a landsman would very likely use "off" with the same meaning, and I suppose with equal correctness; still, in ordinary speaking or writing, custom, and especially professional custom, carries weight, as much as or more than mere correctness.

What I meant in my former communication was, that, as no seaman would talk of cruising *on* a sea, whilst every seaman would talk of cruising *on* the Spanish Main, it is impossible that Spanish Main can be a sea: and on the other hand, as cruising *on* a coast is the ordinary expression of sailors, that therefore a sailor saying "on the Spanish Main," means coast. It was on this technical use of *on* as opposed to *in*, that I founded my argument.

And, as I said before, I do not think that any of our old seamen or voyagers ever makes use of the word "Main" in the sense of "sea." Of course we all know that Main, as given in the dictionaries, and as used by poets, does sometimes mean sea; but even then it is the open as opposed to a close sea. How, then, can it possibly mean sea, in the term under consideration? What sea can it apply to? Not to the Gulf of Mexico, not to the Caribbean Sea, for these are anything but open. And in spite of dictionaries and poets, I do not believe that old writers of travels and voyages ever use the word in a straightforward manner with any other signification than that of mainland as opposed to island, whilst with that signification they use it constantly, even in the quotation that C. J. urges as bearing against me.

This, however, is perhaps beside the question: as far as "The Spanish Main" is concerned, I consider the use of *on* quite decisive.

As to "the Spaniard" in the sense of "the Spanish nation," the usage is not, as C. J. seems to think, in any way peculiar. There is scarcely a nation mentioned by writers of from 150 to 300 years ago, that is not spoken of in a similar manner. I have no library at hand to refer to for a crowd of instances, but I subjoin a few, which will at least show that I do not write quite at random:—

"First that hee caused the king to yeeld the Scot,
(To make a peace) townes that were from him got."
Speed's Historie (fol. 1623), 689.

"The Emperor being then at Vienna in his expedition against the Turke."—*Ibid.* 1028.

"Dub-a-dub, dub-a-dub, thus strike their drums;
Tantara, tantara, the Englishman comes."
Percy's *Reliques*, "The Winning of Wales."

"So Anchors were weighed * * * they all getting into Gombroon Road that night, where they speedily fell to work to repair the Ruins of War * * * leaving the Portuguese like a Thief in his Mill, or a Fox in his Hole."—*From a MS. (an. 1625) quoted in Lediard's Naval Hist.* 480.

"Their defence against the Turk will be provided and pursued by common inclinations and forces."—*Works of Sir William Temple* (8vo, 1814), ii. 212.

"France had no other ally but the Swede."—*Ibid.* iv. 264.

"The Dane and the Swede are no longer considerable in the Baltic."—*Oxford Papers, quoted in Coxe's Mem. of Sir Robt. Walpole* (8vo, 1800), i. 435.

"I, Pakington Broke of Nacton, in the county of Suffolk, Gent., being going for to engage against the Hollander, leave this my last will and testament." (Aug. 2, 1665).—*Mem. of Admiral Sir Philip Broke*, 481.

And as referring to bodies of men, or parties in the state, we find constantly "the enemy," "the foreigner," "the stranger," "horse," "foot," &c.: So also we have—

"Finding himself overmastered at home and in danger of the Guize and the league."—*Speed's Historie*, 1193.

"The Northerne now fleshed, under the leading of Robbin of Kiddisdale."—*Ibid.* 875.

"Frae Soudron I this Foreste wan."

(*Scott's Border Minstrelsy*, "The Outlaw Murray.")

Many more instances might easily be found, but I have already given enough, and more than enough. S. H. M.

WILLIAM STAFFORD.

(3rd S. ix. 156.)

Who wrote *A Briefe Concepte of English Policy*? This question has never been efficiently answered. The following particulars respecting the author of this remarkable pamphlet will interest SIR THOMAS WINNINGTON, and other bibliographers.

From Wood's *Fasti*, i. 378 (Bliss), we learn merely that the author's name was William Stafford (not Strafford); and that is all that in modern times has been known of the author.

This William Stafford was second son of Sir William Stafford, of Chebsey, Knt. (a younger son of the house of Blatherwick), by his second wife Dorothy, daughter of Henry Lord Stafford, only son of Edward, last Duke of Buckingham. He was born, March 1, 1553-4, at Rocheford, Essex—an estate of the Boleyns which came to Sir William Stafford through his first wife, Mary Boleyn, sister of Queen Ann Boleyn, and widow of William Cary, Esq. In 1564, he was admitted a scholar on the foundation at Winchester College (*Admissions Book, Winchester Coll.*). In 1571 he was matriculated a scholar of New College, Oxford, as a Probationary Fellow—not being of founder's kin; in 1573 elected actual Fellow in Arts of New College, being then in his twentieth

year of age; and in 1575 was deprived of his Fellowship in consequence of absenting himself from college beyond the prescribed time of absence (*Registers, New Coll.*). In 1581 was printed his *Briefe Concepte of English Policy*, in which work he "acknowledges her majesty's late and singular clemency in pardoning certayne his undutiful misdemeaneer." His widowed mother, Lady Dorothy Stafford, being in immediate attendance upon the person of the queen, as a lady of the bedchamber, he became a hanger-on of the court; and his elder brother Edward, in 1583, was knighted and sent as ambassador to the court of France.

In January, 1586-7, he disclosed a plot against the queen's life, projected by Mons. Destrappes, a servant of the French ambassador (compare Harl. MSS. 36, f. 357, and 288, f. 170-1, with Camden's *Annals*, 8vo, 1630, pp. 105-6); but he was imprisoned in the Tower for the part he took therein; from whence, under date of March 19, 1588, he writes to Sir Francis Walsingham, Secretary of State (Harl. MS., 286, f. 179).

He presented to the library of Winchester College the following seven works: firstly, on Aug. 22, 1601, *Concordantie Bibliorum*, being a concordance of the Holy Scriptures after the Latin Vulgate, fol. 1600, and "*The Common Places of Dr. Peter Martyr*, translated by Anthonie Marten, one of the Sewers of hir Maiestie's most honorable Privy Chamber," fol., London, 1574; secondly, on Feb. 21, 1609, a copy of *Cranmer's, or the Bishops' Bible*,—in compliance with the injunction of his mother, to whom it belonged, and who gave it to him at the time of her death, which happened on Sept. 22, 1604. This copy of the English translation of the Old and New Testaments, black-letter, fol., 1541, is in five parts, separately bound in thin covers of vellum; and each part having a separate title-page, that of Part I. only being wanting. On the outer sides of each cover is stamped, in gold lettering, "DOROTHEE STAFFORDE." At a sale, in August 1857, at Messrs. Sotheby and Wilkinson's, a complete copy of this edition of *Cranmer's Bible* sold for 90l. Thirdly, on May 30, 1612, *A General Historie of the Netherlands*, by Edward Grimeston, fol., London, 1608. This and the two following works bear his autograph, written on the title-page thus: "W. STAFFORDE"—*A General Inventorie of the History of France to the Treaty of Vervins in 1598*, by Ihon de Serres; translated by Edward Grimeston, fol., London, 1607; *The General Historie of the Turks*, by Richard Knolles, fol., London, 1603; and *Tortura Torti*, by Lancelot Andrews, D.D., Bishop of Ely (being an answer to the treatise of Cardinal Bellarmine on King James's *Defence of the Right of Kings*), 4to, London, 1609. About the year 1598 he married Ann, daughter of Thomas Gryme of Antingham, Norfolk; after

which time, he resided chiefly in Norfolk. He died on Nov. 16, 10 Jac., 1612 (*Inq. P. M.* 1 Car. p. 1, No. 97), leaving—with a daughter Dorothy, who became the wife of Thomas Tyndale, Esq., of Eastwood Park, Gloucestershire, and ancestress of the Tyndales of Bathford, Somersetshire—an only son, William Stafford, who was born about Sept. 30, 1594; became a student of Christ Church, Oxford; and was made M.A. March 5, 1617-8. On the death of his uncle, Sir John Stafford, Knt., *s. p.* in 1624, he succeeded to the estate of Marlwood Park, in Thornbury, Gloucestershire, under the limitations of the royal grant, dated June 5, 26 Eliz., 1584, of that property to Lady Dorothy Stafford for her life, with remainders: firstly, to her younger son John, and his issue; then to her son William, and his issue male; then to Sir Edward Stafford, Knt., her son and heir apparent, and his issue male; then to the heirs of the body of the said Lady Dorothy. (*Pat. Roll*, 26 Eliz., p. 16). He was the author of a little pamphlet, entitled "*Reasons of the War*, or an orderly and plain narration of the beginning and causes of the War, with a conscientious Resolution against the Parliament Side," printed in 1644. The issue of this William Stafford became extinct in the male line on the death of his grandson Edward Stafford, Esq., *s. p.*, who died at Constantinople in August 1720 (*Decrees enrolled in Chancery*, 12 Geo. I., p. 39).

B. W. GREENFIELD.

Southampton.

NEBUCHADNEZZAR.

(3rd S. ix. 236, 299, 334.)

The query regarding the ultimate salvation of this king is a very curious and interesting one, though I think, with deference, that it is not exactly calculated for discussion in "*N. & Q.*" F. A., however, misunderstands the subject when he says that—

"The king, in his decree which he made after his recovery, still calls Bel his God (iv. 5); it is probable that while he acknowledged the true God he did not forsake his other gods."

The name or word Bel or Baal, as it is commonly written in the Old Testament, was clearly interchangeable with that of Jehovah, as will be seen by a reference to 2 Samuel v. 20, or to Hosea ii. 16. From a careful reading of the Hebrew Scriptures it evidently appears that Baal was the deity worshipped by the Jews with impure rites and sanguinary sacrifices down to the period of the first captivity, though the prophets ever vainly strove to raise the people from such gross notions, to the worship of the true and living God.

Baal, in fact, was a general divine name signifying Lord, as Elohim, Adonis, Moloch, Jupiter, &c.; but most probably among the ancient Jews

it referred principally to the sun, as it really did in the primitive worship of the tribes of Canaan. And thus, when the Israelitish prophets condemned the worship of Baal as idolatrous, they acted just as many fervent Protestants now do, who condemn the Romish worship as idolatrous, without actually going so far as to say that the Roman Catholic worshipped a different Being from the God worshipped by the Protestant himself. Nor were the ideas of the worshippers of Baal so corrupt and debased as our modern views of religion might lead us to suppose.

That no particular deity was intended by the word Baal is clear, for we actually find it compounded with the name of the race or district in which the temple stood, as Baal of Judah, Baal of Gad, &c. More precise descriptions are sometimes added to define the peculiar worship connected with the name, as Baal Barith = Baal of the Covenant, Baal-Zebub = Baal of Flies, Baal-Samin = Baal of the Heavens. Indeed, Servius just tells us the truth when he says:—

"Unde et lingua Punicā Bel Deus dicitur."

The different Baalim all represented the one God, as the different Ladies of Loretto, of Salette, of Grief, &c. &c., all represent one Lady, the Virgin Mary.

It is now well known that the pre-Islamite worship of the Arabians was principally derived from Israel. Mahomet, who has been designated as the first Reformer of the Christian religion, destroyed the image styled the Hobaal at Mecca. This image was the figure of an old man, and must from its description greatly have resembled the paintings of the first person of the Trinity, so commonly seen in continental churches, and, I may say, so repulsive to all reformed Christians.

The subject, as I have said, is not one calculated for the readers of this journal. But I cannot conclude without stating that it is most valuably illustrated by Dr. Oort in *The Worship of Baalim in Israel*, and by the learned Kuenen in *Baal Worship in Israel*. Another valuable work by Oort is entitled *Het Menschen Offer in Israel*, or, in English, *On Human Sacrifices in Israel*. These works are in a language little understood by Europeans—namely, Dutch; but I have heard that they are too valuable to be thus concealed, and will soon be printed in English.

WILLIAM PINKERTON.

A SCRAP ON CIGARS.

(3rd S. ix. 275.)

Whoever desires to learn the earliest use of tobacco should read Wilson's *Prehistoric Man, or Researches into Origin of Civilization in the Old and the New World*. In vol. ii. p. 1, he says:—

"Its name—derived by some from the Haitian *tambaku*, and by others from *Tabaco*, a province of Yucatan,

where the Spaniards are affirmed to have first met with it—appears to have been the native term for the pipe, and not for the plant, which was variously called kohiba, petun, qutschartai, uppówoc, apooke, and indeed had a different name from almost every ancient and modern tribe and nation. The tobacco, or implement used by the Indians of Hispaniola for inhaling the smoke of the kohiba or tobacco plant, is described by Oviedo as a hollow forked cane, like the letter Y, the double ends of which were inserted in the nostrils, while the single end was applied to the burning leaves of the herb. This, however, was a peculiar insular custom and a mere local name, though since brought into such universal use as the designation of the plant; while the pipe, which plays so prominent a part among the traces of the most ancient arts and rites of the continent, is now common in every quarter of the globe."

In the description of the sacrificial mounds of unknown antiquity in the Scioto Valley, Wilson tells us that on a single altar sculptured pipes are found sometimes to the number of hundreds (vol. i. p. 375). And one altar, of small dimensions, contained nearly two hundred pipes, carved with ingenious skill, of a red porphyritic stone, into figures of animals, birds, reptiles, and human heads. (*Ibid.*)

Wilson further observes that—

"The accumulation of hundreds of elaborately carved stone pipes on a single altar is strikingly suggestive of some ancient peace or war-pipe ceremonial, in which the peculiar American custom of tobacco-smoking had its special and sacred significance, and even perhaps its origin."—*Ibid.* 382.

In Hariot's *Narrative of the Discovery of Virginia* in 1584, he describes the use of tobacco, called by the natives uppówoc, and greatly enlarges on its medicinal virtues. He then adds:—

"This uppówoc is of so precious estimation amongst them that they think that their gods are marvellously delighted therewith, whereupon sometimes they make hallowed fires, and cast some of the powder therein for a sacrifice."

The discovery of such unmistakeable evidences as one of the sacred altars of "Mound City" having been specially devoted to nicotian rites and offerings, renders such allusions peculiarly significant. In the belief of the ancient worshippers, the Great Spirit smelled a sweet savour as the smoke of the sacred plant ascended to the heavens; and the homely implement of modern luxury was in their hands a sacred censer from which the hallowed vapour rose with as fitting propitiatory odours as that which perfumes the awful precincts of the cathedral altar, amid the mysteries of the church's high and holy days. (Vol. i. p. 383.)

"On the summit of the ridge between the Minnesota and Missouri rivers, two tributaries of the Mississippi, rises a bold perpendicular cliff beautifully marked with distinct horizontal layers of light grey and rose or flesh-coloured quartz. From the base of this, a level prairie of about half a mile in width, runs parallel to it, and here it is that the famous red pipe stone is procured, at a depth of from four to five feet from the surface. Numerous traces of ancient and modern excavations indicate the

resort of the Indian tribes of many successive generations to the locality. 'That this place should have been visited,' says Catlin, 'for centuries past by all the neighbouring tribes, who have hidden the war-club as they approached it, and stayed the cruelties of the scalping-knife, under the fear of the vengeance of the Great Spirit who overlooks it, will not seem strange when their superstitions are known.' That such has been the custom, there is not a shadow of doubt, and that even so recently as to have been witnessed by hundreds and thousands of Indians now living, and from many of whom I have personally drawn the information; and as additional and still more conclusive evidence, here are to be seen the tokens and arms of the different tribes who have visited this place for ages past, deeply engraven on the quartz rocks."—*Illustrations of the Manners, &c., of the North American Indians*, vol. ii. p. 167.

"Alike by the evidence of the belief of many independent tribes, the memorials of their presence on the graven rocks, and the numerous excavations, sepulchral mounds, and other earthworks in the vicinity; the Indian tradition receives confirmation, that from time immemorial this has been the sacred neutral ground of all the tribes to the west, and of many of those to the east of the Mississippi, and the place whither they have made their regular pilgrimages to renew their pipes from the rock consecrated by the foot-prints of the Great Spirit."—Vol. ii. pp. 5, 7.

The tradition of the institution of the peace pipe is thus given by the Sioux Indians:—

"Many ages after the red men were made, when all the different tribes were at war, the Great Spirit called them all together at the red rocks. He stood on the top of the rocks, and the red nations were assembled in infinite numbers in the plain below. He took out of the rock a piece of the red stone, and made a large pipe. He smoked it over them all; told them it was part of their flesh; that though they were at war, they must meet at this place as friends; that it belonged to them all; that they must make their calumets from it, and smoke them to him whenever they wished to appease him or get his goodwill. The smoke from his big pipe rolled over them all, and he disappeared in its cloud."—*Ibid.* 8.

"The ancient mound-builders' pipes are always carved from a single piece, and consist of a flat curved base, with the bowl rising from the centre of the convex side. From one of the ends, and communicating with the hollow of the bowl, is drilled a small hole, which answers the purpose of a tube; the corresponding opposite division being left for the manifest purpose of holding the implement in the mouth; and the inference drawn from hence is that the pipe was used without any tube, and that the tube is a more modern invention."—*Ibid.* 12.

Much more curious information as to smoking will be found in Wilson's work, which is also on many other subjects well worthy of a perusal by all who are interested in the earliest memorials of mankind.

C. S. G.

READING LAMPS (3rd S. ix. 198.)—I venture to add to the suggestion of F. J. G. W. a recommendation of Pillischer's lamp (Bond Street), with a square green shade screwed on outside the lamp.

LYTTELTON.

IRISH LITERARY PERIODICALS (3rd S. ix. 178, 231, 316.)—It may be well to refer MR. POWER, for much useful and interesting information, to

Mr. (now Sir) William R. Wilde's "History of Periodic Medical Literature in Ireland," prefixed to the *Dublin Quarterly Journal of Medical Science*, February, 1846; and likewise published separately as an 8vo pamphlet, pp. 48, Dublin, 1848.

ABHBA.

GIBBON'S "MISCELLANEOUS WORKS" (3rd S. ix. 295.)—AN ADMIRER OF GIBBON will find the account of the "Serrata del Gran Consiglio" (which event rendered the government of Venice from that time forth *purely* aristocratic) in Sismondi's *Républiques Italiennes* (2nd edit. 16 vols.), vol. iv. chap. xxvii., from p. 341 to p. 348. The date usually assigned to the "Serrata del Mazarin" (to give the phrase in Venetian dialect) is 1297; but the last of the many decrees involving this important change in the constitution of the Commonwealth, did not pass till the year 1319. An equally full report of the whole proceeding is to be seen in Dorn's *Histoire de la République de Venise*. NOELL RADECLIFFE.

STOCKING FEET (3rd S. ix. 336.)—Though not explanatory of the query as to stocking-feet, it may be interesting to know there was a custom in East Anglia a few years since, and it may still exist, that when a younger sister marries before her elder ones, she is called upon to present them with a pair of silk stockings. The writer of this paragraph, when married above twenty years since, complied with this custom, and gave her two elder sisters a pair of silk stockings each. G.

ONCE (3rd S. ix. 256.)—"Once we get in," &c. This novel and doubtful phrase, which I also have "spotted" in newspapers and the like, seems to be a translation of *une fois*, and similarly constructed. But with the imperative, e. g., "Once let us get in, and the rest will follow," it is neither new nor, I suppose, erroneous. A. J. M.

GAMING (3rd S. ix. 154, 301.)—It would be a pity to forget the singular illustration of the prevalence of this passion, contained in a paragraph which has been lately going the round of the newspapers; viz., that it has been deemed necessary to substitute the diving-dress at the Thames embankment for the diving-bell, in consequence of the games of cards which were played in the latter! C. W. BINGHAM.

EMINENT ARTISTS WHO HAVE BEEN SCENEPAINTERS (2nd S. iii. 46, 477; iv. 398; vii. 327; viii. 136.)—*The Athenæum* (April 7, 1866) in its obituary of the late Mr. F. W. Fairholt, says that "at one time he was a drawing-master and scene-painter." *The Times* (April 9) in its notice of the "Spring Exhibitions," mentions the name of David Cox in its roll of scene-painters.

CUTHBERT BEDE.

"LIEUTENANT LUFF" (3rd S. ix. 323.)—A. T. need not make any very abstruse researches in

order to meet with a copy of Tom Hood's amusing lines upon the peculiarities of Lieutenant Luff, as they are published with an accompaniment for the pianoforte in Davidson's *Musical Treasury*, No. 789, price 3d. ST. SWITHIN.

DOMINICAL LETTERS (3rd S. ix. 295.)—The question put by A. S. C. is so curiously worded, that I fancy there must be a mistake. The first seven letters of the alphabet were used to mark the days of the week; but they have all grown obsolete, except the Dominical Letter or Sunday Letter. There is no evidence that "Constantine II. introduced them at the first Council of Nice, A.D. 325." This I can affirm; but I should like to know when, where, and by whom the notation in question was introduced? B. H. C.

PARISH REGISTERS (3rd S. ix. 207.)—There seems to be some misapprehension as to the provisions of the Act (6 & 7 W. IV. c. 86) alluded to by your correspondent, MR. FISHWICK, in respect of searches of Parish Registers. The Act refers to Registers of Births, Deaths and Marriages. Now no rector, vicar, or curate keeps Registers of Births and Deaths, so that the provisions of the Act, I apprehend, in respect of searches and certificates, apply to no other Parish Register than that of Marriages; if so, the fees for searches and certificates specified in section thirty-five of the Act are payable as to Parish Registers only for searching the Registers of Marriages and for certified copies of entries in the same, leaving Parish Registers of Baptisms and Burials unaffected by the Act. If this be the right construction of the Act, your correspondent, W. H. S. is not justified in charging more than the stamp duty (one penny) for a baptismal certificate. Query, Are not the legal fees for copies and certificates of Parish Baptismal and Burial Registers regulated by the Act of 14 & 15 Vic. c. 99, whereby the officer having the custody of books of a public nature is required to furnish a certified copy or extract upon payment of a sum not exceeding four pence for every folio of ninety words? HENRY INGLEDEW.

Newcastle-upon-Tyne.

SAPPHO AND ORPHEUS (3rd S. ix. 206.)—K. R. C. will find the text of the "Burning Sappho" of Lesbos,—

"Whose . . . love is breathing still:
She told her secret to the lute,
And yet its chords with passion thrill."

Horace, *Od.* iv. 9, trans. Conington.

—extremely good in the *Novem Feminarum Græcarum Carmina*, cura Fulcii Ursini, Plantin., 1598, 8vo; also, *Gr. et Lat., Notis Variorum et Chr. Wolfii*, Hamburg, 1732; either edition being more *recherché* than Tauchnitz. I have before me the translation by a "Gentleman of Cambridge," 1760, which though in verse is tolerably literal. I can find in Lempriere, edit. 1809, no list of *existing*

poems, only the enumeration of nine books of lyric poems, epigrams, &c., which are *lost*, and of which Addison, in *Spectator*, No. 223, remarks,—"I do not know whether it is not for the benefit of mankind that they are lost." (Nov. 15, 1711.) K. R. C. will there find the "Hymn to Venus" translated. The "Hymn to Venus" was preserved by Dionysius of Halicarnassus; Ode II. by Longinus, "Treatise on the Sublime;" Fragment IV. by Hephaestion; Fragment V. by Achilles Tatius. There is one fragment of this charming poetess preserved by Demetrius Phalereus, the munificent contributor to the ill-fated library of Alexandria, which, as it is sometimes omitted in editions of Sappho, I transcribe:—

Ἐσπερε, πάντα φέπεις
 φέπεις ὄλνο', φέπεις ἀλγὰ,
 φέπεις ματρεὶ παῖδα.

Should K. R. C. consult Madame Dacier, Hoffman's *Lexicon*, Boileau, Phillips, Daniel, Heinsius, Longepierre, and Vossius, *Institutiones Poeticae*, lib. III., he will find translations and criticisms in abundance. See also the *Greek Anthology*, Bland, and Bohn's Translations.

Of Orpheus, whose very existence (as an author) is denied by Vossius, Stobæus, and Suidas, &c., the best edition would appear to be that of Gesner, Lips. 1764, 8vo. IGNATIUS.

Thomas Taylor, the Platonist, published "*The Hymns of Orpheus*," translated from the original (Greek, with a Preliminary Dissertation on the Life and Theology of Orpheus. London, 1792. 2nd edit. 1824.) A translation of the 51st Orphic Hymn may be seen in the *Gentleman's Magazine*, vol. i. 1863. EDWARD PEACOCK.

BONAR (3rd S. viii. 500; ix. 246.)—The *Bona res* legend is a myth, similar to the well-known dark grey man of the House of Douglas, and others current in Scotland. The pronunciation at once shows this to be the case. Every one knows that the first syllable of *Bona* is long, while in *Bonar* it is short. The obvious origin of the name is the French word *débonnaire*. GEORGE VEEB IRVING.

TRIAL AT OXFORD (3rd S. ix. 279.)—Mary Blandy, of Henley-on-Thames, spinster, was tried and convicted for the murder of her father, Francis Blandy, at the Lent Assizes, held at Oxford in 1752. She was said to have poisoned him by mixing white arsenic in his tea, and he died on August 14, 1751. The proceedings on the trial were removed into Chancery by writ of *certiorari* in 1802, and thereupon a commission of escheat issued to find the title of the crown to property at Hambledon, Bucks, which had descended to Mary Blandy as heiress of her father, and which became forfeited on her conviction for murder. The above facts are taken from the original records. There was a very interesting history of this case, some

years ago, in *Household Words*, from which, as far as I recollect, it appeared more than doubtful whether Mary Blandy was really guilty of the crime for which she was hung. A. M.

QUOTATION (3rd S. ix. 257.)—

"Profecto oculis animus inhabitat,"

from Pliny, *Nat. Hist.*, xi. c. 54. IGNATIUS.

DERIVATION OF CONRAD (3rd S. viii. 519; ix. 303.)—Observing that a derivation of Conrad has been suggested which is founded on conjecture only, I would suggest a reference to Miss Yonge's book on the *History of Christian Names*, where the authoress gives good reason for supposing that the word is not Latin at all, but Teutonic. How else could it appear, in the form *Cwred*, amongst the Anglo-Saxons? and why should a German name be derived from the Latin? The true derivation is far simpler than the one suggested. It is from *kühn*, keen, and *rath*, counsel, and merely means *bold in counsel*, and is as suitable for a ruler as *Mild-red* (mild in speech) is for a fair lady. Besides, the Italian form is not *Conrad*, but *Curado*, the Italian form being corrupted from the German, and not the German from the Italian. Thus Dante uses it—

"Poi seguitai lo imperador Curado."

Paradiso, xv. 129.

Further, the old forms, as cited by M.D., are *Chuonrad* and *Cuonrad*, Latinized by the addition of *-us*. The Dutch words, *koen*, keen or bold, and *raad*, counsel, still strikingly resemble the old *Cuon-rad*. WALTER W. SKELAT.

PHARMACEUTICAL (3rd S. ix. 320.)—The "note" on this word by LEGULUS is somewhat deficient in that sharpness and clearness which distinguish the true "Cuttle." The Court of Queen's Bench is not ruled by a "Chief Baron." The use of this term at once suggests the name of Sir Frederick Pollock, whereas the dictum in question was that of the late Lord Campbell. This learned judge—subsequent to 1852, or I am much mistaken—gave a decision in favour of the soft *c*, fortified by sound reasoning from analogous words, such as *pharmacy* in our own language, and, among others, from foreign tongues, *pharmacia*, *farmacia*. I make no pretensions to give an opinion on a point like this, especially in the presence of so many contributors who can speak with authority. Still I am inclined to think that even they can add little to the force of Lord Campbell's remarks; and that the publication of his exact words, with a specific statement of the date and occasion which called them forth, will be valued by all, and will go far towards proving that the pronunciation of "pharmaceutical" ought never to "come into question."

JOHN A. C. VINCENT.

On the 22nd of June 1854, a case between the Queen v. The Registrars of the Pharmaceutical

Society, was tried before Lord Campbell, in which his lordship said there appeared to be one vexed question which he should like to have decided, as some gentlemen pronounced the *c* in pharmaceutical soft, but others treated it as hard. He would ask the Attorney-General (Sir A. Cockburn) what he said it was?

The Attorney-General said: "In his opinion it was soft. It came from the Greek, but when it became English it must be subject to English rules. He had, however, been cautioned by some of his learned friends as to the mode of pronouncing it."

Sir F. Kelly said: "Of course he should bow to the opinion of his learned friends, who were so much superior to him in learning as in everything else."

The Attorney-General said: "That was too bad, as Sir F. Kelly had himself cautioned him."

Sir F. Kelly intimated, whatever his lordship should say it was, that would be the mode to be adopted.

Lord Campbell: "Then let it be soft. Be it so."

The measures of the law are rarely characterised by softness; and the decision, from the following protest, appears to have been erroneous:—

"SIR,
"Allow an unfortunate *c* before *u* to protest against the soft decision of the Queen's Bench. Though perfectly willing to be soft before *e*, *i*, and *y*, I am as hard as a rock to *a*, *o*, and *u*; nor shall the latter mitigate me by interposing an *e* that is dumb. If the Attorney-General upon his next circuit should prosecute, or take into custody this peculiar *c*, I will throw myself on the country for proper surety. If Lord Campbell must amble without me, he at least might keep pace with his Walker. A little duress is the proper cue for one who would be a
"SECURER."

(From Willis's *Current Notes*, vol. iv.)

H. J.

POEMS ON FLOWERS (3rd S. ix. 108.)—Your correspondent will find many pieces very much to his purpose in a handsome volume, of which the full title is, "*The Poets' Pleasaunce; or, Garden of all Sorts of Pleasant Flowers, which our Pleasant Poets have, in Past Time, for Pastime, Planted.*" By Eden Warwick." Longman & Co., 1847.

H. P. D.

THE FIRST LORD HOLLAND (3rd S. ix. 280.)—Lord Holland, then Mr. Fox, was Paymaster of the Forces at the time of Wolfe's death at Quebec. The following epigram, in the *New Foundling Hospital for Wit*, alludes to his wily character, which enabled him to amass a stolen fortune:—

"All conqu'ring cruel death, more hard than rocks,
Thou should'st have spar'd the *Wolfe* and took the *For*."

Gray's most severe lines, suggested by viewing his seat at Kingsgate, are well known.

H. P. D.

DRAGONS (3rd S. ix. 158, 266.)—In the following quotation we have evidently the description of some kind of monitor, but its slayers were not Crusaders. The narrator clearly thinks that his companion had performed no inconsiderable exploit:—

"Only one morning I saw, before sunrise, an animal running on four legs, about three feet long, but scarcely a palm in height. The Arabians fled at the sight of it, and the animal hastened to hide itself in a bush hard by. Sir Andrew and Pierre de Vaudrei dismounted, and pursued it sword in hand, when it began to cry like a cat on the approach of a dog. Pierre de Vaudrei struck it on the back with the point of his sword, but did it no harm, from its being covered with scales like a sturgeon. It sprang at Sir Andrew; who, with a blow from his sword, cut the neck partly through, and flung it on its back, with its feet in the air, and killed it. The head resembled that of a large hare; the feet were like the hands of a young child, with a pretty long tail, like that of the large green lizard. Our Arabs and interpreters told us it was very dangerous."—*Travels of Bertrandon de la Brocquiere*, A.D. 1482. (Bohn.)

W. J. BERNHARD SMITH.

Temple.

SYNOBLE (3rd S. ix. 323.)—"Sanders porte d'or à trois treffles de synoble," must mean that "Sanders bears, on a field *or*, or *gold*, three trefoils *green*." *Treffe* is given in *Cotgrave's French Dictionary* as meaning "Trefoile, clover, three-leaved grass." With regard to *synoble*, I quote the following:—

"SINOPLE: in *her.* the continental designation for the colour green, by English heralds called *vert*."—*Ogilvie's Imperial Dictionary*.

"SINOPLE: sinople, green colour (in *Blazon*)."—*Cotgrave*.

"SYNOPYR, colowre; *Sinopsis*."—*Promptuarium Parvulorum*.

This being the case, it is somewhat curious that the name *sinopsis* should be given, in painting, to a sort of red earth; and that *sinoper* should be a red ferruginous quartz, as recorded in the *Imperial Dictionary*, and which is perhaps meant in the *Promptorium*. Perhaps some correspondent may be able to solve this.

WALTER W. SKEAT.

FRENCH PROPER NAMES (3rd S. ix. 13.)—The French surname Locart, is occasionally spelt Lockard, or Locard, in this country, particularly in Ireland. The usual orthography in Scotland, however, is Lockhart. ANON.

AUTOGRAPHS (3rd S. viii. 537.)—I have in my possession a series of well-executed fac-similes (large folio) of letters and other documents of the period of the French Revolution, which I purchased at an auction in London about twenty years ago. Unfortunately they do not bear either the place or the date of publication. ANON.

TRAFÁLGAR v. TRAFALGAR: BÁLCONY v. BALCÓNY (3rd S. ix. 297, 303.)—The history of the pronunciation of all words of this class is easily

explained, and has often been discussed; see, for instance, Marsh's *Lectures on the English Language*, Series I, p. 531. In almost all such words, the *true* or *foreign* pronunciation is near the end, as in the Spanish *Trafálgar*, Italian *balcóne*; but when the words become thoroughly familiar to us, we throw back the accent, and call them *Trafálgar* and *balcony*. It is useless, therefore, to protest against *balcony*, for that this pronunciation will prevail there can be no doubt; and we may therefore as well accept it at once. Thus Robert Browning, writing later than Scott and Byron, adopts the newer pronunciation as being more in accordance with *English*, and is right in so doing.

The list of words, the accent of which has been thus thrown back, is a very long one. I may instance *aspect*, *process*, *contrite*, *blasphemous* *uproar*, *contemplete*, &c.; formerly pronounced *aspéct*, *procéss*, *contríte*, *blasphémous*, *upróar*, *contémplate*; nor would it be at all surprising if we soon have to say *décorous* and *sónorous* badly as these sound to any one acquainted with Latin; for pronunciation is regulated by common custom, not by any consideration of right or wrong, and whenever an Englishman is in doubt, he throws the accent back as a matter of course.

WALTER W. SKRAT.

The important syllables of this word (White Cape) are the first and third, and, as written in Arabic, the chief accent falls on *af*, the secondary on *ar*. Therefore pronounce the word *Trá'-fal-gar'*.

Balcony is also an Arabic compound term, *bálá-khāneh*, and is applied to an elevated apartment, &c. As the *o* in balcony represents a long vowel in the original, we ought to pronounce *balcóny*.

B. H. C.

There is a marked tendency in the present day to throw the accent as far back as possible from the ultimate syllable, to which may be ascribed the accentuation of *interesting*, *contemplete*, *illustrated*; and I have heard good speakers say *illustrious*. The more general, indeed almost universal *balcony*, in lieu of *balcóny*, being but another illustration of this rule. According to its derivation from the Persian *bála-khāneh*, through the Italian *balcone*, and the French *balcon*, it would be more analogous to place the accent on the penultimate; but in English fashion is much, and analogy little.

To the quotations furnished on p. 303, may be added—

"At eve a dry cicala sung,
There came a sound as of the sea;
Backward the lattice-blind she flung,
And leaned upon the *balcony*."

Tennyson's *Mariana in the South*.

PAUL A. JACOBSON.

CONCILIVM CHALCHUTENSE (3rd S. ix. 295.)—Is it not usually admitted that this was a council held at Chelsea, near London?

B. H. C.

"NEW HIGH CHURCH TURN'D OLD PRESBYTERIAN" (3rd S. ix. 258.)—I met the other day with the following lines on Sorrel in the second volume of *Poems on Affairs of State*, 1703, p. 323:—

"Illustrious steed, who should the zodiac grace,
To thee the lion and the bull give place:
Blest be the dam that fed thee, blest the earth
Which first receiv'd thee, and first gave thee birth.
Did wrong'd Hibernia to revenge her slain
Produce thee, or murdered Fenwick strain,
Or barbarously massacred Glencoes claim?
Whence e'er thou art, be thou for ever blest,
And spend the remnant of thy days in rest;
No servile use thy noble limbs profane,
No weight thy back, no curb thy mouth restrain;
No more be thou, no more mankind, a slave,
But both enjoy that liberty you gave."

A few pages further on is an answer to this panegyric upon Sorrel. H. P. D.

CHILD BROUGHT UP WITHOUT CLOTHING (3rd S. ix. 322.)—The story was told a few years ago of the first child of Mr. David Urquhart, the well known anti-Palmerston author. His long Oriental experience, and his advocacy of the Turkish bath, induced him to believe that a good sound constitution would be produced by an unconventional treatment of a child. I remember the case being mentioned frequently among Mr. Urquhart's friends, but I cannot vouch for its truth, although I had good reason to believe it at the time. ESTE.

ALLENARLY (3rd S. ix. 195, 289.)—This word is well known in Scotland, and has in legal instruments a very important effect. By the law of that country, a conveyance to A. in *liférent*, and to his lawful issue in fee, has not the effect of preventing A. from selling or making away with the heritage. But if the word "*allenarly*" is introduced in the disposition of the heritable estate to A. for his *liférent* use *allenarly*, and to the heirs of his body in fee, the former's interest is restricted to a simple *liférent*, and the right of fee in the children cannot be injured by any act of the father.

We were once much amused by the ignorance displayed in a claim before a Committee of Privileges, as to the meaning of this word, by very eminent lawyers, who, dealing with a Scotch peerage, were apparently quite at sea as to what this word really meant. There had been a crown grant of certain territorial possessions, and in the charter there had been conferred a peerage upon the grantee and his heirs altogether irrespective of the landed grant. The territorial part of the crown gift was subsequently disposed of, and in the deed by which this transfer was carried out, the word "*allenarly*" was introduced, evidently for the purpose of showing that the alienation of the territorial barony was all that was meant. Indeed, the sale of a title of honour was utter nonsense, for if any such thing had been

intended, 'the only mode of accomplishing it was by a resignation of the honour in the hands of the crown—a form of divestiture permitted in Scotland prior to the Union. It was generally resorted to in cases where a new destination of honours was sought.

Since the decision in the case of Newlands, which was affirmed upon appeal to the House of Peers, the meaning and effect of the word has been understood to admit of no doubt whatever; and although now-a-days we are perpetually getting new lights, I can hardly believe that any speculative lawyer will be able to give a new interpretation to the familiar Scotch law term "Allenarly."

J. M.

JOHN HARINGTON (3rd S. ix. 349.) — John Harington, of Stepney, and afterwards of Kelston, near Bath, the father of Sir John Harington, Queen Elizabeth's godson, was, I believe, simply John. His portrait, painted by Holbein, and his pedigree, are now before me; and as his direct descendant I am interested in the question propounded.

E. C. HARINGTON.

The Close, Exeter.

"THE LAY OF THE BROWN ROSARY" (3rd S. ix. 350) is by Mrs. Barrett Browning, and may be found in vol. ii. p. 17.

M. A. E.

Miscellaneous.

NOTES ON BOOKS, ETC.

Shakspeare's Sonnets, never before interpreted. His private Friends identified; together with a recorded Likeness of himself. By Gerald Massey. (Longman.)

Many students of Shakspeare's *Sonnets* hold the opinion that they are for the most part poetical reflexions of certain incidents and feelings in the life of the poet himself, or possibly in some cases in the lives and fortunes of his patrons and friends. Mr. Gerald Massey is of this number. He believes that the *Sonnets*—of which Steevens declared, "that the strongest Act of Parliament which could be framed would fail to compel readers into their service," but which a far more genial critic, Mr. Dyce, pronounces superior to all others in our language, with the exception of those by Milton—may be divided into two distinct, though allied series. In the first, Shakspeare writing in his own character, addresses Henry Wriothesley, Earl of Southampton, encouraging him to marry, praising his personal beauty and promising immortality; while many of the sonnets are written by him in the character of the Earl, and addressed to his mistress, Elizabeth Vernon; others, again, being the passionate utterings of Elizabeth Vernon's jealousy of the Earl and Lady Rich. The second division of the *Sonnets* Mr. Massey holds to be written dramatically by Shakspeare, in the character of William Herbert, Earl of Pembroke; while his name was William Herbert: that he is the "W. H." of the dedication—that these latter *Sonnets* were written to express Herbert's passion for Lady Rich. Southampton, according to Mr. Massey had presented to Herbert the book which Elizabeth Vernon had given him for the poet to write in, and which contained most of their sonnets; and then Herbert became ambitious of having sonnets by Shakspeare devoted to himself and his passion.

Mr. Massey supports these and many other curious theories with considerable ingenuity; and displays in the course of his arguments an intimate acquaintance with the *Sonnets*, and other writings of Shakspeare, a thorough knowledge of the world in which he lived, and of the contemporaries by whom he was surrounded. He pleads, and eloquently, his cause, with an earnestness which convinces us of his own conviction that it is the truth, and nothing but the truth, which he is advancing; but in spite of this eloquence, learning, and ingenuity, we feel assured that, after a full consideration of the evidence adduced, there is but one verdict at which any dispassionate jury could arrive—a verdict of *Not Proven*.

On the received Text of Shakspeare's Dramatic Writings and its Improvement. By Samuel Bailey, author of *Essays on the Formation and Publication of Opinions*, &c. Vol. II. (Longman.)

While directing attention to Mr. Massey's *Essay on the Sonnets of Shakspeare*, we ought to bring under the notice of our readers Mr. Bailey's second volume of suggested Emendations and Supplementary Dissertations on the Text of the Plays. Mr. Bailey approaches his subject with a thorough appreciation of the spirit and language of Shakspeare, and the result is a feeling on the part of the reader, even in cases where he does not accept Mr. Bailey's corrections of the text, that such corrections are not to be lightly rejected. Some of Mr. Bailey's suggestions are very happy, and all his Dissertations deserve the attention of Shakspeare students.

Researches into the History of the British Dog, from Ancient Laws, Charters, and Historical Records. With Original Anecdotes and Illustrations of the Nature and Attributes of the Dog, from the Poets and Prose Writers of Ancient, Medieval, and Modern Times. By George R. Jesse. With Engravings designed and sketched by the Author. 2 Vols. (Hardwicke.)

In two large handsomely printed volumes, profusely illustrated by his own graver, Mr. Jesse—who obviously has an especial fondness for the "faithful friend of man"—has collected together an enormous mass of anecdotes and illustrations of the history of our—

"Mastiff, greyhound, mongrel grim,
Hound or spaniel, brach or lym,
Bobtail tyke and trundle tail,"—

much of which is new, and all, more or less, interesting. The book has one fault: there is too much of it. But when a second edition is called for, and it is condensed into one volume, we should think it would bid fair to be as popular as the subject. We must, too, praise the Index.

Messrs. Longmans' Monthly List for May announces, among other works preparing for publication, "Life and Correspondence of Richard Whately, D.D.," by Miss E. J. Whately—A new edition of McCulloch's "Dictionary, Geographical, Statistical, and Historical," carefully revised by Frederick Martin, author of "The Statesman's Year Book"—"The History of Philosophy from Thales to the Present Day," by George Henry Lewes. Third edition, partly rewritten and greatly enlarged—"The English and their Origin," by Luke Owen Pike, M.A.—"History of the Reformation in Europe in the time of Calvin," by J. H. Merle D'Aubigné, D.D., vol. iv.—A fourth edition of "The English Reformation," by F. C. Massingberd, M.A.—A new edition of "Reason and Faith," by Henry Rogers—"A Volume of Sacred Music for One, Two, or more Voices," edited by John Hullah—"Rain and Rivers" (second edition), by Colonel George Greenwood—"Garden Architecture and Landscape Gardening," by John Arthur Hughes—"Thoughts on Great

Painters," by J. P. Davis, Painter—"Free Thoughts on many Subjects;" being a Selection from Articles contributed to *Fraser's Magazine*—and many other works of varied interest.

CAMDEN SOCIETY.—At the Annual Meeting, which was held on Wednesday, under the Presidency of the Marquess Camden, K.G., Edward Foss, Esq., S. R. Gardiner, Esq., and H. E. M. Van De Weyer, the Belgian Minister, were elected new members of the council. The Report announced two new books—one edited by Mr. Gardiner, illustrative *Of the Relations between England and Germany at the commencement of the Thirty Years' War*; and *The Registry of the Priory of St. Mary, Worcester*, edited by Archdeacon Hale. It announced too that arrangements had been made with the Early English Text Society for the publication of Levins' *Manipulus Vocabulorum*, and *The Catholicon* from Lord Monson's MS., a dictionary believed to be of as much interest as *The Promptorium*; and, lastly, that separate complete copies of *The Promptorium* had been printed, which might be purchased by members for 15s., and by non-members for one guinea each. The fact of printing copies of this valuable book for the use of the general public is very creditable to the Camden Society. The question of literary research at the Court of Probate and the District Registries still engages the attention of the Council, who have received an assurance from Sir James Wilde of his anxiety to promote the full use of the Wills and Records under his charge.

Notices to Correspondents.

THE REV. MR. FERN'S reply to EMINONNACH on the Edition of *Jeremy Taylor*, and REV. DR. BOSWORTH'S Letter on his Anglo-Saxon Dictionary, shall appear in our next.

TRISTAN will find an account of Mrs. Honeywood, and her numerous descendants, in our 1st S. vi. 106, 209.

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LONDON, SATURDAY, MAY 12, 1866.

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Notes.

KING EDWARD THE SIXTH'S ITINERANT PREACHERS.

In the reign of Edward the Sixth preaching was forbidden, except by those accredited with the royal licence. Whether any of our ecclesiastical historians have been at the pains to collect the names of those who were thus favoured, I am not aware.

After four years of the reign had passed, a great effort appears to have been made to send forth the most able and powerful advocates of the reformed doctrines. This measure is thus recorded by the King in his Journal:—

"Dec. 18, 1551.—It was appointed that I should have six Chaplains Ordinary, of which two were to be present, and four always absent in preaching: one year two in Wales, two in Lancashire and Derby; next year two in the marches of Scotland, two in Yorkshire; the third year two in Devonshire, two in Hampshire; the fourth year two in Norfolk, Suffolk, and Essex, and two in Kent, Sussex, &c. These six to be Bill, Harley, Estcourt, Perne, Grindal, Bradford."

The list of names here given was printed by Burnet, in his edition of the King's Journal, thus: "Bill, Harley, Perne, Grindall, Bradford, ——— (the last name dashed)." And thus the list has been copied by Strype and other writers.

But in the autograph original, two names are really "dashed" or blotted—the third and the sixth.

The sixth is Bradford, and the third is Estcourt, as I have placed it above. And I found in the ledger-book of Lord Chancellor Goodrich's secretary, John Wye (now the MS. Cotton. Julius, C. ix.), that the four others, Grindal, Bill, Harley, and Perne, were alone (in the first instance) appointed to the office of "chapleyn to the Kyng's Ma^{tie} in ordinarie," with an annuity of xl. li. during pleasure.

Who was meant by "Estcourt" I have not ascertained; but it appears by a minute of the Privy Council, dated October 21, 1552, that before that date the person who filled his place was Robert Horne, afterwards Dean of Durham and Bishop of Winchester; whilst in place of Bradford (John Bradford "the martyr"), had been appointed the equally renowned John Knox. I may here add, that William Bill was afterwards Dean of Westminster; John Harley became Bishop of Hereford; Andrew Perne became Dean of Ely; and Edmund Grindal became Bishop of London and Archbishop of York and Canterbury.

In my edition of the King's Journal (in the *Literary Remains of King Edward VI.*, printed for the Roxburghe Club, 1858), I have illustrated the foregoing passage with a note, giving such particulars of the licensed preachers as I was then able to collect, with the further observation that the King's Chaplains who were provided with mourning cloth to attend his funeral, were Latimer, Bill, Perne, Buttell, and Rudde.

In a valuable work lately published, *A Chronicle of the Church of St. Martin, Leicester*, by Thomas North, Hon. Sec. of the Leicestershire Architectural and Archaeological Society, I find (at p. 121) two interesting memorials of the labours of the itinerant preachers. One is taken from the accounts of the Chamberlains of the borough of Leicester for the year 1552—3:—

"It'm, p^d for a gallon of wyne and peyres gyven to Mr Latym^r and Mr Lever, ij^s."

The other from the accounts of the churchwardens of Melton Mowbray for the same year (1553):—

"It'm payd to John Hynmane and to Robert Bagworth for rynginge of y^e great bell for master Latimore's sermon, iij^d."

"It'm payd for master Latymer charges, ij^s viiij^d."

Master Latimer was the most popular of all these preachers. It will be remembered that he was a native of Leicestershire, where his father was an honest and prosperous yeoman. Master Lever came but little behind him. He was some time Master of St. John's College, Cambridge, and it is remarkable that when he died in 1577, far in the reign of Elizabeth, it was deemed his most memorable designation to style him—

"THOMAS LEVER,
Preacher to King Edward the Sixte.
He died in July, 1577."

Such is his simple epitaph at Sherburn Hospital, near Durham, of which he died Master. Full memoirs of him are given in the *Athenæ Cantabrigienses*. Bishop Ridley, in his *Piteous Lamentation on the State of the Church of England* (after alluding to the efforts of Cranmer and himself), classes together Latimer, Lever, Bradford, and Knox, as the preachers whose tongues were sharpest, and ripped most deeply into the galled backs of the worldly courtiers of the time.

It appears to have been usual for the preachers to travel in couples; as we are told that Dr. Giles Eyre (afterwards Dean of Chichester) and Roger Tonge, having been both chaplains in the house of Edward when Prince, were at the same time appointed prebendaries of Winchester after his accession to the throne, and sent together to Winchester to preach,—it being among the misdemeanors charged against Bishop Gardiner that he made a sermon in his cathedral to counteract their efforts.

I have put together these notes, in the hope that other correspondents of "N. & Q." will contribute any additional particulars that may have occurred to them regarding the labours of these pioneers of the Church of England—the itinerant preachers of Edward VI.

JOHN GOUGH NICHOLS.

LEADING APES IN HELL.

The industry of the many earlier labourers in this field has left but a few inconsiderable gleanings to a later comer. In a work which professed to resolve the philological and other difficulties of a former generation of inquirers, as these pages do those of the present one, the following metrical question appears:—

"To you our suit we recommend,
For you, if any, sure can tell,
If on the fact we may depend,
Of old maids leading apes in hell,
But of the ACHERONTICK judge
Th' uncourted virgin will complain,
If she be made an equal drudge,
Under his too partial reign:
For how could she avoid the doom,
When not a lover askt the question?
If melting pity find no room,
On MINOS 'tis a shrewd reflection."

Then comes the answer to this:—

"The old wives' saying shews good nature,
And for a truth with many passes;
But th' ape, we think, a subt'ler creature;
For old maids, sure, lead none but asses.
Nor can their doom be thought severe,
Since lovers many as their years
They had in youthful days, they'll swear,
Though not a word of truth appears.
Unjustly then your pen upbraids
Great MINOS, on wrong cause relying,
For they're not sentenc'd as OLD MAIDS,
But for their wondrous gift in *lying*."
The British Apollo, 8 vols. 12mo, 1726,
vol. i. p. 168.

Hayley, in his ingenious *Essay on Old Maids*, 3 vols. 8vo, 1785, does not forget to investigate the origin of this ungraceful and enigmatical phrase, but is fain to confess himself at fault. One of the friends whom he consulted was convinced "that it was invented by the monks, to allure opulent females into the cloister by teaching them, that if they did not become the spouses either of man or God, they must be expect to be united, in a future world, to the most impertinent and disgusting companion." Our author himself is inclined to attribute an altogether different meaning to the expression:—

"The affectionate adoration which apes have sometimes received, as we learn from the pious poet Prudentius," has at times led me to conjecture, that the saying in question might have arisen in some country where it bore a very different meaning from what we annex to it at present; where this destiny of the ancient virgin was intended, not as the punishment, but the reward of her continence."—Vol. iii. p. 157.

Hayley had not been able to meet with an earlier occurrence of the phrase than in Shirley's play, *The School of Compliments*, 1637, where, the several characters pretending to be damned, Delia, among the rest, declares that "she was damned for being a stale virgin, and that her punishment was to lead apes in hell."

About the same period—the date of the first edition is not known—appeared the facetious Itinerary of *Drunken Barnaby*. To this is appended the song of "Bessy Bell," where the line—

"Virginis vita fit inimica," &c.,

is paraphrased by the author—

"To lead apes in hell, it will not do well."

Drunken Barnaby's Journal, ed. 1805, pp. 146-7.

Again, within a year or two appeared the folio edition of Richard Brathwait's *English Gentleman and Gentlewoman*, London, 1640. At the end of this is a supplemental tract, entitled *The Turtle's Triumph*, in which, speaking of drunkards, our author says:—

"Such consorts as these can neither make good Husbands for Wives; good Companions for Neighbours; good Masters of a Meney; nor trusty Friends to any. For the first, that Lydian Maid discovered her resolution fully, and imparted her mind freely, in her distaste to a Mate of this society:

I'd rather die Maid, and lead Apes in Hell,
Then wed an inmate of SILENUS' Cell."—P. 45.

Of this saying we have the Latin version in a marginal note:—

"Virginem citius vitam agam, Simias apud inferos traham, Sponsum quam ebrium in thalamum admittam."

- * "Venerem precaris? comprecare et Simiam.
Placet sacratus aspis Esculapii?
Crocodilus, Ibis, et Canes, cur displicent?" &c.
Prudent. *Peristephanon*.

From this passage it may be inferred that the leading of apes in hell was not so much considered a result of female celibacy, as an evil and degradation of like magnitude. Will this quotation help us to the origin of the phrase? Who was the "Lydian Maid," and where does her saying occur?

WILLIAM BATES.

Birmingham.

THE "RETURN FROM PARNASSUS": ITS AUTHORSHIP.

To ascertain the authorship of an anonymous work is always desirable, and with regard to works of peculiar interest becomes an object of real importance. Now, the play above-named is undoubtedly a work of that class.

The *Return from Parnassus*, in one particular, stands alone. There is no other instance, in the whole compass of our early literature, of a play which affords so ample a roll of the names of poets, dramatists, and actors, accompanied by critical remarks, often sensible and impressive, which serve to paint the current opinions as to the merits and failings of the persons introduced. I proceed to consider its authorship.

The *Return from Parnassus* was acted at Cambridge, and published at London in 1606, 4°. It is anonymous; but a copy which has been submitted to my examination bears this envoi: "*To my Lovinge Smallocke J: D:*"

Now it seems to me probable that the above initials denote *John Day*, a dramatist of the period, and that he was the author of the admired play in question. I have to produce three points of evidence as entitled to impartial consideration.

1. It is certain that John Day was educated at Cambridge, and it may be fairly assumed that the students, in the exercise of their histrionic faculties, would make choice of one of the productions of their own university.

2. The play was printed by G. Eld for *John Wright* in 1606, and the play entitled *The travels of the three English brothers*, which is the avowed production of Day, was published by the same *John Wright* in 1607.

3. I have compared the *envoi* with the Lansdowne MS. 725, and with due allowance for the difference between a running hand and a formal address, believe them to be by the same writer. The Lansdowne MS. also has *J: D:*

The extensive acquaintance with the literature of the metropolis which this play exhibits might be held as adverse to my conclusion, but the objection must vanish before the fact that Day often wrote in association with *Dekker*, *Chettle*, and others—and perhaps that circumstance may account for the harsh treatment which Ben. Jonson receives, and the somewhat equivocal praise of the poems of *Shakspeare* without one word on his plays!

BOLTON CORNEY.

GIBRALTAR.

The derivation usually given of this name ("Djebel Tarik," or mountain of Tarik), appears to me unsatisfactory for two reasons:—

1. Because it fails to account for the *r* in the second syllable.

2. Because an apposite derivative can be found for the last syllable, without doing violence to the name of the Moorish general.

The rendering I venture to bestow on it, is Djebel-ras-el-Tar—the mountain headland of Tar. The first three words being Arabic: the last Phœnician or Aramean (the 𐤓𐤓 of the Chaldees, signifying a hill or a rock).

I now propose to find confirmation for my opinion in analogous facts:—

1. The Moors have in another instance amplified the ancient name of a natural feature of the country, by converting the Anas (*Nasûs*, flowing spring) into the Wadi-el-Anas (Watercourse of the Anas), since modified into Guadiana.

2. The word *Tar*, or *Tor*, is of very frequent occurrence in Spain in the names of hills or natural eminences and places in their immediate vicinity, *e. g.* Tarragona, the ancient Tarraco; Tarancon, in the province of Toledo; Tarazona, Trafalgar, Tortosa, Torbiscon; Tartessus, the chief settlement of the Phœnicians in Spain; and Tartessus, the name bestowed on the whole country west of Gibraltar.

3. The Phœnician use of the term is evident in Tartessus just cited; in Dora, the most southern town of Phœnicia, at the foot of Mount Carmel; in Tura, Tsor, or Sur, the ancient Tyre; and in our own Torquay. If we further take a view of the Basin of the Mediterranean, round which we are told the Phœnicians traded, we shall find this root appearing in Tiaranthus, Taurus, Termessus, Tarne, Tarphe, Thermopylæ, Thera, Tarpeia, Tarquinii, Tergeste, Tauromenium, Taurentum, and very many others; and in every instance in connection with a mountain, a hill, or a high rock.

Judging from analogy, the primary sense of the term would seem to be "roundness:" as in *τροπῆς*, to round, and *teres*, rounded off; which again appear to find affinity in *τέρμα*, a boundary, and *terra*, the earth.

The only objection to these arguments seems to be that the name for Gibraltar, handed down to us by the Romans, is Calpe. This however does not, I think, affect the question; since, if Britain some centuries hence were to be peopled by foreigners, it might then with equal force be maintained that Carnarvon (which stands near the site of the ancient Segontium), and all names bearing the prefix *Caer*, were derived from *Ca-rausius*; whilst we of the present day well know that *Caer*, though not employed by the Romans in their nomenclature, must have been in use long anterior to their conquest of Britain. And what

Englishman even now thinks of speaking of the ancient Segontium as *Caer Seiont*, though the latter is its traditional name in Wales?

As the Danish settlements in England are to be traced by the termination *-by*, so may the trading posts and landmarks of the Phœnicians and their septs be distinguished by *Tar* and its cognates: at least, such is the conclusion I have arrived at, after a careful study of ancient maps of the Mediterranean.

CHARLES RIBTON-TURNER.

A HUNTINGDONSHIRE MAY-DAY SONG.

I write this on the afternoon of May-day, a terribly cold day, with driving rain—a day to be thoroughly appreciated by that select few of “hard Englishmen,” who can rejoice, after Mr. Kingsley’s heart, in that “hard grey weather” that attends upon the “brave north-easter,” that has ushered in this May morning of ’66. But country children appear to be tolerably independent of meteorological influences, and, despite the weather, the little feminine “Mayers” have been round with their garland—have enjoyed themselves (after a damp fashion) in my garden; and, as I write this, are engaged merrily at their various games, and “throwing at the garland” in my barn, whither I have had the garland brought that “the Mayers” may end their day protected from the wild wintry weather. Holidays come too seldom not to be thoroughly enjoyed even under the most adverse circumstances.

Last year I noted in these pages the song that was sung by these same children when they brought round their garland on May-day. Since then they have been taught another May-day song by a new-comer into the parish, who tells me that she learnt it when a child, forty years ago, from her mother. I took down the words; and, although the first two verses and the last verse but one are the same as those in last year’s song, I here repeat them, so as to give in its entirety the song that was sung to me this morning. The second line in the second verse was sung last year, as “To die in sin for nought:” “mourn” is certainly a better attempt at a rhyme if not sense. Perhaps it ought to be “we mourn.”

MAY-DAY SONG.

“Here come us poor Mayers all,
And thus we do begin—
To lead our lives in righteousness
For fear we should die in sin.
To die in sin is a dreadful thing,
To die in sin for mourn;
It would have been better for our poor souls
If we had never been born.
We have been rambling through the night,
And part of the next day,
And, now we have returned back again,
We have brought you a branch of May.
A branch of May it looks so gay,
Before your door does stand;

It’s only a sprout, but it’s well budded out
By the work of th’ Almighty hand.
Awake, awake, my pretty fair maids,
And take your May-bush in,
Or it will be gone ere to-morrow morn,
And you’ll say that we brought you none.
Awake, awake, my pretty fair maids,
Out of your drowsy dream,
And step into your dairies all,
And fetch us a cup of cream.
If it’s only a cup of your sweet cream,
And a mug of your brown beer;
If we should live to tarry in the town,
We’ll call another year.
Repent, repent, you wicked men,
Repent before you die:
There’s no repentance to be had
When in the grave you lie.
The life of man it is but a span,
It flourishes like a flower;
To day we are, to-morrow we’re gone,
We’re gone all in one hour.
Now take a Bible in your hand,
And read a chapter through;
And, when the day of judgment comes,
The Lord will think of you.
The nightingale she sings by night,
The cuckoo she sings by day;
So, fare ye well, we must be gone,
And wish you a happy May.”

CUTHBERT BEDE.

LETTERS OF PHILIPPE DE COMMINES.—

Monsieur: L’Académie Royale de Belgique va publier prochainement un recueil des *Lettres* de Philippe de Commines, et un exemplaire sera offert aux personnes qui voudraient bien communiquer une copie de *lettres* inédites. Prière d’indiquer celles qui sont conservées en Angleterre, dans des collections publiques ou privées.

Vous m’obligeriez infiniment si vous vouliez bien insérer la traduction de cette note dans l’excellent recueil publié sous votre direction, et je vous prie d’agréer, Monsieur, l’assurance de mes sentiments distingués.

KERVYN DE LETTENHOVE,

Membre de l’Académie Royale de Belgique.

Bruxelles, ce 29 avril 1866.

CORRESPONDANCE INÉDITE DE MONTEIL.—La Société des Lettres, Sciences et Arts de l’Aveyron a chargé l’un de ses membres, M. Victor Advielle, de recueillir et de publier la correspondance et les travaux inédits d’Amans-Alexis Monteil, né à Rodez, le 6 juin 1769, décédé à Céli (Seine-et-Marne) le 20 février 1850, auteur de *l’Histoire des Français des divers états*, du *Traité des matériaux manuscrits*, &c.

Elle fait en conséquence un appel à toutes les personnes qui possèdent des lettres autographes ou des manuscrits de Monteil, et les prie de vouloir bien en transmettre *franco* une copie, le plus tôt possible, à M. VICTOR ADVIELLE, Place d’Armées, N° 1, à Rodez (Aveyron).

Les noms des personnes qui auront envoyé des

communications seront mentionnées en tête du volume dont la publication est décidée.

STREET SIGNS IN LONDON.—Now that the old houses in the Strand are being pulled down one by one, it is worth while "making a note" of the Old Red Lion, who still looks out of his portholes in the gable of No. 46; not for long, I fear, as the houses are down on either side, and his den is evidently condemned.

W. J. BERNHARD SMITH.

Temple.

WITCHCRAFT IN SCOTLAND.—I observe it said in the eighty-fourth volume of the *Edinburgh Review*, p. 387, that "so late as 1743 the repeal of the penal laws against witchcraft was denounced by the *Presbytery of Edinburgh* as a national sin." In justice, however, the true state of the case should be known, as the ecclesiastical body in question was not the *established church* Presbytery of Edinburgh, but the *Associated Presbytery of Dissenters* from the church of Scotland. See the *Scots Magazine* for 1743, where the Declaration appears from the last-mentioned Presbytery containing their protest against the repeal. G.

Edinburgh.

WILLIAM OLDYS. —

"London, June 8, 1710.

"On Saturday night last her Majesty was pleased to confer the honour of Knighthood on William Oldes, Esq. And at the same time he was made Gentleman Usher of the Black Rod, in the room of Sir David Mitchell lately deceased."—*Scots Postman*.

J. M.

EARL OF DUMBARTON.—The following interesting particulars were printed in the *Scots Postman*, from a London newspaper. The nobleman in question was grandson of William, first Marquess of Douglas, and the son of the first Earl of Dumbarton. He was, in March 1710, appointed Envoy to Russia. Leaving no male issue upon his death, the title is understood to have become extinct.

"London, Jan. 7, 1710. The Earl of Dumbarton is arriv'd here from Flanders, having obtained her Majesty's gracious pardon, for his remaining so long among her enemies; and yesterday he waited on her Majesty, being introduced by several of the Scots nobility. Her Majesty receiv'd his Lordship very graciously, and admitted him to kiss her hand. The publick account we have of his Lordship's coming is this:—The late Earl of Dumbarton having dyed in France during the life of the late King James, his extraordinary merit and service it was thought would have obtained some preferment for his son; but the French affairs declining every year more and more, the Young Gentleman was either so neglected as to be obliged to seek a relief in, or by the policy of that Court betrayed very young, into a monastick life, and being removed from one convent to another, came at last into a religious house in Flanders. The confederal army by the process of the war being master of the district in which the said Convent was, some of the officers contrived the escape of my Lord Dumbarton, the manner being variously related. But being thus delivered, and expressing not only his loyalty and duty to her Majesty's

person and Government, but his willingness to embrace the Protestant religion, intercession was made to her Majesty for his pardon, and for admitting him to come into his own country, which her Majesty was pleased to grant. And thus his Lordship is recovered from bondage of popery, and the interest of the enemies of his country, both together."

J. M.

FRENCH COMPLIMENT TO WESTMINSTER ABBEY, PARK PLACE, HAGLEY, &c.—Speaking of fine buildings in a view, Delille writes in his *Jardins*, chant ii.:—

"Plus hereux si de loin commande au paysage
Quelque temple fameux, monument du vieil âge,
Dont les royales tours se prolongent dans l'air,
Royaumont, St. Denis, ou le vieux Westminster,
Où dorment confondus le guerrier, le poëte,
Les grands hommes d'état, et Chatam à leur tête:
L'éloquent Westminster, où tout parle à l'orgueil,
De grandeur, de néant, et de gloire et deuil."

While the French poem is before me, I also extract a few lines on some well-known country places of much beauty in our land. It is just possible that even their owners may not all of them be aware that they have appeared in French verse:—

"Combien j'aime *Park Place*, où, content d'un bocage,
L'Ambassadeur* des rois se plaît à vivre en sage;
Leasow, de Shenstone autrefois le séjour,
Où tout parle de vers, d'innocence, et d'amour:
Hagley, nous déployant son élégance agreste;
Et *Pains' Hill*, si charmant dans sa beauté modeste,
Et *Bouton* et *Foxly*, que le bon goût planta," etc.

F. TRENCH.

Islip, Oxford.

CHANGE OF SURNAME.—In a work called *The Rudiments of Honor*, published in 1725, it is related that, on the death of William, Duke of Hamilton (who was killed at the battle of Worcester), he was succeeded by Lady Anne Hamilton, daughter of James, Duke of Hamilton (beheaded in 1649). This lady married William Douglas, the son of the first Marquis of Douglas by his second wife—the limitations of the Hamilton patent passing over the daughters of Duke William, and going back to the daughter of the elder brother. Then, it is added, that William Douglas (who was created Duke of Hamilton), "by the marriage articles, yielded to change both his surname and the surname of all of his children to Hamilton." I may add, for I do not find it mentioned in any of the peerages I have, that the widow Duchess of Hamilton, Countess of Dirleton in her own right, married Thomas Dalmahoy, Esq., who was elected M.P. for Guilford, defeating at his election Algernon Sydney. Mr. Thomas Dalmahoy was brother of Sir Alexander Dalmahoy of Dalmahoy, and of John Dalmahoy, Esq. (second son of Sir John Dalmahoy), who married Rachael, the daughter of Thomas Wilbraham, Esq., of Nantwich. C. C.

* No doubt, Lord Malmesbury.

SIGNS OF INNS.— Might it not be possible that the many signs in Eton of Adam and Eve, as well as elsewhere, may mean the Gardener's Arms?

EBORACUM.

PROBABLE ORIGIN OF HALOS ON HEADS OF SAINTS.— The painting of halos over the heads of saints and holy personages may be one of the Buddhist customs alluded to in the following extract from the *Quarterly Review*, No. 108, 1860, article VI.:—

"It may be safely asserted that there is not a trace of Buddhism in the Bible itself; all that is Buddhist is found in mediæval and more modern Christianity. It was introduced long after the age of the Evangelists, and, if we are not mistaken, can be traced to the barbarous nations who were incorporated with the Roman church at the downfall of the Roman empire."

Some years back I made a drawing of some Buddhist sculptures at Masulipatam, which had been found among ruins at Omaraputty, on the river Kistnah. Buddha is therein represented in the midst of a multitude of the sick and blind, whom he is healing and restoring to sight with his outstretched hand. He is arrayed in flowing robes, and his head is surmounted by a large nimbus. The sculptures from which my drawing was taken were, I believe, purchased by Mr. Walter Elliot of the Madras Civil Service, and now constitute the Elliot Marbles in the Museum of the United Service Institution. The Buddhist cave temples and ruins in Central India probably date two or three centuries before our era, at which time Indian Buddhism was in its most flourishing state. It is equally probable that the glories over the heads of saints, &c., is derived from the Roman mythology, in which the heads of many of the gods and goddesses are so ornamented. It has been thought that the idea of these halos originated in the practice of placing a shield behind the head of a conqueror in his triumphal processions.

H. C.

Queries.

ANONYMOUS.—Who was the author of—

"A Dissertation on the Antiquity, Origin, and Design of the principal Pyramids of Egypt, particularly of the Great Pyramid of Ghizeeh," &c.? London, 1833. 4to.

A text from Elishu, in Hebrew, and a wood-cut of a pyramid, are on the title-page, pp. 29, and an Appendix with four plates. JOHN DAVIDSON.

"*Abramides; or, the Faithful Patriarch exemplify'd in the Lives of Abraham, Isaac, Jacob, and Joseph.* An Heroic Poem. 8vo, 1705." Contains pp. 326, besides Epistle Dedicatory and Preface.

This is a singularly curious production, published anonymously and dedicated to Charles Lord Halifax. The work consists of five books, and is a metrical version of some of the most remarkable

events in the life of the Patriarch. Is the name of the author known, or can any information be given of this strange book? MILO.

EDWARD BARNARD.—This author published a volume called *Virtue the Source of Pleasure*, 1757, 8vo, London. It contains *Edward VI.* and *The Somechat*, two short dramas, and other miscellanies. Can any one inform me—1. Who are the *dramatis personæ* of *Edward VI.*, and was it written for acting? 2. Does the volume contain any hymns or sacred poetry, and if so, what are the titles of these poems? 3. Does it afford any information regarding the author's history?

R. INGLIS.

BATH CATHEDRAL: ROCHEFOUCAULT FAMILY. About the time of the revocation of the Edict of Nantes, several of the Huguenot refugees in Britain belonged to the La Rochefoucauld race; for instance, Comte De Roye and his children, the Comte de Marton, Charlotte, and Henrietta, Countess Dowager of Strafford. Marton in 1698, obtained the king's letter creating him Earl of Lifford (in Ireland); no patent, however, followed, but for the remainder of his life he was styled Earl of Lifford. It is stated by Haag in *La France Protestante* that the Comte De Roye (who died at Bath in 1690) was created *Comte de Lifford* by their Britannic Majesties (apparently falling into an error from the fact of his son being so styled.) However, in Ozell's translation of M. Misson's *Memoirs and Observations in his Travels over England*, &c. (Lond. 1719), it is stated that there is a gravestone in Bath Cathedral to Comte de Roye with this epitaph:—

"Fredericus de Roye de la Rochefoucault, Comes
De Roye, de Rouci et Lifford,
Nobilis Ordinis Elephantini Eques,
Natalibus, Opibus, Gloria Militari,
Et (quod majus est)
Fide erga Religionem inclytus.
Decessit die 9 Junii, Anno 1690,
Ætatis 57."

Could any of your readers inform me if this inscription is still legible in Bath Cathedral? At what date was it set up? and at whose expense?

DAVID C. A. AGNEW.

Wigtown, N.B.

BURD OR BIRD, SCOTCH FOR MAIDEN.—Is not this word used by Campbell, in his ballad of "Lord Ullin's Daughter"? He makes the ferryman say:—

"And by my word, the bonny *bird*
In danger shall not tarry."

The word seems to have been spelt indifferently *burd* or *bird*; and the derivation from it of the English *bride*, points rather to the latter form.

G. R. K.

CHANGE OF PLACE OF CELEBRANT AT THE ALTAR.—At what time did the president or priest

begin standing with his back to the people, instead of coming down from his throne, and going up to the altar, and there standing and celebrating on its far side, with his front to the altar and the people, facing, as we should say, west? Is it supposed that at Ravenna, in the seventh century, the bishop stood behind the altar looking over the altar towards the congregation or worshippers? When I say bishop, I mean president, whether exarch, archbishop, bishop, or priest officiating.

T. E. L.

THOMAS CHURCHYARD'S EPITAPH ON THE EARL OF SURREY.—Dr. Nott, in his *Memoirs of the Earl of Surrey*, p. lxii. states that—

"Churchyard, in the Second Part of his *Chips*, enumerating his works, mentions his having published 'An Epitaph on the Earl of Surrey.' This probably was printed on a single sheet. Could it be recovered, we might hope to find in it some details of Surrey's life."

No Second Part of Churchyard's *Chips* was ever published. Mr. Collier (*Bibliographical Account*, vol. i. p. vi.) enumerates eighteen epitaphs upon different individuals, taken from the *Pleasant Laborinth, called Churchyardes Chance framed in Fancies*, 1580, the second of which is "The Earl of Surries Epitaphe." My query is, has a copy of this Epitaph ever been recovered? J. Y.

COPESTONE FAMILY.—According to Sir W. Pole, Richard Coplestone, of Woodland, was a younger son of the "Great" John Coplestone, of Coplestone and Warleigh, and was succeeded by a son Thomas; a younger son, Anthony, being settled at Week, in the adjoining parish of Langtree. Anthony married a daughter of John Parker, Esq., and was succeeded by another Anthony. Some time after this (probably about 1700), Anthony Coplestone, of Woodland, married Miss Welsh of Cross, and was succeeded by a son Anthony. This last Anthony Coplestone lived at Ottery St. Mary, and by Mary Wills had one daughter Mary, who married Mr. Thomas Colby, of Great Torrington. Can any one fill up the pedigree between the second Anthony mentioned by Pole, and the Anthony first mentioned, who married Miss Welsh? F. N.

DARCH, OR ARCHES.—I remember seeing, several years ago, a pedigree of this family printed in a book called *Devon Families*, or some such name. Can any one refer me to it, or any other pedigree of this family, now extant? XIX.

WHY IS IT UNLUCKY TO PASS UNDER A LADDER? A friend who was desirous to notice this piece of folk-lore in a public lecture, and was unable to tell "the reason why," applied to me; but I could not enlighten him on the subject. And although I referred to the thirty-three volumes of "N. & Q." to Hone's *Every-day and Table-Books*, and other works, I could not discover in any of them the

slightest explanation as to *why* the passing under a ladder should be deemed unlucky. I can find notices and proverbs as to the unluckiness of such a proceeding, and advice how you may annul the evil by spitting three times through the rounds of the ladder; but "the reason why" is at present undiscoverable both by my friend and myself. I suggested that there might be some possible connection with, or reference to, the hangman's ladder, but this idea my friend scouted; and in his turn suggested (what I scouted) that it had a reference to the *grille* of a French prison, the bars of which might be taken as the representation for a ladder and its rounds. Perhaps after all the bit of folk-lore is merely intended as a useful warning to people not to encounter risks from falling bricks, and other building materials, &c., by passing under a ladder, on which it may be presumed labourers are at work. But I and my friend wish to ask in these pages "*Why* is it deemed unlucky to pass under a ladder?"

CUTHBERT BEDE.

MACTRA STULTORUM.—A common seashore shell is called *Mactra stultorum*. Can you tell me why *stultorum*? I have consulted various works upon conchology, but to no purpose.

L. W. GRINDON.

MADUREIRA.—"In one of the Memoirs of Fr. Antonio de Madureira, a Dominican, and a celebrated genealogist." From this statement we might judge that a memoir of Madureira had been printed. Has any reader of "N. & Q." met with it? And where can it be seen? No such name is to be found in the old Catalogue of the British Museum. W. P.

MATTHEWS FAMILY OF BERKS.—Can any of your readers give the arms and genealogy of the above-named family? They owned the manor of Goosey, *temp.* Charles I.; also Upper and Lower Circourt, in the parish of Denchworth. At the end of last century one of the name resided at Rushdens, in the parish of Stanford Dingley, and one at Buscot. M. M.

PHISWICKE, OR FISHWICKE.—What arms did William Phiswicke bear? He was one of the founders of Trinity College, Cambridge (A.D. 1203. See Histories of Cambridge University.) I will be glad to receive any information about him and his family. XIX.

PLATO, REFERENCE.—

"If a man perfectly righteous, says Plato, should come upon earth, he would find so much opposition in the world that he would be imprisoned, reviled, scourged, and in fine crucified, by such, who, though they were extremely wicked, would yet pass for righteous men."—*Essays and Selections* by Basil Montagu, 1837, page 48.

In which of Plato's works does this occur, and where? G. W.

POUNCET BOX AND POMANDER.—The pouncet box mentioned by Shakespeare in the *Midsommer Night's Dream*, I have always considered as a similar article to the pomander worn by "fashionable people" in the time of Elizabeth, containing powdered perfumery, such as musk, civet, and various spices.

An old pomander is to be seen in one of the cases at the South Kensington Museum, but I have not there nor elsewhere been able to find a pouncet box.

The pounce box, for dusting pounce over writing to dry it, has been superseded almost in the present generation by the use of blotting paper, at least in England, though it is still employed on the Continent.

Can I ascertain what article is really meant by Shakespeare when speaking of the pouncet box? " . . . Therewith angry," I have mentally interpreted "made him sneeze," because all powder perfumery, when smelled at, will do so, but if you "take as snuff" afterwards, it will not do so.

SEPTIMUS PIESSE.

SIR WALTER SCOTT.—I lately saw, at the house of a friend, a mezzotint engraving of Sir Walter Scott, with his head leaning against his right hand, and the head of a large dog resting on his lap. The name of neither painter nor engraver was visible. Perhaps some reader of "N. & Q." may be able to specify both.

GEO. SETON.

EXHIBITION OF NATIONAL PORTRAITS: STRAFFORD.—There is a portrait of Strafford, by Vandyke, which appears to have exercised a singular influence on the imagination of Lord Macaulay. His mention of it, in the Essay on Hampden, is perhaps the finest description of a picture ever written:—

"But Wentworth—who ever names him without thinking of those harsh dark features, ennobled by their expression into more than the majesty of an antique Jupiter: of that brow, that eye, that cheek, that lip, wherein, as in a chronicle, are written the events of many stormy and disastrous years, high enterprise accomplished, frightful dangers braved, power unsparingly exercised, suffering unshrinkingly borne—of that fixed look, so full of severity, of mournful anxiety, of deep thought, of dauntless resolution, which seems at once to forebode and to defy a terrible fate, as it lowers on us from the living canvas of Vandyke? Even at this day the haughty Earl overawes posterity as he overawed his contemporaries, and excites the same interest when arraigned before the tribunal of history which he excited at the bar of the House of Lords."

I have long wished to identify the portrait to which Lord Macaulay referred. In the National Exhibition are two portraits of Strafford by Vandyke: one (579) a full length, in half armour; and the other (624) a half-length, representing him seated, and accompanied by his secretary. This latter picture, lent by Sir H. Mainwaring, appears to me the finer of the two, and almost worthy of

the language of Macaulay. But I believe there are other similar portraits in existence, and it would be interesting to know to which of them the historian is likely to have had access.

A. H. A. HAMILTON.

C. E. WALKER.—This gentleman was author of *Cuscollon*, 1820, and several other plays; one on the subject of Wallace. Can you give me any information regarding him? I think he was of Cambridge University.

R. INGLIS.

WESTON FAMILY (3rd S. ix. 261.)—Should any of your numerous correspondents be in a position to afford a clue towards tracing the descendants of the undermentioned members of the Weston family, I should feel exceedingly indebted for the information:—

1. Edmund Weston, eldest son of John Weston, of Lichfield, co. Stafford, by Cecilia Neville, sister of the Earl of Westmorland. He resided near Chichester, possessed lands at Ingatestone, in Essex, and had grandchildren living in 1631.

2. Robert Weston, third son of the said John and Cecilia, and Lord Chancellor of Ireland, died in 1573. His son, John Weston, LL.D., Oxon, married Ann Freeman, and by her had a son, John Weston, M.A., Oxon, who married —, daughter of — Piers, of Fulham, co. Middlesex.

3. Christopher Weston, fifth son of John and Cecilia aforesaid, and of Tamworth, co. Stafford. He had sons and daughters living in 1631.

4. Nicholas Weston, living in 1631, son of Richard Weston, of Roxwell, co. Essex, one of the Justices of Common Pleas in the time of Elizabeth, by his third wife, Elizabeth, daughter of Thomas Lovett, of Astwell, co. Northampton, and widow of Anthony Cave, of Chicheley, co. Bucks.

5. William Weston, living in 1631, second son of Sir Jerome Weston, of Skrynes, Roxwell, co. Essex, by Maria, daughter and heir of Anthony Cave aforesaid.

MILES.

Queries with Answers.

COOPER'S THESAURUS.—In the biographical list of dictionaries, vocabularies, &c., at the end of that exceedingly valuable work, the *Promptorium Parvulorum*, edited by Albert Way, Esq., for the Camden Society, I observe that no mention has been made of a large folio work, entitled—

"Thesaurus Lingue Romanæ et Britannicæ, tam accurate congestus, ut nihil penè in eo desiderari possit, quod vel Latine complectatur amplissimus Stephani Thesaurus, vel Anglice, toties aucta Eliotæ Bibliotheca: Opera et Industria Thomæ Cooperi Magdalenensis, etc. Impressum Londini, 1578."

It is dedicated to Robert Dudley, Earl of Leicester, whose device of the bear and ragged staff, encircled by the ribbon of the Order of the Garter, is placed on the title-page.

An historical and poetical vocabulary of proper names is added, exceedingly ample and useful. There is a dedication to Dudley of three pages. On the back of the title "Cooperus Lectori," who says:—

"Eliota. Vir clarissimus, et præter omnium, quos ego ex Equestri ordine noui, consuetudinem, bonarum literarum studiis mirifice deditus, primus hac nostra memoria, Dictionarium Latino-Anglicum, in gratiam studiosorum composuit. Quod opus ille vocavit Bibliothecam suam. In cuius labores, postquam illum mors immatura præripisset, ego pertractus amicorum precibus successi, et Bibliothecam illam pro mea tenui facultate, iterum atque tertio auctiorem reddidi, donec tandem Thesaurus hic noster in lucem prodiret," etc.

On the title is inscribed "Liber Owenij Lewis," in a contemporary hand: from him the volume apparently passed to "Thos. More." The last name is that of J. or G. "Payne." The copy which is in my library is a remarkably fine one, and in every way perfect. Where can any satisfactory account of Thomas Cooper be found?

J. M.

[Thomas Cooper, a learned prelate, was successively Bishop of Lincoln and Winchester: ob. April 29, 1594. For some account of him, consult Kippis' *Biog. Britannica*, iv. 245; Wood's *Athenæ Oxon.* (Bliss), i. 608; and an article by the Rev. J. E. B. Mayor on "English-Latin Lexicography," in *The Journal of Classical and Sacred Philology*, iv. 1—14. The foundation of Cooper's *Dictionary* was taken from Sir Thomas Eliot's *Dictionary*, and the materials, for the most part, from Robert Stephens's *Thesaurus*, and Joh. Frisius's *Latin and German Dictionary*. The publication of Cooper's *Dictionary* was retarded some years by the anxiety of the Bishop's wife, who fearing so much study might prejudice his health, one day in his absence entered his study, and taking his papers containing all his choice "notes and queries"—the labour of eight years—most lovingly made a literary holocaust, and consigned them to the devouring element. Delighted with her achievement, on the return of the good Bishop she apprised him of the act: his reply was, "Woman, thou hast put me to eight years' study more." Anthony à Wood gives us a painful account of the misery which the Bishop endured through the misconduct of his wife.

Bishop Cooper was also engaged in the Martin Mar-Prelate controversy. He published *An Admonition to the People of England*, wherein are answered not only all the slanderous Untruths reproachfully uttered by Martin, the libeller, but also many other crimes by some of his brood, objected generally against all Bishops and the chief of the Clergy, purposely to deface and discredit the present state of the Church. London, 1589, 4to. John Peury, or his club of puritans, replied to the Bishop's book in two ludicrous pamphlets, entitled *Hay any Work for a Cooper?* and *More Work for a Cooper!* The latter was never completed, for it was during the printing of it that Martin's private press was seized, together with several unfinished pamphlets; but whether the whole

work exists in any form is very doubtful. "Have you any work for John Cooper?" appears to have been one of the cries of London, according to a print in that scarce and curious volume, *Tempest's Cries of London*, fol. 1711.]

JAMES PUCKLE. — Will any of your numerous readers inform me if a memoir is extant of James Puckle, the author of *The Club*; and if so, where it is to be found? The earliest edition I have in my possession is that of 1817. G. P.

Cheadle, Cheshire.

[In spite of the popularity, for more than a century, of that excellent work, *The Club*, the personal history of James Puckle has baffled the researches of our literary antiquaries. The editor of the beautiful edition of 1817, printed by John Johnson, and illustrated by Thurston, informs us that "it was intended to attach to this edition a sketch of the author's life, and in apology for its omission, the reader is informed, that every probable source of information having been searched, no memoir or account can be obtained that may be depended upon."

In 1834, the editor of the Aldine edition, Mr. Samuel Weller Singer, had no better luck, for he tells us in his Preface, that "though this little book has a name prefixed to it, and though we are presented with 'the lively effigy' of James Puckle in its front, it is still '*Stat nominis umbra*'—but the shadow of a name. Who or what he was we scarcely know."

Noble (*Biog. Hist.* iii. 363) informs us that "James Puckle was a notary-public in chambers, and possessed, at one time, a great reputation for integrity; but probably the love of scribbling seduced him from what was more proper for his situation than becoming a writer out of his chambers." We must dissent from our reverend biographer's estimate of Puckle's authorship, for as an economist and a moralist he has merited well of the public.

Puckle's first literary production is entitled *England's Interest; or, a Brief Discourse of the Royal Fisheries*, in a Letter to a Friend. London, 1696, 8vo. The copy of this work in the British Museum contains this line written with rather a tremulous hand: "Given to R. Hook, Nov. 25, 1696, by the author." His next work was *England's Pathway to Wealth and Honour*, in a Dialogue between an Englishman and a Dutchman. Lond. 1699, 8vo.

The first edition of *The Club* was published in 1711; the second in 1713. To the edition of 1723 is prefixed the author's portrait by J. Cole, after Closterman. That of 1733 is the same as the preceding edition with a different title-page. The other editions are those of Dublin, 12mo, 1743, and Lond. 8vo, 1817, and 1834. In Thorpe's Catalogue of MS. State Papers, 1834, lot 46, is "An Autograph Letter of William, afterwards second Lord Ashburnham, to his Cousin, the Rt. Hon. Edward Southwell, dated Ashburnham, Aug. 4, 1703," in which occurs the following passage: "Daniel Luff, one of your Rye neighbours and friends, is dead, and so is Mr. Puckle, another." Thorpe then adds, "This was the author of *The Club*, now better known as *Puckle's Club*." As *The*

Club was not published till 1711, and again in 1723, with additions by the author, Thorpe is clearly in error.]

HORSES SHOD WITH FELT.—Many years ago I read a description of a tournament held in a hall paved with marble, and the horses were *shod with felt* (as proposed by King Lear) to prevent their slipping. My idea is that it was in Guildhall on the occasion of the marriage of Katharine of Arragon and Arthur, Prince of Wales; and I always believed the circumstance to be mentioned in Pennant's *History of London*, but on referring to that work I cannot find it. I am quite certain it was in a quarto volume. Can any of your readers help my recollection? If I am right in my idea of the date, it would help to explain the passage in King Lear alluded to above, and which appears rather to have puzzled the commentators. M.

[The delicate stratagem of shoeing a troop of horse with felt was practised about fifty years before Shakspeare was born, as we learn from Lord Herbert's *Life of Henry the Eighth*, printed in Kennet's *History of England*, ii. 17. "And now," says the historian, "having feasted the ladies royally for divers days, he [Henry] departed from Tournay to Lisle [Oct. 13, 1513], whither he was invited by the lady Margaret, who caused there a juste to be held in an extraordinary manner; the place being a large room raised high from the ground by many steps, and paved with black square stones like marble; while the horses, to prevent sliding, were shod with felt or flocks (the Latin words are *filtro sive tomento*), after which the ladies danced all night."]

ATHOL MOTTO.—What is the origin and meaning of the motto, "Furth Fortune, and Fill the Fetters"? The only explanation I ever heard was, that Murray of Tallebarnne used these words when starting in pursuit of Stewart, Earl of Athol, after the murder of James I. at Perth in 1436. But this is obviously incorrect, as the Athol earldom came to the Murrays a century later, and by marriage rather than *speelzie*. W. H. M.

[There is a traditionary story, that during the reign of one of the early Scottish kings, a robber was in the habit of plundering the country. One of the Murrays, ancestor of the Duke of Athol, undertook to put a stop to the annoyance, and, as he was setting out, the king is reported to have said to him, "(Go) forth, (good) fortune (attend you), and (may you) fill the fetters (with your captive)."]

SKUDDESNES.—I should be glad of some information as to the geographical position of Skuddesnes, a place which figures in the daily Weather Table of *The Times*, but is not to be found in any geographical dictionary. ENQUIRER.

[Skudsesnes is a caye at the south-east extremity of the island of Karmøe, on the north side of the Bukke Fiord, an inlet on the west coast of Norway. It gives name to a parish in the same island in the district of

Stavanger, and has a lighthouse erected on it, which is probably the meteorological station referred to.]

CHELSEA BUN-HOUSE.—Mrs. Hand will feel obliged if the Editor of "N. & Q." will inform her when the Old Chelsea Bun-House was established, in whose reign, and into whose hands the property fell. If he cannot give the information requested, please to state where it can be obtained. Clones Rectory, co. Monaghan, Ireland.

[The Old Chelsea Bun-House was kept in its best days by a person of the name of Richard Hands. There is an engraving in the King's Collection in the British Museum, entitled "A perspective view of Richard Hands' Bun-house at Chelsey, who has the honour to serve the Royal Family." This celebrated Bun-House was taken down in 1839. It stood at the bottom of Jews Row, near the Compasses, and maintained its reputation and its Queen Anne appearance till the last day.—Cunningham's *London*.]

Replies.

BISHOP TAYLOR'S WORKS: EDEN'S EDITION.
(3rd S. viii. 383, 430; ix. 272.)

If you can kindly spare me room for a few lines, I will say what I can in answer to the friendly inquiries of EIRIONNACH, though I fear I cannot remember at this distance of time all the reasons which led to the arrangement I adopted of Bishop Taylor's works.

I think your correspondent will be satisfied with most of the volumes. Touching the fourth (the Sermons), it will be seen that it would not have admitted of enlargement; and that the so-called *Supplement* has no connection, in point of subject, with the series which forms the fourth volume. It remained to be packed in somewhere, and it does not strike me that any greatly better place appeared for it than in the eighth. In the volumes which contain groups, the principle of grouping will in the main, I think, be apparent; and with regard to the fragments and small tracts, which claimed to be put in somewhere—some of them coming to light when the work was far advanced—I am obliged to confess that I am not able (writing at this distance of time, and remote from libraries and all other means of refreshing my recollection) to state all the reasons which determined the arrangement.

The statements in *Louder* I had not seen, nor had I then heard of the idea that Bishop Taylor had drawn largely from St. Francis de Sales.

The "12 volumes" was no accident. That was the number originally contemplated by the publishers, and the smaller number was not decided on till two volumes (ii. and iii.) had been published. The title-pages were cancelled, but in a few of the copies already purchased I suppose the old (general) title-page had not been removed.

The *Pseudo-Tayloriana* in the Bodleian Library is a little volume, in which I put together (if I remember rightly) Arch. Churton's pamphlet respecting the *Contemplations*, &c., and some MS. notes of my own respecting the authorship of the *Christian Consolation*.

The above remarks may perhaps hardly satisfy a critic, so friendly even as your correspondent EIRIONNACH; but I am unwilling to attempt a fuller defence, being under the impression that I really could not recall to mind all the circumstances which guided me at the time in laying out the volumes, and perhaps obliged me to set the several pieces as they now stand.

I must thankfully acknowledge the correction of the error respecting "Mas John."

The above was written nearly six months ago, but was kept back that I might investigate the readings "fanatic" and "light." The friends to whom I wrote have not had leisure to look into the matter till recently.

1. Most of the early editions have "fanatic," which became in course of time the received reading; but an edition of 1666 has *phantastick*, which later printers altered into "fanatic." The MS. very possibly bore *phantastick*.

2. All the early editions have "light;" the author may possibly have written "sight," and had no opportunity (considering the date) of correcting the error in a future edition.

Lastly, the "idol shepherd" (3rd S. ix. 272) is not a misprint, but an allusion to Zech. xi. 17. I remember my printer thought it was an error, and had altered it to "idle," but fortunately his emendment caught my eye, and I altered it back again.

C. P. EDEN.

BOSWORTH'S "ANGLO-SAXON DICTIONARY." (3rd S. ix. 321.)

I freely admit the imperfections of my *Dictionary*, published in 1838. I am now engaged in a new edition for the delegates of the Oxford press, and no labour nor expense are spared to make it as complete as possible. The most friendly aid is given by eminent Anglo-Saxon scholars, both at home and abroad; and I shall rejoice to have MR. BINGHAM as an auxiliary, and every other student and lover of Anglo-Saxon. It is by following the friendly example of MR. BINGHAM, in candidly pointing out defects, that the work will be improved. He alludes to the indexes, which I intended to supply, in some measure, the place of an English and Anglo-Saxon as well as of a Latin and Anglo-Saxon Dictionary. This was stated in the preface, p. clxxv. :—

"By the English and Latin Indexes, the Saxon to the greater part of English and Latin terms may be found, the derivation and the original meaning of many English

words may be ascertained, and a comparison instituted with their radical cognates in the other Gothic languages."

A note was appended to the contractions, p. ccvii., and an example given to show the application of the references. As this note has not been sufficient I gladly give further information. For facility of reference during the progress of the work, it was necessary to make the indexes from the MS. Numerals would have occupied too much space in the margin, letters were therefore adopted. The first complete alphabet of twenty-six letters was numbered 1a, 1b, 1c, and so on to 1z; the next alphabet was 2a, 2b, 2c, to 2z, and so on to 103a, 103b, to 103m. These numerals and letters were placed in the headings: the numerals to serve instead of pages, and the letters to refer to the spaces in the margins. If numerals had only been used they would have run to an inconvenient length, to nearly 26 times 103, or to 2678. Hence the adoption of numerals and letters. Thus, if the Saxon for the tongue or lingua be wanted, look in the indexes for these words, and after tongue is 79af. Turn to 79a in the head line, and just below a, in the margin, you find the Anglo-Saxon *Tunge*, "the tongue," lingua, with the cognate words from German, Danish, &c. In the index, † denotes that *tongue* is immediately derived from the Anglo-Saxon *Tunge*. *Lingua* signifies not only *the tongue*, but also, as in Anglo-Saxon and in English, *a tongue* or *language*; therefore, in the Latin Index, we find *Lingua*, 30h, 31n, 43i, 55f, 66p, 66z, 79a, and 99s. In the head line 30i, twelve words below *h* in the margin, is Gereord, *language*; in 31n is Gepeode; in 43i, Liden; in 55f, Reord; in 66p, Spell; in 66z, Spræc, all these six words signify *language, speech*. *Tunge*, 79a, *the tongue*, also *a tongue* or *language*; 99s, Weodisc, *a language*. The same space could not be kept between each marginal letter in the printing, as new words and examples, as well as much additional matter, had to be inserted after the marginal letters were written.

J. BOSWORTH.

Oxford.

DR. POLIDORI.

(3rd S. ix. 345.)

I should wish to remark upon some statements in the communication of MR. BATES, which I shall take simply in the order of their occurrence; only adding that Dr. Polidori was (or would have been, had he survived) my uncle, one of his sisters having, after his death, married my father, Gabriele Rossetti. The father of Dr. Polidori was, as MR. BATES surmises to be possible, "C: Polidori, a teacher of languages in London, who published, in 1814, *A New Pocket Dictionary of the Italian, French, and English Languages*;" only that the initial "C." is

not strictly correct; the name, in the Italian form, being "Gaetano." This Signor Gaetano Polidori had, as MR. BATES notices, been "the secretary of Alfieri;" he was also the author of several original works, in verse and prose, such as *Novelle Morali*, &c., and of metrical translations of all Milton's poems, and of the *Pharsalia* of Lucan. He was born at Bientina, in Tuscany; came to settle in London soon after the outbreak of the first French Revolution; and died here in 1853, at the great age of eighty-nine.

The supposition that Dr. Polidori was born in England is correct. "Here" (or, literally speaking, in the University of Edinburgh, then the sole medical academy) "he graduated in medicine;" to which I may add that he thus graduated at the exceptionally early age of nineteen, being regarded at that time as showing a remarkable precocity and development of talent.

"It appears," says MR. BATES, "that he actually committed suicide a few years afterwards" (i. e., after 1816), "though when, where, or under what inducing circumstances, I have not been able to discover." The fact is that Dr. Polidori died in London in 1821, and the coroner's jury who investigated the case, returned a verdict of "Died by the visitation of God." It would therefore be very precipitate for persons who (like MR. BATES) know nothing of the precise circumstances, to make point-blank assertions about "suicide."

The four volumes named by MR. BATES as published by Dr. Polidori are pretty nearly "the whole of his literary productions" of any importance, but not quite. The following should be added:—

"Disputatio Medica Inauguralis, quædam de Morbo Oneirodynia dicto complectens; quam pro gradu Doctoris subiecit Joannes Gulielmus Polydorus. Edinburgi, Excudebat Robertus Allan. 1815."

"On the Punishment of Death. By John William Polidori, M.D. 1816."

"The Fall of the Angels: a Sacred Poem. London, Printed by R. and A. Taylor, Shoe Lane, for John Warren, Old Bond Street. 1821."

This last poem was published anonymously, in the year of the author's death; and, after that event, re-issued with his name, by the same publisher. As to the line—

"'Tis thus the goiter'd idiot of the Alps,"

I fancy that it occurs in one of the published volumes, but am not able to say exactly where.

W. M. ROSSETTI.

166, Albany Street, N.W.

HISTORY OF THE AGNEWS.

(3rd S. ix. 327.)

ANGLO-SCOTUS is quite justified in what he says of this work, and I can assure MR. IRVINE that he has lost nothing by not seeing it. It is merely a

collection of what are termed in Scotland "auld wives' clavers," backed up with extracts from Murray's *Literary History of Galloway*, Symson's *Description of Galloway*, &c. As an example, take the following extract, unpardonable even in a mere schoolboy:—

"As the new Government appeared firmly established in Great Britain, the satisfaction in Galloway was complete, and the pleasurable excitement rose to the highest pitch when the Prince of Orange himself arrived unostentatiously at Castle Kennedy, his fleet at the same time entering Lochryan. Here, as the swarm of transports, convoyed by great men-of-war, furled sail and rode quietly at their anchors on the calm basin, the spectators were irresistibly reminded of a large flock of ducks with a few wild swans swimming here and there among them. William was now mustering his forces for the decisive campaign in Ireland. No sovereign had thus appeared in the Rhinns with the pomp and circumstances of war, since the days when Robert Bruce had left his castle of Loch-naw to assist his brother Edward at Carrickfergus."

I need hardly say that William, who then was the King of Scotland, never was in that country at any period of his life. But the author goes on to tell us that there was great sickness in the fleet—

"so that daily the corpses of many poor fellows were carried ashore, and buried hurriedly along the beach. So numerous were these interments that those living near the place say that they have heard from their forebears, that a man might once have passed from Stranraer to the village of Cairnryan, stepping from grave to grave."

The people must have died very fast, for the writer continues to tell us, "At the earliest moment possible the whole flotilla weighed anchor, and rapidly cleared the loch."

Now we have the authority for this precious bit of family history:—

"Whilst these pages were being written, Mr. Nibloe, a respectable farmer in Kirkcolum, died, who himself had talked with his own great-grandmother, and well remembered her telling him that she was 'lifting faulddike' in South Cairn the very day that the fleet, emerging from Lochryan, stood gallantly across the Channel just before the battle of the Boyne; which this old dame used energetically to declare was 'the bravest sight she ever saw.'"

Further on we learn that the name of this old dame was Maggie McConnell, "who, as a girl, had seen King William's fleet sail out of Lochryan," that she lived to 1790, and "the 111th of her age." For she one day unarmed and single-handed attacked an officer of customs, "his sword and a brace of formidable pistols by his side;" threw him down, and held him till she rescued a cargo of smuggled goods—"brandy, wines, and tobacco" that he had just seized. How the strange feat was managed the author does not condescend to explain, leaving it as great a mystery as the tales of ghosts, witches, devils, priest-cats, notorious warlocks, and uncanny shipwrights, which are to be found in this collection of "family documents."

In these the author is at home, but whenever he attempts anything that can be tested by contemporary history, he is always in the wrong. As an instance out of dozens, I may state one at p. 358, where he says:—

"We have also to record that a weekly post was first established to Ireland, *viâ* Portpatrick and Donaghadee, in 1662."

Now the simple truth is, that on account of the Scottish army being sent to endeavour to put down the rebellion in Ireland in 1641, a great intercourse sprung up all at once, as one might say, between the two countries. And the Lords of the Privy Council in Scotland were supplicated to establish postages betwixt Portpatrick and Edinburgh, and to "allow John M'Craig, postmaster in Portpatrick to have a post bark." The supplication was immediately granted in September, 1641, and the post commenced to run just twenty-one years before the first post mentioned in the *History of the Agnews*.

All the allusions to Ireland in the book are erroneous, the estates of the Agnews and the Adairs in that country are wrongly described, and unjust assertions are freely lavished on most honourable men.

WILLIAM PINKERTON.

PRAGMATIC SANCTION.

(3rd S. ix. 278, 328-9.)

The most correct definition appears to be that in Ducange's *Gloss. Med. Lat. s. v. Pragmatica Sanctio seu Rescriptum*, where he describes it as an Ordinance "quæ adhibita diligenti causæ cognitione ex omnium procerum consensu, in modum sententiæ ultro a Principe conceditur aut fertur." In his *Gloss. Græc.* the Ordinance is called βασιλικὴν πρῶταγμα, *imperiale rescriptum*, and πραγματευμένοι, *curiales*. The commentary of Salmasius on Julius Capitolinus explains it and the corresponding Latin expression, *factum imperatorium* (cf. Ducange, *s. v.*) in such a sense as is irreconcilable with Mr. BUCKTON's conclusion that πραγματικά signifies things temporal in opposition to things spiritual.

"Pragmatica rescripta dicebantur quod longo tractatu ac consilio habito solemniter et multa verborum dissertatione formarentur; quidquid enim hoc modo fit, Græci vocant πραγματικόν, sic πραγματικὴν ἱστορίαν Polybius nisi fallor appellat quæ res gestas diligenter et copiose narrat. [Cf. Liddell and Scott.] Strabo, lib. xiii. πραγματικῶς φιλοσοφεῖν eodem sensu dixit, cui opponit θέσεις ληκυθίζειν. τὰ πραγματικά Græci simpliciter vocant istiusmodi rescripta, Latini facta vocarunt . . . facta τὰ διρηγματικά, nam τὸ διρηγματικὸν καὶ τὸ πραγματικὸν fere idem, quod pluribus scilicet verbis conceptum esset et enarratum, quales erant illæ constitutiones quæ pragmatice ex eo dicebantur, hinc et facta censarum, &c." (*Historia Augusta Scriptores*, vi. p. 259.)

The πραγματικοὶ νόμοι which occur *passim* in Justinian's *Novellæ* (see the Collections from them

in Justellus, vol. ii. and Ducange's *Gloss. Græc.*), relate not to the "concordantia sacerdotii et imperii," but to ecclesiastical offices and discipline. Cf. Codex, lib. i. (*Corpus Juris Civilis*, vol. vi. Index, *s. v. Pragmatica de Sacrosanctis*.)

"The Christian Emperor (Justinian) treats all mankind as his subjects, in their religious as well as in their civil capacity. The Emperor's creed, as well as his edicts, are the universal law of the Empire. His code opens with the Imperial Creed on the Trinity, and the Imperial Anathema against Nestorius, Eutyches, Apollinaris. He recognises the authority of the four great councils. He even acknowledges the Supremacy of the Roman Church, and commands all Churches to be united with her. But Justinian legislates for Rome as for the East."—*Milman*.

The bibliography of ecclesiastical treaties known as "Pragmatic Sanctions" is given in the following extract from the writer's *Catalogue of the Chetham Tracts for and against Popery* (published in or about the reign of James II.), Part ii. 272:

"Nothing is more common than to see absolute and unlimited power degenerating into excess and tyranny; and such was the case with the authority of the Popes. The extravagances of the despotism of the Court of Rome gave rise to murmurs and dissatisfaction. The power which they enjoyed was never a source of peace and tranquillity. The concordats of Germany and France [see Pradt, *Les Quatre Concordats*, 8 vols. 1818], the pragmatic sanctions [*S. Lodovici*, a Pinasson], the liberties of the Gallican Church as they were called [*v. Pithou* or *Puy*] are all of them to be considered as so many proofs of the opposition which was made to the attempts of the Court of Rome, and as so many bulwarks raised by the bishops and the people with the view of preserving to themselves some portion of their primitive and inalienable rights.

"The Councils of Constance and Basle [Concil. Constant. A.D. 1415, ap. Labb. xii. pp. 19—23; Concil. Basl. A.D. 1481, *ibid.* pp. 477-8 et 619], wished to strike at the very root of the evil; that of Trent [*Hist. Concil. Trident.* lib. vii. et x.] attempted to restore to the bishops as much of their authority as the preponderance of the Court of Rome would admit. All these attempts have been unsuccessful; and Rome, by the creation of its numerous Congregations, has devised so many methods of multiplying its reservations, that they have become so numerous as scarcely to leave at the disposal of the bishops a shadow of the authority which originally formed an essential part of the episcopal character." Compare the *Memoirs of Scipio de Ricci*, pp. 227-31, and "*A Just Vindication of the Church of England from the unjust Aspersions of Criminal Schism*, wherein the Liberties and Privileges of National Churches, the Rights of Sovereign Magistrates, the Tyranny, Extortion, and Schism of the Roman Court, with the Grievances, Complaints, and Opposition of all Princes and States of the Roman Communion of old, and at this very day are manifested to the View of the World. By Archbishop Bramhall. First printed at London in 1654, 8vo. (Works, *Library of Anglo-Catholic Theology*, vol. i.) See especially pp. 249, 250.

He supplies extracts from the tracts above referred to, *Traictés des Libertés de l'Eglise Gallicane*, commencing with a treatise of Pithou or Pithoeus (for these see the Index, *s. v. Libertés*.) For the Pragmatics of France, see also *Encyclopédie Méthodique*, vol. xi. p. 716; for those of Spain, see *The Council of Trent*, &c., by Michael Gaddan,

1714, pp. 41—43. For the history of ecclesiastical power during the Middle Ages, Hallam, chap. vii. For political, or state Pragmatic Sanctions, of which we are reminded during the present period of national *πολυπραγμοσύνη* in Germany, the inquirer is referred to vol. xiii. of *Encyclopædia Metropolitana*, pp. 49—53, 60, 64, 446, 1025, 1026. BIBLIOTHECAR. CHETHAM.

MR. KERSLAKE (3rd S. ix. 193.)—

[We have much pleasure in inserting the following correction of an error; which error, at all events, led us to do justice to the value of MR. KERSLAKE'S Catalogues.—Ed. "N. & Q."]

I find an impression prevalent among my more distant correspondents, that my death has lately occurred. I am told that it has been caused by a correspondent of yours having, when doing me the honour to quote my catalogue, prefixed the word "late" to my name. I therefore take the liberty of troubling you with this assurance, that the event inferred is for the present postponed.

THOMAS KERSLAKE.

Bristol, May 8, 1866.

SHAKESPEARE (3rd S. ix. 346.)—*The Reader* of Saturday last, May 5, referring to a paragraph with this heading, which appeared in your issue of April 28, and forwarded by me many weeks ago, charges me with having obtained my information from its columns without acknowledgment. Will you kindly allow me to state, in my own justification and for your satisfaction, that I have not seen a copy of *The Reader* (the current number excepted) for at least two years; and had not a friend favoured me with the paragraph containing this unfounded charge of plagiarism, I should probably never have known that a notice of the two Shakespeares of Nanaimo had appeared in its pages. If I had been aware that this "unconsidered trifle" had appeared in any English newspaper, I should certainly not have troubled you or your numerous readers with its repetition.

Upper Easton.

JAMES PITT.

RODNEY TRIUMPHANT (3rd S. ix. 279.)—During the court-martial on Admiral Keppel for his conduct in the action of July 27, 1778, and for some time after, the excitement was very great. On Keppel's acquittal, illumination was the order of the night in London, and several persons had their windows stoned in because they were not lighted up. The following extract from a letter of Sir Joshua Reynolds to the Admiral, under date Feb. 12, 1779, will give some idea of the tumult:

"The illumination yesterday was universal, I believe, without the exception of a single house; we are continuing this night in the same manner. Poor Sir Hugh's (Sir Hugh Palliser's) house in Pall Mall was entirely gutted, and its contents burnt in St. James's Square, in spite of a large party of horse and foot who came to protect it.

Lord North and Lord Bute had their windows broke. The Admiralty gates were unhinged, and the windows of Lord Sandwich and Lord Lisburne broke. Lord Mulgrave's house, I am told, has likewise suffered, as well as Captain Hoods'. To-night, I hear, Sir Hugh is to be burnt in effigy before your door."—*Life of Lord Keppel*, ii. 190.

Such extreme views of Keppel's conduct, on the one side, very naturally produced views equally extreme on the other. The caricature by Gillray described by A. P. is one manifestation of this opposite feeling. Another, which perhaps illustrates the picture, was a "skit" of the same time, consequent on the presentation of the freedom of the city to Admiral Lord Rodney in a box of gold, to Lord Keppel in a box of oak. It runs thus:—

"Each Admiral's defective part,
Satyric Cits, you've told;
That cautious Lee-shore wanted heart,
And gallant Rodney gold.

"Your wisdom, London's Council, far
Our highest praise exceeds,
In giving each illustrious Tar
The very thing he needs.

"For Rodney, brave, but low in cash,
You golden gifts bespoke;
To Keppel, rich, but not so rash,
You gave a heart of oak."

S. H. M.

HIGHLANDERS (3rd S. ix. 256.)—It appears to me that MR. SALA has been mistaken about Queen Adelaide having been shocked by a Highland regiment, and that regiment having in consequence been ordered to wear trousers. I never heard of Highlanders being obliged to wear trousers except from influence of climate or from sickness. A notable instance of this last occurred when the 92nd returned from Walcheren: the regiment, then lying at Woodbridge, Suffolk, was suffering severely from the Walcheren fever, but upon the occasion of the king's birthday, at the suggestion of Dr. —, they were ordered to parade in their national costume, when, strange to relate, they mustered nearly their whole strength, and from that day forward recovered rapidly. But I am wandering from my subject. It is quite possible that I might never have heard of the circumstance, yet I ground my belief on this, that such an order would have been general to all Highland regiments, and not given to a single corps, which might have been esteemed a mark of disgrace, and Queen Adelaide was far too kind-hearted and considerate a woman to have authorised such a thing. That the order was not general I can safely attest, having seen regiments in the national costume long since good Queen Adelaide passed away. That the costume is somewhat objectionable I will not deny, particularly in the performance of certain manoeuvres. Some years ago I witnessed the review of the 93rd Highlanders on the common at Halifax, N. S. The day was fine, and a large con-

course of people, particularly of ladies, were assembled. All went well until marching close up to the spectators the regiment was ordered to form a square; as usual the front rank went on one knee, when a gust of wind suddenly assailing two front faces of the square so discomfited the kilts of these brave fellows that there was a general oh! and flutter of parasols, hands, &c., amongst the spectators: the sight was unseemly, certainly. MR. SALA would do us a great favour by giving the number and whereabouts of the regiment.

A. C. M.

CHANTRIES (3rd S. ix. 238, 239, 334.)—To the query already proposed may be added, How many counties have been supplied with the history of their chantries? That of Cambridge has already been mentioned, *ut supra*, p. 334. None of them, I believe, has hitherto been favoured with so inventorial a work as—

"A History of the Chantries within the County Palatine of Lancaster, being the Reports of the Royal Commissioners of Henry VIII., Edward VI., and Queen Mary. Edited by the Rev. F. R. Raines, M.A., F.S.A. Printed for the Chetham Society. 2 vols. 1862."

The second volume of Browne Willis's *History of the Mitred Parliamentary Abbies* contains "An Account of the pensions, &c., payable to the Incumbents of religious houses and chantries, anno 1553, as the same were issued out of the crown revenues, from the receipts of the abbey lands; in which is also exhibited several Lists of the principals of divers monasteries, as far as they have come to hand. Together with the names of those who assented to the king's supremacy, or the surrender of their convents; with the number of monks that subscribed with them. Extracted out of very valuable collections, and briefly published for the use of such who shall have occasion to treat at large of any county or particular place. Subjoined is an Index of religious houses, chantries, and other places occurring in this second volume." This supplies the list of the 2374 chantries suppressed by 37 Henry VIII. and 1 Edward VI., inquired for in 1st S. iii. 24.

BIBLIOTHECAR. CHETHAM.

CHRISTOPHER BATTISCOMBE (3rd S. ix. 226.)—Your correspondent H. E. M. has certainly erred in asserting that the above gentleman is the one alluded to by the Rev. John Pomfret in his *Poems upon Several Occasions*, as the individual on whose wife the barbarous Kirke practised such a terrible deceit. Christopher Battiscombe was never married, as a reference to the pedigree of the Battiscombes in the last edition of Hutchins's *Dorset* will show. Lord Macaulay's account of this matter is the correct one, vol. ii. p. 227, 8vo edition of the *History of England*:—

"It was believed through the west of England that he was engaged to a young lady of gentle blood, the sister of

the sheriff, that she threw herself at the feet of Jeffreys to beg for mercy, and that he drove her from him with a jest so hideous that to repeat it would be an offence against decency and humanity."

H. E. M. will find in Bent's *Life of Jeffreys*, published A.D. 1689, and therefore trustworthy evidence, a poem with the following title:—

"A Poem on a Lady that came to my Lord Chief Justice to beg Mr. Bescombe's Life, Sister to one of the Sheriffs in the West, which he denied."

The Battiscombes are a very old family here. An estate called Vere's Wootton, in the immediate neighbourhood of this town, being in their possession, which was purchased by their ancestor, John Bettiscombe, in the reign of Henry VI.

C. B.

PRUDENTIUS (3rd S. ix. 325.)—One or more poems of Prudentius are inserted, with a translation, in a little book published by Burns about 1844, intitled *Churches, their Structure, Arrangement, and Decoration*, by G. A. Poole.

JUXTA TURRIM.

PRECEDENCE (3rd S. ix. 278, 336.)—I confess I am not satisfied with S. L.'s answer to this question. "*Because an Honorary Canon ranks next to the Canons, consequently he is a step in advance of a Rural Dean.*" I am afraid CONFUSUS has entrapped S. L. into a *non-sequitur* by the moderation of his inquiry; for he might have asked, quite as pertinently, whether a Rural Dean does not rank before a Canon, either paid or honorary? Though the origin of the office of Rural Dean is undoubtedly involved in much obscurity, notwithstanding the labours of the learned Mr. Dansey, still there can be no reasonable doubt that from very early days Deans-Rural have exercised a real, though delegated, authority over the parochial clergy, corresponding to that which the Deans-Urban possessed over the clergy of their cathedrals. These "presbyters of the city," though dignified by their local position, and honourably distinguished as the superior *Presbyterium* or *Capitulum* of the Diocese, have, nevertheless, been ever subordinate to their Dean—ecclesiastical privates, so to speak, and not officers; with no more right to claim precedence over a Rural Dean than a private of the regular army over an officer of militia.

C. W. BINGHAM.

S. L. states authoritatively that an *Honorary Canon* is a step in advance of the Rural Dean. Will S. L. kindly give a reference to any work of authority which upholds his view? In my simplicity I have always imagined Honorary Canons were unknown before the Ecclesiastical Commissioners appropriated the revenues of the Prebends in our cathedrals. The Canons of a cathedral church were statutable clergy in all the cathedrals of the old foundation, but I doubt if a single instance of an *Honorary Canon* can be produced.

as belonging to such churches. The Rural Dean is an officer nearly, if not quite, as old as a Canon. Dansey's *Horæ Decanice Rurales* may be consulted on their standing and duties with advantage.

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TRUCK (3rd S. ix. 323.)—*Truck* is still the "traffick by exchange" of Johnson, and the *truck system*, illegal though it be, is still practically prevalent in the mining districts. *Truck* in Suffolk means "odds and ends," "miscellanea," "rubbish." A child who is too fondly devoted to sweetmeats, is told not to eat "such nasty *truck*." And lastly, the word has in the same county the signification "converse," "fellowship." A man who has left off courting a girl, says that he has "no more *truck* along o' har." J. ELIOT HODEKIN.

In Cornwall anything common or inferior is called *truckey*. H. FISHWICK.

CURIOUS EPITAPH (3rd S. ix. 219.)—Chauncy, in his *History of Hertfordshire*, gives two versions of the epitaph of Piers Shonks in English and Latin. The book is too well known to make it necessary to repeat them. He states the epitaph to have *formerly existed*. If the correspondent of *The Standard* copied it from the wall, some lover of antiquity must have restored it since 1700. I believe the church and chancel have been subjected to some cleaning and decorations within the last twenty years. J. H. L.

EPIGRAM (3rd S. ix. 322.)—This severe epigram is on Mackintosh by Charles Lamb. It occurs in a letter from the poet to Mr. Manning, preserved in Talfourd's *Final Memorials of Charles Lamb*, 1848, vol. i. p. 132:—

"I will close my letter of simple inquiry with an epigram on Mackintosh, the *Vindictia Gallick-man*, who has got a place at last—one of the last I *did* for the Albion:

"Though thou'rt like Judas, an apostate black,
In the resemblance one thing thou dost lack;
When he had gotten his ill-purchas'd pelf,
He went away, and wisely hang'd himself:
This thou may do at last, yet much I doubt,
If thou hast any *bowels* to gush out!"

I have given the epigram in full, as there are some trifling inaccuracies in your correspondent's version. H. P. D.

NORFOLK POETS (3rd S. ix. 14, 106.)—My authority for placing Mrs. Barbauld in the list of Norfolk Poets is that painstaking and accurate antiquary, the late Mr. Ewing, who inserted her name in his published list of Norfolk Engraved Portraits. The Memoir by Lucy Aikin, to which MR. RIX (3rd S. ix. 168) refers, nowhere states that she never resided in Norwich; and Mr. Trivett Alcock, who was formerly Master of the Unitarian School in Norwich, tells me that, although he does not remember where she lived, he used at

one time to see her so frequently at the Unitarian Chapel, that he considered that she did then reside in Norwich.

To the list of Minor Norfolk Poets may be added the Rev. Valentine Lumley Bernard, Rector of Starton, Norfolk, who, in 1800, published *Job: a Poem*, in four books. ARTHUR DALRYMPLE, Norwich.

"LASCIAI FARE A MARC ANTONIO" (3rd S. ix. 322.)—Permit me, not indeed to give MR. JAMES DAVIES "a more authentic solution" of his question as to the true meaning of this so-called *Italian* proverb, but to "hazard a conjecture" for his consideration. I believe it to be nothing more than an Italianized version (I think incorrectly given) of the French, "*Laissez faire à Don Antoine*;" which, instead of having any reference to the soft Triumvir's dalliance with Cleopatra, or the inculcation of the philosophy of "leaving matters to take their chance," breathes I think the very spirit of self-confident audacity. It is in this latter sense that Sir Walter Scott cites the adage in his *Waverley* (vol. ii. chap. iv.):—

"Are you serious in your purpose, Fergus, with such inferior forces to rise against an established government? It is mere frenzy."—"Laissez faire à Don Antoine," replied M'Ivor, "I shall take good care of myself."

B. BLUNDELL, F.S.A.

An intelligent Italian informs me that the origin and express meaning of this saying is obscure. It is commonly used in the sense of—"Let him do as he likes;" or, "Let him alone, he will know how to get out of trouble," since it is referred principally to one who is in a difficulty. Perhaps it alludes to the facility with which Mark Antony knew how to disentangle himself when in the meshes of a difficulty. JUXTA TURREM.

D'EWES (3rd S. ix. 295.)—In connection with this family, I quote from Walpole's *Anecdotes of Painting* (p. 248), that—

"Among the Harleian MSS., No. 8, art. 15, are the articles of agreement between Paul D'Ewes, Esq., and Jan. Jansen, stonecutter, for setting up a tomb in the church of Stowlangtoft, dated June 25, 1624."

Sir Simonds D'Ewes was, I presume, his successor. W. P.

If W. T. T. D. will kindly send you the remaining extracts from Stowlangtoft Registers relating to the D'Ewes family I shall be obliged to him. H. B.

SAVOY ARMS (3rd S. ix. 323.)—The order about which MR. DAVIDSON inquires, is shown by his description of the collar to be the order of the Annunciation. Favyn describes it thus:—

"The great collar of the order containeth in weight two hundred and fiftie crownes of Gold, or thereabout; in bredth, two fingers and an halfe: composed with Roses of gold, some enamelled with Redde, and others with White. Among them are the Love-knots of Gold without

enamelling, and all cleched (for the Roses are full and massie); and betweene the Love-knots are enterlaced the Devise 'FERT,' in olde Rubricke Capital Letters, cleched also: one enamelled with White, and the other Redde."

The word "FERT" was first used by Amadis the Great of Savoy, who died in 1323, and was buried at Avignon. It is made of the initial letter of each of these words: "Fortitudo Ejus Rhodum Tenuit." He also first had the coat of the Hospitallers; which, in the Sardinian shield, has come to be called the Cross of Savoy. It must not be confounded with the cross in the coat of Sardinia, Or, a cross G. between four Moors' heads sable, banded argt. The following statement from the great work of Chassaneus, the *Catalogus Glorie Mundi*, tells the story, as he quotes it from a speech of Peter Care, ambassador to Pope Alexander VI.

"Extincto Rhodiorum principe, urbe a Turcis obsessâ, rebus Christianorum undique trepidantibus, Amadeus, unus Sabaudie Princeps, Christiani exercitus imperator, barbarorum impetum non modo sustinuit verum excelso infractoque animo fudit, fugavit, oppressit, urbem Rhodum, insulam omnem, Christianos cunctos eâ obsidione illis periculis liberavit. Hinc, communi Christianorum omnium consensu, summo Rhodiorum applausu, Christi vexillo donatus est: decretoque illo actum ut in militibus signis crucem albam, crucem Agni Immaculati deferret."

But this Amadeus was not the founder of the order of the Annunciation. It was founded by Amadis V., sometimes called VI., who died in 1383. Amadis VII., sometimes called VIII., Duke of Savoy, and for some time pretended Pope under the title of Felix V., who died in the peace of the Church a Cardinal, made a change in the order founded by Amadis V. It had been called "The Order of the Love-knots." Amadis VII. (or VIII.) gave to it the name of "The Annunciation of the Blessed Virgin Mary"; and, instead of the image of St. Maurice, fixed to the collar the picture of the Annunciation. The jewel of St. Maurice had been given to the Order of the Love-knots by Amadis V. in 1355. The name, intention, and jewel, were changed by Amadis VII. in 1434. This is the prince who gave rise to the phrase "faire ripaille," from his pleasant retirement at Ripaille, on the Savoy bank of the Lake of Geneva, between Thonon and Evian.

The two other orders of Savoy, St. Maurice and St. Lazare, were united into one by Pope Gregory XIII., and are occasionally heard of in Europe in our own day.

I presume that the collar mentioned by Mr. DAVIDSON is the collar of the Annunciation. "Synoble" can only be meant for *synople*, *vert*.

D. P.

Stuarts Lodge, Malvern Wells.

[We have to thank D. D. H., Mr. SETON, and other correspondents, for similar Replies.—Ed.]

NURSERY RHYME (3rd S. ix. 350.)—The following I believe to be the correct version of the nursery rhyme referred to by your correspondent CPL:—

"I had four brothers over the sea;
They each sent a Christmas present to me.
The first sent a cherry without any stone,
The second sent a bird without any bone;
The third sent a blanket without any thread;
The fourth sent a book no man could read.
How *could* there be a cherry without any stone?
How *could* there be a bird without any bone?
How *could* there be a blanket without any thread?
How *could* there be a book no man could read?
When the cherry's in the blossom it has no stone;
When the bird is in the egg it has no bone;
When the blanket's in the fleece it has no thread;
When the book is in the press no man can read."

F. G. W.

For this nursery rhyme, see Macmillan's *Magazine*, vol. v. p. 248.

WALTER W. SKEAT.

"THE WHITE WOLF" (3rd S. ix. 352.)—The memorandum observed by PRESTONIENSIS probably has reference to a sermon preached at Paul's Cross on Sunday, Feb. 11, 1627, by Stephen Denison, minister of Katherine Cree Church, and published by George Miller, and called "The White Wolfe." On the back of the last page of the Epistle to the Reader, there is a coarsely executed wood engraving of "the Wolfe in a sheepes skinne."

J. H. W.

NEW FESTIVAL (3rd S. ix. 350.)—The new festival inquired after by K. P. D. E. was probably the Feast of the Conception of the Blessed Virgin Mary, which was commanded to be observed throughout the whole church as a holiday of obligation by Pope Sixtus IV. in 1483. As the document alluded to dates somewhere about the year 1519, this festival might well be spoken of there as a new one lately added to the calendar.

F. C. H.

WOOD CARVING (3rd S. ix. 352.)—In the account given of the old carving on a wood panel, it is not mentioned whether the chest rises out of a boat or ship, as the ark of the deluge is usually represented. If so, and especially if both the arks are so carved, we may conclude that the patriarch is holding up to heaven a model of the ark in which he was preserved, as a kind of votive offering in thanksgiving for his preservation, and that the ark in the distance resting upon a rock is intended for the actual ark resting on the mountains, when the deluge had ceased. In the numerous paintings of the ark in the catacombs, it is represented as a square chest or box, with the patriarch standing in it.

F. C. H.

TRADITIONS RESPECTING OUR BLESSED LORD'S PASSION (3rd S. ix. 351.)—Having never met with the traditions introduced by Segneri, in the sermon for Good Friday, respecting the number

of thorns in our Blessed Saviour's crown, and the number of persons who offered to act as his executioners—though tolerably acquainted with works where they would be likely to occur—I am persuaded that they are supported by no creditable authority. Respecting the well-known tradition, that our Blessed Saviour was never seen to laugh, it is asked whether St. John Chrysostom is the original authority for the statement? It occurs in substance in rather an earlier authority than St. Chrysostom: for St. Basil says of our Saviour, "quantum ex Evangeliorum historia constat, risu nunquam usus est" (St. Basil, *Reg. fusius tract. XVII*). I believe that St. Chrysostom only says, in one of his Homilies on St. Matthew, that it is not recorded of St. Paul, or of any other holy person in the Scriptures, that they ever laughed. St. Augustine has been referred to for the statement: but I have never found it in his works, though I have carefully examined the most likely places, such as his comments on St. John xi. and St. Luke ix. But St. Bernard distinctly says of our Blessed Redeemer: "Flevisse legimus, risisse nunquam" (*Serm. IV. in Adv. Domini*).

It is most probable that the tradition obtained its chief celebrity from the Letter of Lentulus to the Emperor Tiberius, where it is said of our Blessed Saviour: "Many have seen him weep; none remember that he ever laughed." This Letter was published by John Albert Fabricius in his *Codex apocryphus Novi Testamenti*, t. i. p. 302. But as the document is not mentioned by any ancient writer, it is not considered of any authority.

F. C. II.

COIN (3rd S. ix. 349).—The coin about which MR. ESCOTT inquires is a Nuremberg token. These coins, or rather medalets, vary in very extraordinary ways, the same obverse being used with different reverses, and *vice versa*. I have in my collection a very perfect specimen, the obverse of which appears to be similar if not identical with MR. ESCOTT'S. It has the horseman surmounted by the words PER SAXA PER IGNES; and below, the date 1589. The reverse, however, appears to be different. It consists of two fluted pillars, surmounted by crowns, and resting on a bracket, on which are the letters H K. Between the pillars is a heart-shaped shield, with three fleurs de lis 2 and 1, and a single pellet in chief. Above this is an open crown, and above that again two fleurs de lis. The whole is flanked by two cornucopias, from each of which spring two large laurel branches, that on the left terminating in a single, that on the right in a double, leaflet. The legend is PIETATE. ET. JUSTITIA.

GEORGE VERE IRVING.

CHURCHYARD'S "WORTHINES OF WALES" (3rd S. ix. 208).—In addition to your editorial answer

to LANCASTRIENSIS, in reference to Churchyard's *Worthines of Wales*, 1587, I beg to state there is a perfect copy of this edition in this library, and there is another in the possession of my friend, the Rev. Thomas Corser. The former is bound in a volume of which I gave some account in "N. & Q." 1st S. i. 38, consisting of other works of equal and even greater rarity, viz., John Heywood's *Proverbs and Epigrams*, 1566; Andrew Borde's *Boke of the Introduction of Knowledge*, 1543; *The Choise of Change*, by S. R., Student in the University of Cambridge; *The Royal Exchange*, by Rob. Greene, 1590. Of Churchyard's numerous publications it may perhaps be thought that they are *πολύ πλεονες ἢ βελτιονες*, otherwise I would propose to furnish a bibliographical account as supplied by Nichols, Sir Egerton Brydges, Mr. Payne Collier, &c.

BIBLIOTHECAR. CHETHAM.

THE WHITE HART (3rd S. ix. 293.)—I have not seen the story of the White Hart Albert and Sir Halliday Wagstaffe mentioned by E. K. The names of the hunter and the stag show the affair to be a clumsy canard of modern date. Its concoctors must have had in view the well-known incident narrated by Camden of the white hart hunted by Henry III. in the Vale of Blackmore, Dorsetshire, which he spared in consequence of the sport it had given him, but which was afterwards killed by Thomas de la Lind, a gentleman of that county, at a place still known as the King Stag Bridge, Pulham. The offended king punished De la Lind and his companions by imprisonment, and a heavy fine on their lands, long known in Exchequer as "White Hart Silver."

ANGLO-SCOTTS.

DOUGLAS FAMILY* (3rd S. ix. 207.)—Perhaps ENQUIRER may mean the Hon. Elizabeth Douglas, widow of the last Lord Montagu, and only daughter of Archibald Stewart, *alias* Douglas, the successful claimant in the Douglas cause, who was created a British peer as Baron Douglas of Douglas about the end of last century. His three sons successively came to the title, and on the death of James, the last of them, in 1857, his sister, Lady Montagu, took the estates, which now belong to her daughter, the Countess of Home, the title being extinct.

The *old* Earldom of Douglas, as any one familiar with Scottish history should know, became extinct on the death of James, the ninth earl, who ended his days as a monk in Lindores Abbey, Fife-shire, in 1489.

There are numerous descendants of the Douglas family. While the Duke of Hamilton represents the male line of Angus (the Red Douglas), the Earl of Morton is believed to be the nearest heir male of the stock of the Black Douglas, though Lord Torphichen is undoubtedly the heir *general* of that famous race.

ANGLO-SCOTTS.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Annotated Book of Common Prayer; being an Historical Ritual and Theological Commentary on the Devotional System of the Church of England. Edited by the Rev. John Henry Blunt, M.A. Part I. (Rivingtons.)

This is another and valuable contribution to the history and illustration of our beautiful Liturgy. Much as has been done in this direction—and there is perhaps no book, with the exception of the Holy Bible, which has been so much written about as the Prayer Book since the Reformation—there is, in the opinion of the Editor, much left still unsaid; and ample room for one in which the spirit of our offices should be illustrated from their origin and history, as well as from their existing form; and in which a large body of material should be placed before the reader, by means whereof he may himself trace out that history and interpret that spirit. The object, therefore, of the present work is to illustrate and explain the devotional system of the Church of England: first, by a careful comparison of the Prayer Book with the original sources from which it is derived; secondly, by a critical examination of all the details of its history; and lastly, by a full consideration of the aspect in which it appears when viewed by the light of those Scriptural and primitive principles on which the theology of the Church of England is founded. In carrying out this object, the Editor has had the assistance of many accomplished scholars and theologians; and has thus been enabled to produce a volume which, supplementary as it is to the many important books upon the same subject, will be received with satisfaction by those who, loving their Prayer Book, desire to pray with the understanding as well as with the Spirit.

The Works of William Shakespeare. Edited by William George Clarke, M.A., Fellow and Tutor of Trinity College, &c., and William Aldis Wright, M.A., Librarian of Trinity College, Cambridge. Volume VIII. (Macmillan.)

This new volume of *The Cambridge Shakespeare* contains unquestionably three of the finest works that ever proceeded from the pen of an uninspired writer—*Hamlet*, *King Lear*, and *Othello*. And when we look at the enormous mass of various readings and conjectural emendations—and these in *Hamlet* alone may be counted by hundreds—which the editors have gathered from every known source, we may declare, as unquestionably, that never before were works of so high a character more carefully and more elaborately prepared for the use of critical students. One volume more will complete this admirable and scholarlike edition of Shakespeare.

A Chronicle of the Church of S. Martin in Leicester during the Reigns of Henry VIII., Edward VI., Mary, and Elizabeth; with some Account of its Minor Altars and Ancient Guilds, compiled from Original and Contemporaneous Documents. By Thomas North, Hon. Sec., Leicestershire Archaeological Society. (Bell & Daldy.)

Thanks to his own industry, and the valuable assistance of Mr. Clarence Hopper, the Honorary Secretary of the Leicestershire Archaeological Society has produced a volume which, while throwing much light on the History of the Church, to which it is more specially dedicated, illustrates in a very interesting manner the social and ecclesiastical condition of England at the time of the Reformation, and for some years after. Not the least novel and curious part of the volume is the section in which Mr. North treats of the Guilds, secular and religious, which formerly existed in Leicester. These Guilds are of

the highest antiquity, but their history has never yet received the attention from English antiquaries which it deserves. Mr. North's is a valuable contribution towards such a history.

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Notices to Correspondents.

A. S. F. (Dublin.) *The communications referred to have not reached us.*

T. T. (Dalston.) *However probable it may be that Shakespeare visited Scotland, we are not aware of any direct evidence of his having done so.*

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LONDON, SATURDAY, MAY 19, 1866.

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Notes.

ANNALS OF YORKSHIRE: HENRY SCHROEDER.

In 1852, a work in two octavo volumes was published at Bradford, in Yorkshire, the production of Henry Schroeder. The work itself is a strange, loose, and slipshod collection of relevant and irrelevant matter, compiled from many sources, and very much of it not belonging to Yorkshire at all. For instance, there is a chronological table occupying above 370 pages of the first volume, beginning at the Deluge, and carried up to the year 1851, giving leading events in all parts of the world. There is a long history of the Crystal Palace; and in the second volume are reprinted three lectures of the late Lord Carlisle, delivered at different literary institutions in Yorkshire. So far the work is an abortion. I should think that the undertaking has been entered upon with the view of obtaining subscriptions to relieve the declining years of the author, and those who became subscribers must have had that object before them, and did not expect such a work from his hands, as would deserve the title, *The Annals of Yorkshire*.

Henry Schroeder was well known to me many years ago, and with better opportunities, he might have risen to a good position. The scenes on which he then moved will present some features of the state of society about the commencement

of the present century. Henry Schroeder was born at Bawtry, in Yorkshire, and wrote *Butterworth's Life*—a work that was once very popular, but has become scarce, and in fact forgotten. He died on January 18, 1853, at the age of seventy-six, and I believe his whole career was a continued struggle with poverty. When I first met Schroeder, it would be about the year 1825. At the Albion Inn, in Top Close, Leeds, kept at that time by a retired comedian of the name of Joseph Bywater, an institution existed, known as the Social Design. It was a superior kind of free and easy, meeting for the same purpose, but having regular members, who paid a small weekly contribution, which was expended upon a half-yearly dinner. Candidates had to be ballotted, and were subject to fines for non-attendance. There were attempts to give the association a dignified and even classical character. One of its founders, of the name of Moorhouse, who possessed a powerful tenor voice, was styled the Corinthian Pillar, and in one part of the room was suspended a rude oil painting, which was the production and the gift of one of the members, which showed, amongst broken temples and ruins, an erect and complete Corinthian pillar. Of this body Henry Schroeder was the appointed poet laureate—a position with which the poet and the members were equally satisfied and proud. On extraordinary occasions, he composed songs for the favourite singers. The meetings of this society, held on a Monday evening, were generally well attended, and the proceedings were conducted with great order. There had been formed many societies of a similar kind, but none, I believe, that maintained an existence for so many years. The members were the smaller class of tradesmen, who had resorts of a similar kind for other evenings in the week.

Henry Schroeder was, I believe, a copper-plate printer, and must have been, from the great number of his productions, a man of great industry. He was evidently a poor and struggling man, and it was always understood that his domestic connections were not of the happiest kind. He possessed a great fund of information, but was reserved to strangers, and not social or communicative with any one. His mind was independent, and his character respected. As an evidence of his industry, I remember that on the occasion of the members of the Social Design commemorating the anniversary of the birthday of George Canning, after Canning's death, Schroeder, on three annual occasions, composed for each of the leading singers a song, to the favourite airs of other songs sung by them, and these would average from twelve to twenty of such productions on each occasion. There could not be much novelty or merit in such a quantity of verse; and he was so tenacious of his reputation that he would not allow any of them to be published. His qualifications as a poet

may be judged by some pieces which are still extant, and which once enjoyed a great popularity. "When first in London I arrived," &c.; "By the side of the Brig that stands over the River"; "If you ask where I come from, I say the Fell side." The first of these was very popular, and appears in many collections, and the latter song I have heard sung in character on the Leeds stage, and it was a great favourite amongst amateur singers, and among "Thespians," as all theatrical amateurs were at that time designated. His more serious pieces, one of which I have still preserved in manuscript, have less merit; but there is sufficient to indicate a mind capable of much better things, if another field had been opened to him. At that time there were few opportunities for the employment of talents of this order, and little scope for the exercise of a poor man's ambition. His powers were diffused and wasted in finding amusement and gratification for the members of a convivial club. There are persons living, no doubt, who might be able to gather up from the mass of Schroeder's productions, some few worthy of the man, and which would be useful in any future compilation from the poets of Yorkshire. T. B.

SIR EDMUND BERRY GODFREY.

I find that great unwillingness exists to relinquish the popular error that the Middlesex magistrate, whose murder in the year 1678 created so much political irritation and polemical bitterness, was named *Edmundbury*. In the Rev. Charles Hole's excellent compendium of *A Brief Biographical Dictionary*, (of which I am glad to welcome a second and improved edition,) he is entered as "Sir Edmundbury, or Edmund Berry Godfrey," whilst, in the Catalogue of the Special Exhibition of Portraits at South Kensington, whither his portrait has been brought from the Vestry-room of Saint Martin's-in-the-Fields, his names appear in the usual incorrect guise of Sir Edmundbury.

The original misapprehension is by no means unaccountable. In the sixteenth century, two baptismal names were so very unusual, that it was a natural process to blend them into one, particularly when, on being thus united, they nearly resembled the familiar name of a well-known town. This, however, was certainly one of the exceedingly rare instances of two baptismal names.

In the Cloister of Westminster Abbey there is a monument to a brother (who died a Westminster scholar), to which some lines were added, commemorative of the magistrate himself, and he is there designated as

"EDMUNDUS BERRY GODFREY, equestri dignitate ob merita sua in Regem et Patriam ornatus."

But beyond that adequate authority, I am able to relate the reasons for which he received his

names. In the second volume of the *Topographer and Genealogist*, I edited a Domestic Chronicle, written by his father, Thomas Godfrey, Esq., of Lidd, in Kent. The birth of Sir Edmund is recorded at p. 459:—

"My wife was delivered of another son the 23rd Decemb. 1621—who was christened the 13th January, being Sunday. His godfathers were my cousin John Berrie, Esq., Captain of the foot company of the town of Lidd... his other godfather was my faithful loving friend and my neighbour sometime in Grub-street, Mr. Edmund Harrison, the King's embroiderer. . . . They named my son *Edmund Berrie*, the one's name, and the other's *Christian name*."

JOHN GOUGH NICHOLS.

PROCESSIONAL LITANY OF THE MONASTERY OF DUNKELD, IN SCOTLAND.

The following *Litany* was never before printed. I have now in loan, from the Roman Catholic College at Blairs, near Aberdeen, seven thick folio (in Latin) MS. volumes by Prior Brockie of Ratisbon, being an early Ecclesiastical History of Scotland and Scotchchronicon, from which the sequel is copied. Dunkeld was originally a seat of the Culdees founded by King Constantine, and was afterwards erected into an Episcopal See by King David I. From the frequent incursions of the Danes and Norwegians, the ancient muniments of Scotland perished; but Father Thomson (formerly a monk of Dunfermline, who also wrote an Account of the Monastery at Culroos) preserved the following Processional Litany in the Library of the Scotch College of S. James at Ratisbon, where Father Brockie found it. It contains a curious List of Scottish Saints not heard of, for many generations, until now:—

Antiquæ Litanie in veteri Monasterio DUNKELDENSI usitate, quas in publicis Processionibus cantare solebant Kiledei cõmuniter Culdei appellati.

Kirie eleison.	
<i>Kirie eleison.</i>	
Kirie eleison.	
Christe eleison.	
<i>Christe-eleison.</i>	
Christe eleison.	
Pater de cœlis Deus	} <i>Miserere nobis</i>
Filius Redemptor Deus	
Spiritus Sanctus Deus	
Qui es Trinus et Unus Deus	
Sancta Maria	} <i>Ora pro nobis.</i>
Sancta Virgo virginum	
Sancta Dei Genitrix	

NOMINA ANGELORUM.

Sancte Michael Archangele	} <i>Orate pro nobis.</i>
Sancte Raphael Archangele	
Sancte Urihel	} <i>Ora pro nobis.</i>
Sancte Cherubin	
Sancte Seraphin	
Omnes Sancti Chori novem ordinum	} <i>Orate pro nobis.</i>
Cœlestium Spirituum	

NOMINA APOSTOLORUM ET EVANGELISTARUM.			
Sancto Petre, Princeps Apostolorum	.	S. Marnan	.
Sancte Andrea, Patrone noster	.	S. Rumold	.
S. Paule	.	S. Tigernach	.
S. Jacobe	.	S. Medanach	.
S. Johannes	.	S. Machut	.
S. Jacobe	.	S. Cormach	.
S. Thoma	.	S. Dagamach	.
S. Phillipe	.	Omnes Chori Sanctorum Episcoporum	.
S. Bartholomæe	.		
S. Mattheæ	.		
S. Simone	.		
S. Judas	.		
S. Barnabas	.		
S. Lucas	.		
S. Marce	.		
S. Matthias	.		
Omnes Sancti Chori Apostolorum et Evangelistarum	.		
NOMINA SANCTORUM MARTYRUM.		NOMINA SANCTORUM ABBATUM.	
Sancte Stephane	.	Sancte Antone	.
S. Joseph ab Arimathæa	.	S. Pachome	.
S. Aristobule	.	S. Oronach	.
S. Albane	.	S. Columba	.
S. Amphibale	.	S. Benedicte	.
S. Kiliane et Socii ejus	.	S. Congalle	.
S. Ocolman	.	S. Brandane	.
S. Donnate	.	S. Quirane	.
S. Colonach	.	S. Dunichad	.
S. Constantine Rex	.	S. Mirine	.
S. Mordouch	.	S. Blane	.
S. Armkillach	.	S. Baithene	.
S. Adelanh	.	S. Segene	.
S. Eolanach	.	S. Adamnane	.
S. Blaithmach et Socii ejus Monachi crudeliter a Danis infidelibus interfecti	.	S. Cumminach	.
S. Hadrianach et omnes Magionenses* Martyres	.	S. Cahinninach	.
Omnes Chori SS. Martyrum	.	S. Ethernach	.
		S. Erenach	.
		S. Cuganaich	.
		S. Cuninach	.
		S. Comogell	.
		S. Devenach	.
		S. Com	.
		S. Phillane	.
		S. Moach	.
		S. Convallane	.
		S. Odomnane	.
		S. Romane	.
		S. Finnane	.
		S. Fursee	.
		S. Fridelin	.
		S. Barach	.
		S. Kiernach	.
		S. Ronan	.
		S. Middan	.
		S. Winoch	.
		S. Theinan	.
		S. Drustan	.
		Omnes Sanctorum Chori Abbatum	.
NOMINA SANCTORUM EPISCOPORUM.		NOMINA SANCTORUM CONFESSORUM ET MONACHORUM.	
Sancte Victor, Papa Romane	.	S. Dovenald Rex	.
S. Celestine, Papa Romane	.	S. Crathliuth Rex	.
S. Martine	.	S. Convalle Rex	.
S. Ninia	.	S. David Rex	.
S. Palladie	.	S. Kinath Rex	.
S. Servane	.	S. Constantine Rex	.
S. Patricie	.	S. Diermi	.
S. MODOCH	.	S. Comin	.
S. Ferranach	.	S. Donan	.
S. Makkessoeh	.	S. Doban	.
S. Makknoloch	.	S. Ethbin	.
S. Carnach	.	S. Fetnoch	.
S. Kentivern vere Deo Mungo	.	S. Eoglodach	.
S. Convall	.	S. Malcail	.
S. Baldred	.	S. Suranach	.
S. Colmach	.	S. Viganach	.
S. Comach	.	S. Gudloch	.
S. Kelloch	.	S. Frefanoich	.
S. Fothalla	.	S. Dronach	.
S. Cuthberch	.	S. Molonach	.
S. Edhan	.	S. Futlach	.
S. Finnanch	.		
S. Colman	.		
S. Marnach	.		
S. Moloch	.		
S. Nothlan	.		

* S. Adrian and All Martyrs of the Isle of May in the Firth of Forth, murdered by the Danes, A.D. 873.

S. Sumach } *Orate pro nobis.*
 S. Guenalt }
 S. Gudal }
 Omnes Chori Sanctorum Confessorum } *Orate pro nobis.*
 et Monachorum }

NOMINA SANCTARUM VIRGINUM ET VIDUARUM.

Sancta Maria Magdalena }
 S. Martha }
 S. Brigida Magna }
 S. Dairlugtach }
 S. Brigida Apurnethig }
 S. Scholastica }
 S. Ursula cum Sociis suis }
 S. Maxentia }
 S. Bega }
 S. Christinach }
 S. Ebba et sociæ suæ }
 S. Kennocha } *Ora pro nobis.*
 S. Maara }
 S. Moduenna }
 S. Syra }
 S. Mancinach }
 S. Muriel }
 S. Ninoch }
 S. Keneira }
 S. Kentigerna }
 S. Evilla }
 S. Murichach }

Omnes Chori Sanctorum Virginum et Viduarum } *Orate pro nobis.*

Omnes Sancti Angeli et Archangeli }
 Omnes Sanctæ Virtutes }
 Omnes Sancti Throni }
 Omnes Sanctæ Potestates }
 Omnes Sanctæ Dominationes }
 Omnes Sancti Principatus }
 Omnes Sancti Chori Novem Ordinum }

Celestium } *Intercedite pro nobis.*

Omnes Sancti Patriarchæ }
 Omnes Sancti Prophetæ }
 Omnes Sancti Apostoli }
 Omnes Sancti Martyres }
 Omnes Sancti Episcopi }
 Omnes Sancti Abbates }
 Omnes Sancti Confessores et Monachi }
 Omnes Sanctæ Virgines et Viduæ }

Ut per vestras orationes in vera pœnitentia perseveremus } *Intercedite pro nobis.*

Ut per vestras intercessionem vincamus Diabolum et ejus tentationes }

Ut per vestras intercessionem perducamur secure ad regnum cœlorum }

Propitius esto. R. *Libera nos Domine.*
 Propitius esto. R. *Exaudi nos Domine.*
 Propitius esto. R. *Parce nobis Domine.*

Ab omni malo }
 Ab omni mala concupiscentia }
 Ab omni inunditia cordis et corporis }
 A spiritu superbiæ }
 A morbo malo }
 Ab insidiis Diaboli }
 Ab hostibus Christianæ nominis }
 A persecutione omnium inimicorum nostrorum } *Libera nos Domine.*
 A mala tempestate }
 A fame et nuditate }
 A coternanis et latronibus }
 A lupis et omni mala bestia }
 Ab inundatione aquarum }
 A periculo mortis }

In die judicii }
 Per Adventum Tuum } *Libera nos Domine.*
 Per Nativitatem Tuam }
 Per Circumcisionem Tuam }
 Per Baptismum Tuum }
 Per Passionem Tuam }
 Per Missionem Paracliti Spiritus }

Peccatores }
 Pater Sancte }
 Pater Sancte }
 Pater Sancte }

Ut pacem et concordiam nobis dones }

Ut vitam et sanitatem nobis dones }

Ut fructum terre nobis dones }

Ut animalia nostra ab omni pestifera custodias }

Ut serenitatem aëris nobis dones }

Ut pluviam in tempore nobis dones }

Ut nobis perseverantiam in bonis operibus dones }

Ut nobis veram pœnitentiam agere concedas }

Ut nobis charitatem illam, quam mundus dare non potest, concedas }

Ut nobis fervorem in Tuo sancto servitio dones }

Ut omni populo Christiano pacem et unitatem concedas }

Ut nos in vera fide et religione conserves }

Ut Ecclesiam Catholicam conservare et propagare digneris }

Ut sumo et universali Papæ Romano vitam et sanitatem longævum concedas }

Ut Episcopos, Abbates, Kildesos, et omnem populum totius Albanie conserves et protegas }

Ut Regem nostrum Girich* cum exercitu suo ab omnibus inimicorum insidiis tuearis et defendas }

Ut illis victoriam et vitam longævam concedas }

Ut omnes congregationes fidelium in vera fide et religione conserves }

Ut inimicos Christianorum de terra expellas }

Ut illos ad Sacrum Baptismum perducas }

Ut omnibus Christianis misericordiam Tuam dones }

Ut omnibus fidelibus defunctis requiem æternam concedas }

Ut nobis parcas }

Ut nobis miserearis }

Ut nos exaudias }

Fili Dei }

Agnus Dei, qui tollis peccata mundi, *Miserere nobis, Domine.*

Agnus Dei, qui tollis peccata mundi, *Miserere nobis, Domine.*

Agnus Dei, qui tollis peccata mundi, *Dona nobis pacem.*

Christus vincit, Christus regnat, Christus imperat. *Christus vincit, Christus regnat, Christus imperat.*

Christus vincit, Christus regnat, Christus imperat. *Christe audi nos. R. Christe audi nos.*

Christe audi nos. *Christe audi nos.*

* Girich, or Gregory, A.D. 878—898.

Kyrie eleison.
Kyrie eleison.
Christe eleison.
Christe eleison.

R. Kyrie eleison.
R. Christe eleison.

Tu Christe nobis concede gratiam Tuam.
Tu Christe nobis dona gaudium et pacem.
Tu Christe nobis concede vitam et salutem.

Amen.

OREMUS.

Pater noster, etc.

ORATIO.

Omnipotens et Almifice Deus, Majestatem Tuam suppliciter exoramus, ut per mirifica merita et orationes Sanctorum recensitorum, et per magnificas intercessionibus Sanctæ Genitricis Tuæ Mariæ, omnium Patriarcharum, Prophetarum, Apostolorum, Martyrum, Episcoporum, Abbatum, Confessorum, et Monachorum, Virginum, et Viduarum, Tecum in Cælo regnantium, nobis concedas -eniam et indulgentiam omnium peccatorum, augmentum gratiæ Tuæ celestis et efficax auxilium Tuum contra omnes insidias inimicorum nostrorum visibilium et invisibilium quatenus et corda nostra solis Tuis mandatis dedita, tandem post hujus mortalis vitæ terminum, et eorum Sanctorum speciem et gloriam in regno Dei videre, et cum eis congaudere mereamur. Præstante Domino nostro Jesu Christo Redemptore nostro. Cui et honor et potestas et imperium, una cum Patre et Spiritu Sancto, in sæcula sæculorum.

Amen.

The reader will *inter alia* notice, that *S. Mary Magdalen* is here invoked and enrolled among *virgins*: which demonstrates that, according to the traditions of the Church, she is not (as is commonly now-a-days held) "the woman that was a sinner." J. F. S. GORDON, D.D.

THE WORD "AGROOSE" AND THE NAME OF SHEFFIELD. — A cutting from the *Sheffield and Rotherham Independent*, Tuesday, April 10, 1866:—

"TO THE EDITOR.—Living in a remote corner of Europe, I consider myself fortunate if (in winter) your paper reaches me within three weeks after publication; as, therefore, any communication from here must be 'a day after the fair,' its insertion or rejection will be at your discretion.

"The word 'agroose' will, I think, be found of Scandinavian origin. There are two words from which it may be derived. The first is 'at grue,' to dread, or to shudder at. The second and most probable, is 'gruus,' and means simply gravel or coarse sand. 'Igruus' means in gravel, and all readers of Shakespeare will remember how the prefix 'a' is used for both on and in—as 'a-bed,' 'a-foot,' &c. Taking this view, it is quite likely that the chronicler used the word 'agroose' as a technical term to signify not only that the Cæsar had to bite the dust, but the very nature of the ground on which the ceremony took place.

"While on the subject of words, I cannot help noticing that the Danish language gives a better answer to the question, 'What is the name Sheffield derived from?' than the one given by histories, directories, and guides. These latter tell us Sheffield is so called from its situation on the river Sheaf, quite overlooking the greater probability of the river being named after the town or the district. The name 'Sheffield' seems to be a corruption of 'Skjev-Fjeld,' the first syllable pronounced exactly

as it is written in the *Shevild* chap's annual, and the second as if written 'Ff-el.'

"Chaucer wrote 'Shafeld,' and in Danish now 'Skjev-field,' is pronounced exactly as I remember many old Sheffielders used to do. The meaning of 'Skjev-field,' is, 'Sloping hill or mountain.' Now, whether this name was given to the district or to the town proper, it was equally applicable: for among all the hills on which the town is built, or by which it is surrounded, there is not one to which this term cannot be given. Even on the north and west, where they ascend into the rank of mountains, the rocky and precipitous faces are all turned away from the town.

"I am, Sir, yours truly,

"Næs, Norway, 21st March, 1866.

"W."

H. J.

LOUIS XIV.: CHEVALIER D'ISHINGTON. — The Chevalier d'Islington, to whom this letter is addressed by Louis XIV., was a Scotchman, and some of your readers may be able to throw some light on his history and origin:—

"Mons^r le Chler' d'Ischington. Les ouvertures et propositions que vous m'avez faites pour avancer le report des Anglois et des Escossois m'ont fait resoudre d'envoyer en Escosse le S^r de Montreuil, qui passera a Londres et vous rendra celle-cy que je vous ecris par l'avis de la Reyne Regente Madame ma mere pour vous dire que je l'ay chargé de conferer avec vous des moyens qu'il faudra tenir pour la continuation de l'Alliance qui s'est si longtemps conservée entre les couronnes de France et d'Escosse, pour obtenir d'eux la permission de faire des recreues (?) et pour trouver quelques bons expedients qui puissent acquerir la paix aux deux Royaumes par une bonne reunion des sujets a leur souverain avec le maintien et conservation des loix, costumes et usages du pais, sur toutes lesquelles choses vous pourrez ouvrir vos sentimens avec toute confiance au d^r S^r de Montreuil auquel vous donnerez creance en tout ce qu'il vous dira de ma part et cependant je prieray Dieu qu'il vous ayt Mons^r le Chler' d'Ischington en sa s^{te} garde. Escrit A Paris le xii^e Juillet, 1645.

"LOUIS,

"De Lomenie, G. S."

There was formerly in Fifeshire, a family of the name of Dishington, now apparently extinct, who possessed the lands of Lochmalony. May the Chevalier not have been of this race?

This document is preserved, in fine condition, among the Balcarres Papers in the library of the Faculty of Advocates. J. M.

DUBLIN UNIVERSITY LIBRARY. — As, some months ago, I was wandering through the stupendous Library of which the University of Dublin has so good reason to be proud—oppressed by that feeling of awe which the sight of so many books, the labour of so many hours, the essence of so many brains, the sacrifice of so many lives, inspired—I came suddenly upon a quantity of books of all sizes, ages, and binding lying in a disorderly heap on the floor.

On questioning the attendant about them, he replied that they were duplicates, and would remain where they were until there were enough to fill a waggon, when they would be carted off and

burnt. Manifesting some astonishment at this, and expressing a wish to buy some of the neglected books, I was told that their sale was not allowed, the only reason for which seemed to be that their circulation would alter the value of other copies. What a frightful offering to Moloch is this! Is it really an inevitable fate that rare and beautiful volumes, which so many would prize, should be consigned to such an unworthy end? A far better plan, it seems to me, would be to transfer them to some other public library, which had not got them. This would preserve the books, and could not affect the market value of the circulating copies.

K. R. C.

CURIOUS EPITAPHS.—As I believe the following epitaphs are unpublished, they may be worth recording in "N. & Q." The first is from St. Paul's churchyard in this city, and is rather remarkable from announcing the fact of Mr. Taylor being in his *prime* at seventy-nine. And the other is in the graveyard of our cathedral of St. Finn Barre:—

"Repent! repent!! while you have time,
Here I lie cut off in my prime,
Tom Taylor,
A Sailor,
Aged 79."

"Beneath this churchyard stone is buried
The body of a youth unmarried,
Death caught him swimming near this place,
And drowned this hope of human race."

R. D.

Cork.

THE COBRA-CAPELLA SNAKE: PERILS AND DELIVERANCES.—I see a curious narrative in *The Times* of April 18, headed the "Use of a Sunday Coat," and still more interesting as illustrative of cool feminine courage and presence of mind, when endangered by a cobra-capella snake. Such narratives are always useful and interesting, and, moreover, are sometimes marvellously brought to mind and applied in the hour of peril. I believe my own life to have been preserved in consequence of a mere word which I had heard in conversation about a certain explosive liquid, some years before the moment of danger; but let that make way for a narrative which I heard from an Indian friend, regarding the above-mentioned reptile.

Four Englishmen were playing at whist in India. One of them quietly and solemnly said: "I entreat you all to sit perfectly still. If one of you moves, I am a dead man instantly." They obeyed him. He called to an attendant in the same quiet tone, "Bring a saucer of milk and put it down where I point—a Cobra capel has twisted round my leg. The sitters sat courageously fixed. The milk was brought; the snake is very fond of it, and soon recognises it, if near. It quietly unwound itself from the whist-player's leg, turned to the milk, began to drink, and life was pre-

served. Such, at least, is the form in which I have heard the narrative. FRANCIS TRENCH.
Islip, Oxford.

WEDDING-RING.—The reason for wearing this ring on the fourth finger of the left hand is thus quaintly given in a manuscript note (of the latter half of the seventeenth century) in an interleaved Prayer-Book now before me:—

"The Ring to be put on y^e 4th finger of y^e left hand because there is a vein y^e goes from thence to the heart, by w^{ch} is signified y^e y^e love should be hearty, as some Rituals say."

THO. NORTH.

Southfields, Leicester.

[See the article "Ring Finger," in the General Index to the First Series of "N. & Q."—Ed.]

Queries.

TOMB INSCRIPTIONS WANTED.

I should be glad, with your permission, to enlist the assistance of some of the many readers of "N. & Q." in a special enquiry, which has not hitherto, to my knowledge, been attempted.

I have for some time been collecting good tomb inscriptions, both ancient and modern, in Latin or in English.

Whatever has the merit of being to the point—is terse, but not obscure—uncommon, but not far-fetched or affected—Christian, but not violating Christian modesty or simplicity—is what I seek.

Whatever is merely literary, sentimental, ludicrous, witty, or profane, is quite foreign to my purpose. Collections of these inscriptions, which have usurped the name of epitaphs, are almost too common already.

But I should highly value a copy of an inscription (authenticated by the name of *the parish* and *the year* of death) that may be cited as a worthy model, or is remarkable in any of the following points:—

1. In its introduction or opening.
2. In the method of placing names, titles, &c.
3. In the phrase for death.
4. " " cause of death.
5. " " sorrow.
6. In the mode of recording age.
7. " " the year.
8. In the appropriateness of the text, or (being good) its rare adoption.
9. In its apposite device for the quality, profession, or trade of the deceased.
10. Entire inscriptions, worthy of imitation. I cite two:—

ὃν φιλεῖ Θεὸς θνήσκει νέος,

on a boy; and

"Jana B. Blayney, filia eheu! unica,"

on a girl.

Not having many books of reference on this

subject within reach, I should especially value copies of tomb-inscriptions —

(a) Of the first Christian centuries, which might be available now.

(b) Mediæval; any unusual text or prayer on the scroll of a brass. I fortunately possess rubbings of several taken in East Anglia, and inscriptions of this date beyond its borders would be more welcome.

(c) Modern; many of which, though at present rare, and widely apart, breathe the ancient spirit of humility, affection, and reverence.

Being unwilling to make your crowded columns a medium of notes which might not be generally interesting, I beg to invite those readers who will kindly assist a clergyman — weary of our few stereotyped inscriptions — to communicate, after a churchyard walk, with

W. H. SEWELL.

Yaxley Vicarage, Suffolk.

REV. EDWARD ARCHER.—Can any reader of "N. & Q." inform the writer of any particulars respecting Edward Archer of Barbados, who was instituted to the living of "Hinton in England," on the restoration of Charles II., and which Hinton was meant? The former is not to be found in any of the lists of the clergy which I have seen at the State Paper Office, although the institution is recorded in the Patents, &c.

R.

ATHEISM IN FRANCE.—In George Herbert's *Jucula Prudentum*, published in 1640, occurs the following: "Civil wars of France made a million of atheists, and thirty thousand witches." When was it, prior to the Revolution, that the *penchant* for atheism showed itself in France so markedly as to originate this saying? And how did the civil wars make atheists and witches?

JOHN W. BONE, B.A.

41, Bedford Square.

BOULTER'S MUSEUM.—This was a collection of curiosities, formed, near the close of the last century, at Great Yarmouth, by a Quaker, mentioned as "Friend Dan Boulter," and apparently as a dealer in fossils, in Nichols's *Illustrations*, vol. ix. p. 684. It comprised MSS. of Ives and Martin of Palgrave, genealogical and heraldic collections of Thomas Barber of Yarmouth, and many other things relating to East Anglian worthies. Are any of these papers known to have found their way into the British Museum, or to exist in other collections? I am acquainted with what Mr. C. J. Palmer states as to the dispersion of this collection in his valuable continuation of Manship's *History of Yarmouth*, p. 103; but dispersion is not quite synonymous with destruction, although often very nearly connected with it. Perhaps some of your readers can direct me to a marked catalogue of the sale.

JOHN BRUCE.

CHANTRY IN ROOD-LOFT.—The position of a piscina lately discovered in Horningsea church, near Cambridge, indicates that a chantry formerly existed in the rood-loft of that church. Mr. M. E. C. Walcott (*Gent. Mag.* 1864, ii. 216) has given a list of chantries in English Cathedrals from returns made in the time of Edward VI., and preserved in the Public Record Office. From this we learn that, in the Cathedral Church of York, there were "Two chantries at the altar of St. Saviour in the little rood-loft."

The spot chosen will not surprise those who have noticed how every available place, including the crypt, where it exists, has been occupied by chantry altars, even in small village churches. I should, however, be interested to know if any reader of "N. & Q." has noticed the selection of this loft for a chantry in any other small parish church.

E. S. D.

CHRISTIAN YEAR.—We have been told, in the obituary notices of the lamented John Kehle, that 89 editions of *The Christian Year* have been published since 1827. Has any work of any author reached so many editions during his lifetime, or within the same period of thirty-nine years?

I suppose it is impossible to calculate the number of editions that *The Pilgrim's Progress* has now passed through.

ACHR.

THE WORD "CLUB."—A Reviewer writes of Mr. Timbs's *Club Life in London*:—

"The word Club, in its social sense, coincides *only by an accident* with the *quite different word* that means a bludgeon or a cudgel. The two words are of different origin; the social idea of 'clubbing' applied to the division of expense among several persons—as when Steele wrote in the *Tatler*, 'We were resolved to *club* for a coach,'—is from the Anglo-Saxon *cleopan*, to cleave, or divide."

May I ask the critic what is the derivation of the word "club," as applied to a bludgeon or cudgel? And whether the two uses of the word do not spring from one common root? His own definition of the word in its latter application seems most forcibly to exemplify it.

ALEXANDER ANDREWS.

ENGLISH POPULAR TALES.—Has any collection ever been published of the popular and nursery tales and stories current in England? Those printed for the amusement of children are, for the most part, compilations from various sources, translations from other languages, and in many cases the published translation seems to have caused the old oral tale to be forgotten, or, at least, to have caused a change in the original form. I think I remember to have seen somewhere that there is an English tale of *Ashpittal*, which the more fashionable *Cinderella* has now banished from good society. Where is it to be

found? What is the oldest form of those genuine English stories, *Jack the Giant Killer*, *Jack and the Bean-stalk*, and *Tom Thumb*? I call these genuine English stories, because, although many of the incidents are common to popular tales in other languages, I do not remember to have met with the tales themselves elsewhere. E. M'C.
Guernsey.

HAWTHORN HEDGES AND "S LANDS."—I should be glad to be referred to the best sources of information as to the origin and progress of the enclosure of fields by hawthorn hedges in England. Also, to any information as to the antiquity and motive of the practice of laying out ploughed lands in "ridges" or "lands" of the shape of the letter S reversed. This is the common arrangement of old field land, particularly in many parts of the northern and midland counties. B.

HYMNOLOGY.—I should be obliged if any one would give me an interpretation of the two following lines in Keble's beautiful "Thought on the third Sunday after Easter":—

"Like a bright veering cloud,
Grey blossoms twinkle there."

The *locus in quo* being, apparently, beside the hazel grove. C. W. BINGHAM.

ITINERANT MENDICANT CLERGYMEN.—A diary of the early part of the last century speaks of the writer being called on by "an itinerant mendicant clergyman of the Church of England." Was the man merely a beggar, or were itinerant clergymen then recognised? D.

JARVY, A POETICAL QUERY.—

"Whence comes it that a stigma still must rest
On our profession? E'en the chimney-sweeper,
The Dustman, and the liveried street-keeper,
Hold them above us: still are we address'd
By the vile name of *Jarvy*—'tis confest,
But wherefore is it?—I have often tried
To find the meaning of the odious name,
But hitherto all search it has defied:
I neither learnt nor why nor whence it came.
Great men have own'd it, and the peer who fought
Off Cape St. Vincent with a worthy pride
Bore it long time; and I have often brought
To Hall of Westminster, when out in service,
A great king's counsel of the name of *Jarvis*."

This sonnet "On the nickname of *Jarvy*" appeared in *The Repository of Arts*, &c., 1822, page 90, as written by a Hackney Coachman. As no reply appeared to his query, can any of the readers of "N. & Q." now give it? W. P.

LEAD AND IRON COINS.—Can any correspondent attribute, or give me any information about, the undermentioned lead coin, which was found with others of the same metal, though of various dimensions, at Pulicat, north of Madras.

A cast coin in lead, an inch in diameter, and very thin; obverse, a head in profile to the left,

formed of a single line in relief, with flowing hair, the whole very rudely executed, the features similar to those of the king on the Sah coins of Surashtra, in Western India. The reverse is covered with unintelligible flourishing lines, which do not resemble any written Asiatic character I am acquainted with. I obtained at Tangiers a lead Moorish coin, which, however, bears no resemblance to the present one; and I have seen nothing like it in any collection. Where can I find a description of the iron coins inscribed with Arabic letters, having on the obverse two faces in profile looking towards each other, which coins I believe are Seljukian? H. C.

MEDICAL PROFESSION.—In one of the works of Dr. Samuel Johnson there is a passage descriptive of his idea of the medical profession. I should be exceedingly obliged by its being quoted at full length (for it is not a long one). It is something to the following effect: "The medical profession is a miserable attendance on age, misery, querulousness, impatience, and ingratitude."

Could I be favoured with the quotation, I should be much obliged. L. M. N.

THE MOON.—Assuming that the surface of the moon is at all analogous to our own dry land, what cause can be assigned for its intense metallic brightness? The earth, while at noonday the sun is shining on it, has no such appearance, when seen by us who are in close proximity to its surface. How is it then that the moon's disc, at the distance of 240,000 miles, opaque and rocky as her surface is known to be, appears to us of such a silvery lustre?

I have seen in a volume on astronomy an engraving which represents the earth as it may be supposed to appear to a spectator on the moon, and a portion of the moon's rocky, mountainous, and barren surface, on which the spectator is supposed to be standing, and on which the earth at full is brightly shining, just as the full moon shines on us. The conditions are in this case reversed. The part of the moon which is visible is represented as resembling somewhat a terrestrial Alpine region, and the earth is in the sky like a vast moon. I do not question the accuracy of this representation; my inquiry relates to the *why* and the *wherefore* in both cases. There is an explanation, doubtless, but I have never seen it given; perhaps because the reason appears to the initiated too obvious to be discussed. It seems to me, nevertheless, to be a subject not unworthy of a query; and I shall be glad if any of your astronomical correspondents will favour me with an answer. J. W. THOMAS.

Heywood.

LAST EXECUTION FOR ATTEMPTED MURDER.—I shall be much obliged if you, or any of your

readers, will inform me when the last execution for *attempt* at murder took place.

A CONSTANT READER.

QUOTATIONS WANTED.—I particularly wish to know where the following lines first appeared:—

"The relish for the calm delight
Of verdant fields and fountains bright;
Trees that nod on sloping hills,
And caves that echo tinkling rills."

WILLIAM PINKERTON.

Can you inform me who was the author of the following line?—

"You scarce can see the grass for flowers."

It occurs in Tennyson's poem "The Two Voices," but Gilfillan, in his article on Tennyson in *The Gallery of Literary Portraits*, says that it is "borrowed from an old writer." Who is the old writer here spoken of, and in which of his works is the line to be found?

J. M'C.

"Be it sleep or death—lying in loveliness."

E. R.

"Few image woes, which parents only prove,
When daughters sicken and when sons expire."

M.

"I would I were where Helen lies,
Day and night on me she cries."

C. E. T.

SETEBOS.—Is there amongst the quaint woodcuts which illustrate many of the books of travels of the sixteenth century, any representation of Setebos, who is mentioned in Magellan's voyage as one of the deities of the Patagonians? Any notices of this personage which have escaped the notice of the Shaksperian commentators would also be interesting.

J. O. HALLIWELL.

No. 6, St. Mary's Place,
West Brompton, London, S.W.

PATRICK SMYTH, ADVOCATE.—In 1688, there were two individuals so designated, in Edinburgh. One of them married Anna Rutherford, relict of James Aitkin, Bishop of Galloway; and the other married Lillias, daughter of the same prelate. The last was a son of Andrew Smyth of Rapness in Orkney, a younger son of the family of Smyth of Braco.

In the *State Trials*, in the extraordinary case of Philip Standsfield, doubtless well known to many of your readers, I find "Mr Patrick Smyth, Advocate," mentioned as brother-in-law of Sir James Standsfield. Which of the Patricks was this, and whom did the ill-fated Sir James marry?

The two Patricks seem to have been related. Any one who can give me a clue to the relationship will confer a great favour upon me.

Any information as to the Standfield family, especially genealogical particulars, will be welcome.

F. M. S.

SOMERSETSHIRE FAMILIES (3rd S. ix. 338).—I should be very much obliged if XIX.* would communicate with me, Box 62, Post Office, Derby. I am engaged on a similar enquiry, and we might assist each other.

F. J. J.

THE TAILOR MAKES THE MAN.—Whence comes this expression? It occurs in Beaumont and Fletcher's *Tragedy of the Bloody Brother* (Act III. Sc. 2):—

"No Sailor e'er had stitching,
For tho' he makes the man,
The Cook yet makes the dishes,
The which no Tailor can."

But is not this proverb of greater antiquity?

H. FISHWICK.

TRIUMPHAL CAR, ETC.—I possess a very spirited etching of a car, drawn by four horses about to trample upon serpents and hydrae. On each side of the car is a figure of Victory or Fame, with a trumpet and wreath, and in the car stands a royal personage with globe and sceptre. On the upper part of the pedestal are the words "M. Wyatt Inv^t et Sculp^t." Is there any way of learning for what purpose it was done? Whether as a national monument, or only a private speculation? I presume the name refers to the late Matthew Wyatt.

W. P.

PETER WRAXALL.—Will any of the readers of "N. & Q." in Bristol or elsewhere oblige me by ascertaining the date of the birth of Peter Wraxall, son of John Wraxall, of Bristol, which was probably not far from 1720. He was Secretary for Indian affairs for the province of New York from 1752 to 1759, aide-de-camp to Sir William Johnson during the Crown Point Expedition in 1755, &c., and died in New York city, July 11, 1759. I also wish to know whether he was related to Sir Nathaniel W. Wraxall in any degree, and to gather any facts concerning his early life which any of your readers may be able to furnish. Would be much obliged for a written communication, addressed to

D. J. PRATT.

N. Y. State Library, Albany, U.S.

Queries with Answers.

HELL FIRE CLUB, ETC.—1. Can you give me any information respecting Eythorpe House, near Aylesbury, and the so-called Hell Fire Club, said to have been held there in the last century?

2. Whence comes the quotation in the preface to Liddell and Scott's *Lexicon*, ed. 1843, p. x.

"Condendaque Lexica mandat
Damnatis, posnam pro ponis omnibus unam."

SOLICITATOR.

[1. Eythorpe House, the family mansion of the Earls of Chesterfield, was built in a low situation, close to the

[* This correspondent resides at Philadelphia.—Ed.]

northern bank of the Tame, which is here expanded into an embellishment of the demesnes. It was anciently the seat of the Dynhams, or Denhams; but in the reign of Elizabeth became the property of the Dormers, Barons and Earls of Caernarvon, from whom it passed by marriage to the Stanhopes. The imitation of ruins of an amphitheatre, castles, and turreted buildings, erected by Sir William Stanhope on the neighbouring eminences, gave an air of extent and magnificence to the grounds. Sir William was a leading member of the notorious Medmenham Club, frequently lampooned under the name of "The Hell Fire Club." These Monks of St. Francis, as they called themselves, converted the ruins of Medmenham Abbey into a convivial retreat, which became the principal resort of this eccentric association, although its members may have occasionally assembled at Eythorpe House. This sodality must not be confounded with the more notorious Hell Fire Club, founded by Col. St. Leger, commonly called Sallenger. ("N. & Q." 1st S. x. 376; 2nd S. ix. 367; x. 77, 238.—(2.) The quotation in the Preface to Liddell and Scott's *Lexicon*, is by J. J. Scaliger, and was written by him after he had compiled the Index to the *Thesaurus Inscriptionum* of Gruter: the lines also occur in the Poemata of Dr. Samuel Johnson. Vide "N. & Q." 1st S. x. 116; xi. 74, 215.]

ALGIERS.—Can you recommend to me a book on Algiers, from which I can derive some information as to the commercial and agricultural resources of the country? I find that a number of books have been written on Algiers by such unpractical people as invalids and lion-hunters, but they contain very little information on the subject which I am most anxious to know something of. My researches so far have left me with a profound conviction of the beauty of blue mountain ridges, white-clothed Arabs, Moors in variegated dresses, clustered tents with cactus hedges, the peaks of Atlas, the desolate Sahara, and an occasional wild boar or lion; but with no conviction at all as to the fertility of the soil, the nature of the concessions of land made by government, and the profitable character or otherwise of agriculture.

HENRY FRANKS.

46, Noel Street, Islington.

[Among the numerous works on Algiers the following may be consulted:—(1.) Thomas Shaw's *Travels, or Observations* relating to several parts of Barbary and the Levant. Lond. 4to, 1757. (2.) Wm. Shaler's *Sketches of Algiers*, political, historical, and civil. Boston, U.S., 8vo, 1826. (3.) J. H. Blofeld's *Algeria*, past and present, containing a description of the country and its inhabitants, their habits, manners, customs, &c., with notices of the animal and vegetable productions, minerals, climate, &c. Lond. 8vo, 1844. (4.) *The Sahara of Algiers: or, Researches Geographical, Statistical, and Historical respecting the Region South of the French Establishments in Algeria: founded on the documents collected by Lieut.-Col. Dumas. Paris, 1846.* (5.) Capt. J. Clark Kennedy's *Algeria and Tunis in 1845*, 2 vols. Lond. 1846.]

LANE TOKENS.—In pulling down a farm house adjacent to lands granted to Cromwell by Parliament in 1647, my workmen found a much-rubbed brass token.

A shield can be distinguished on the obverse, showing imperfectly the chevron of the Lanes of Bentley, but with different charges. There are also traces of very florid mantlings, but these and the crest are very obscure. Round the whole is inscribed "EDMOND LANE."

On the reverse, there are only the letters "IN TEM" legible, and there have been three lines of inscription within this, the highest ending with s. The middle one, which appears to end with H, and the lowest, are nearly obliterated.

Can any reader oblige me by supplying a description of the perfect token, which would probably furnish its date, and the name of the place at which it was struck.

LANCASTRIENSIS.

[Boyne, in his *Tokens of the Seventeenth Century*, p. 494, has the following notice of this token under Tenbury:—

"O. Edmond. Lane = Arms; on a chevron, between three piles or arrow-heads, five helmets. Crest; on a helmet an arm holding a battle-axe.

"R. In. Tembry = his half-penny."]

GREGSON'S "FRAGMENTS."—The advertisement (page x.) to the "Portfolio second edition, with Additions of Fragments relative to the *History and Antiquities of Lancashire*," states—

"An Index to the whole is preparing, which has been delayed until the completion of this volume, and is intended to be published with some additional Family History, and Views of Gentlemen's Seats which are, or will be, given by the encouragers of this Work, forming together a Fourth Part."

Was this fourth part (Index, &c.) ever published? If so, where is a copy to be seen? I have the remainder of this valuable and rare work, but have failed to meet with this (fourth) part. F. J. J.

[Matthew Gregson's *Portfolio of Fragments* was originally published in 1817 in three parts at 4l. 4s., and so far is complete. But in 1824 it was re-issued as a second edition, with a new title, a supplementary portion of plates, and starred pages, forming a fourth part, which was also published separately at 2l. 2s. An Index was announced, but never issued. For a collation of the second edition, see Bohn's Lowndes's *Bibliographer's Manual*, p. 942, which gives an excellent bird's-eye view of the supplementary portion.]

CANTERBURY STORY.—I met this passage in a book printed in 1737:—

"In a word, they seemed to strive who should make us yawn first. The instant one of them had cited a passage from an ancient author, the other would begin a long Canterbury story of a duel he had fought."

Whence this expression?

A. D.

[The expression, "a Canterbury story," as applied to a long-winded narrative, owes its origin to Dan Chaucer's

inimitable *Canterbury Tales*, in which he supposes that a company of pilgrims going to Canterbury, assemble at the Tabard inn in Southwark, and agree, for their common amusement on the road, that each of them shall tell at least one tale in going to Canterbury, and another in coming back; and that he who shall tell the best tales, shall be treated by the rest with a supper upon their return to the same inn. Or, to quote Chaucer's own words:—

"That echc of you, to shorten with youre way,
In this viage shal tellen tales tway,
To Canterbury ward, I mene it so,
And homeward he shal tellen other two."

Other passages, however, would rather lead us to believe that they were to tell only *one* tale on each journey.]

DUMBLETON.—In an old pedigree in which I take considerable interest, I find the name "Eleonora filia, Dumbleton," *temp.* Edw. II. Can any reader of "N. & Q." inform me who this Dumbleton was, or whether there is any village, hamlet, or estate of this name in Great Britain or Ireland? H. C.

[Dumbleton is a parish in the lower division of the Hundred of Kiftgate, six miles southward from Evesham in Worcestershire, four north from Winchcombe, and eighteen north-eastward from Gloucester. King Athelstan, A.D. 931, gave this manor to the abbey of Abingdon, when Cinath was abbat. But it appears there was a dispute soon afterwards about the right to this manor: for Wulfric Spot, an earl of Mercia, gave it to Elfric, Archbishop of Canterbury in the year 1004, from which see it had been withheld, as alleged, by the church of Abingdon. The abbey, however, held this manor until that house was dissolved; and the abbat proved his right to free warren and other privileges, 15 Edw. I. Consult the *Histories of Gloucestershire*, by Atkyns, Bigland, and Rudder.]

Replies.

HOMER IN A NUTSHELL.

(3rd S. ix. 257, 333.)

D'Israeli gives no reference, and somewhat deviates from Huet. The matter is curious, and perhaps the passages may be worth comparing:—

"The learned Huet asserts that, like the rest of the world, he considered as a fiction the story of the indefatigable trifle, who is said to have enclosed the *Iliad* in a nutshell. Examining the matter more closely, he thought it possible. One day this learned man toiled half an hour in demonstrating it. A piece of vellum about ten inches in length, and eight in width, pliant and firm, can be folded up and enclosed in the shell of a large walnut. It can hold in its breadth one line which can contain thirty verses, and in its length 250 lines. With a crow-quill the writing can be perfect. A page of this piece of vellum will then contain 7500 verses. And this he proved by using a piece of paper, and a common pen."—*Curiosities of Literature*, vol. ii. p. 38, ed. 1834.

"Cum lecto affixum die quadam detineret Serenissimum Delphinum levis ægritudo, nosque circumstantes jocosis

sermonibus conaremur languentem exhilarare, incidit forte mentio de eo, quem aliquando jactasse ferunt Homeri *Iliadem* tam minutis literis describere, ut intra juglandis putamen infercire se posset. Quod cum parum credibile multis esset visum, ego contra, et id potuisse ab aliis et tunc quoque a me etiam prestari posse, pertendi. Ad dicti novitatem, stupentibus universis, ne vanitatis suspectus essem, e vestigio rei fidem facere volui. Quartam ergo partem detraxi chartaceæ vulgaris plagulæ, et in angustiori ejus facie unicam descripsi lineam tam minuto characteri, ut viginti versus ex *Iliade* depromptos contineret, cujusmodi lineas centum et viginti facile recipere possent singulæ plagulæ facies, quarum unaquæque quadringentos Homericos versus supra duo millia esset admissura; ac proinde versuum in octo plagulæ faciebz adscriptorum numerus supra novemdecim millia esset abiturus, cum tota *Ilias* ad centenarium numerum supra septemdecim millia non assurgat. Atque hæc ita fieri posse demonstravi unius lineæ ductu unde reliquarum omnium, et qui in iis describi possunt versuum numerus facile iniri posset."—Huet, *De Rebus ad eum pertinentibus*, p. 297, 12°, Amsterdam, 1718.

FITZHOPKINS.

Garrick Club.

William Massey, in his *Origin and Progress of Letters* (London, 1763, p. 148), says:—

"The story of the *Iliad* being written so nicely small that it could be put into a nutshell is well known; but whether that arose from a proverbial way of speaking or was real matter of fact, with me is a doubt. P. D. Huet, the learned Bishop of Avranches, pretends (in *Comment. de Rebus ad eum pertinent.* p. 298), to have shown the probability of it by what he performed in the presence of some curious gentlemen. It is not certain what sort of nut is meant; some say only *in nuc.* Bishop Huet is more express—*intra juglandis putamen*. If it could be proved that it was a cocoa-nut shell, the matter, I think, would not then admit of a dispute."

D'Israeli, in his *Curiosities of Literature*, mentions the book quoted as above as the work of "one Massey, a writing-master," and has made use of the information it contains in the two articles, "Origin of the Materials of Writing," and the "History of Writing-masters."

ALBERT BUTTERY.

Disraeli says—

"The *Iliad* of Homer in a nutshell, which Pliny says that Cicero once saw, it is pretended might have been a fact, however to some it may appear impossible. Ælian notices an artist who wrote a distich in letters of gold, which he inclosed in the rind of a grain of corn."—*Curiosities of Literature*, ed. 1807 (1st Series), vol. i. p. 478, article "Minute Writing."

H. P. D.

SAINT MICHAEL.

(3rd S. ix. 139, 181.)

When gentlemen have kindly come forward to give me information, it seems downright ungracious to say that not one of them has answered my question, or, at best, but indirectly. I thought that the sense of what I wished to know was carried by the words used, and I tried to clinch my

meaning with an illustration. Something must have been wanting or so many persons, quite independent of each other, could scarcely have missed the drift of my inquiry. It had been better perhaps to have stated at once the exact problem I desired to solve, which was this: Given an old parish church (I must not, I suppose, say dedicated to, but) named after St. Michael, to express the saint by some carved emblem.

"M." or "S. M." might, I saw, be misread for the Virgin Mary. Casting about for something distinctive, a flaming sword was the only object I could find; and, as this presented some difficulties of treatment in either wood or stone, I resolved to throw myself on the superior knowledge garnered here, and sent my query to the editor. To judge from the replies, others would seem to be in the same difficulty as myself, and they can help me no further than by saying—as in effect they do say—that there is no single symbol which typifies the Archangel.

Religious sensibilities might be wounded if I ventured a comment on the assignment by mediæval artists of such an office to St. Michael as the weighing of souls, so I shall content myself with the remark that he would be a bold parson who should put in any part of his church an emblem directly referring to this office, apart from the intractability in carving of an object like a pair of scales, which would also run a risk of being confounded with Justice or Libra, even though a difference were set up by lowering one side.

I do not quite go along with RHODOKANAKIS when he says that "a white lily denotes the Archangel Gabriel," for such an emblem, standing alone and "without personal representation" (as my question ran), might and would denote the Blessed Virgin, although so well known and recognised when borne in person by the Angel of the Salutation. How "Archangel Gabriel," as styled by your correspondent but not by the Evangelist? Bold and inventive minds may have ranked and named the celestial hierarchy with slight warrant from Holy Scripture, but surely the term "Archangel" ought to be restricted to one Chief Intelligence, the leader of the hosts of heaven, the conqueror of Satan.

JOHN A. C. VINCENT.

ALMACK.

(3rd S. ix. 138, 163, 298.)

Mr. M. A. Lower's account of this name in the *Patronymica Britannica* is worth your querist's attention:—

"The family have a tradition that the first *Almack* was a *M'Call* from Argyleshire, who transposed the syllables of his name on coming south.

"Most if not all the existing bearers of this singular patronymic descend from one Richard *Almoke* of Yorkshire, whose curious will, with that of his son John, is

printed in the *Archæological Journal*, v. 316. In 34, 35 Hen. VIII., this Richard is written *Almoke*, and later *Hawmoke*. It is worth recording that 'Almack-place' in Hong-Kong was named after William Almack, one of the founders of Victoria, who died on his voyage home from China in 1846. The founder of the celebrated Almack's Rooms was of a Yorkshire Quaker family. The Almack motto, based upon the supposed Scottish extraction of the name, is MAK ALL SICKER."

I think Mr. Lower's account of this "singular patronymic" open to objections. It looks like the confusion of two different theories. That "Almack of Almack's" was a *Scot* seems clear from G. Williams' letter to Selwyn (quoted p. 299); and if so, he can scarcely have been also of a "Yorkshire Quaker family." What was Mr. Lower's authority for the "Mak all sicker" (make all safe) motto? The heraldries give no arms with the name; simply noting that the crest of *Almack* (Scotland) is a tower ppr.; that of *Almack* (Suffolk) the same, with the word *par* above.

It would be interesting to clear up this puzzle in nomenclature. My own idea is that there are two utterly distinct families bearing this "singular patronymic," as Mr. Lower very reasonably calls it. One, the descendants of the Yorkshire *Almoke* of Henry VIII.'s time, and now seated in Suffolk; the other, those (if any such exist) of the Scotchman, whose name transposed, as the story goes, produced an accidental coincidence with that of the English family.

In the *Journal of the Archæological Society* (vol. v. p. 316), a communication from Richard Almack, F.S.A., Esq., are given the wills of—

1. John *Almoche*, of Sandhuton (by Thirsk, N. R. of Yorkshire), dated March 4, 1558, proved May 10, 1559.

2. Richard *Almoke*, of Sandhooton, made May 18, 1558, proved Sept. 16, 1558.

It is further stated that—

"The descendants of Richard *Almoke* remained at Sandhutton for about a century and a half after his decease, and many of their wills are proved at York. The name is sometimes written *Almoche*."

X. C.

X. C. is surely mistaken in speaking of *M'Call* as a "Celtic clan." I question if this patronymic ever took rank even as one of the broken septa (for they could not be "clans" without recognised "chiefs") of Galloway. The name is often spelt there "M'Caul," and is probably a corruption of *M'Aulay*, a surname once well known in Dunbartonshire, where its heads, said to be descended from Auleth or Aulay, a younger son of one of the old earls of Lennox, were barons of Ardencaple on the Gare-Loch so far back as the thirteenth century, and held it till sometime in the last century. What favours this idea is the fact, that the crest and motto borne by the late Lord Macaulay, whose grandfather was a parish clergyman in Dunbartonshire, and possibly a descendant

of the old Macaulays of Ardencaple, are identical with those borne by the name of M'Call.

Mr. Seton (*Scottish Heraldry*, p. 142), describes the crest as "a Blucher boot with a golden spur planted upon a rock;" and the motto, "Dulce periculum," and makes some remarks on their inappropriateness as applied to the eminent man who bore them. I do not think that Mr. M'Call of Daldowie, who, according to Burke, descends from an old race of Glasgow merchants, will throw much light on the subject. ANGLO-SCOTUS.

THE BAGPIPE.

(3rd S. ix. 216, 327.)

1. *Its Antiquity.*—The bagpipe (*tibia utricularis*) is an instrument of unknown antiquity. Dr. Burney "saw the representation of one in marble, of ancient Greek sculpture, in the possession of Mr. Morrison at Rome." On an ancient gem, a drawing of which he gives, "there is engraved an Apollo, crowned, after vanquishing Marsyas, with a lyre in his hands; and a *cornamusa*, or bagpipe, behind him." Signor Maccari, the author of a celebrated dissertation on the bagpipe, describes "a Grecian or Roman antique representing a shepherd, holding one of these instruments on his left arm." The object of his dissertation is to prove that the bagpipe was used in Greece at the Nemean games, and in Palestine in the Jewish synagogues. Daunev (p. 123) considers his proof successful, and adduces further evidence in support of his position. Some weeks since I called the attention of your readers to an extract from an epistle attributed to St. Jerome, bearing on the question of the use of the bagpipe in the Jewish synagogue. I added a query as to the genuineness of this epistle and its value as evidence, which has not yet been answered.

"With the Romans and the Greeks," Daunev says, "this instrument appears at one time to have held a higher rank than with any other nation; though during the later periods of their history we see it, as in modern times, almost entirely in the hands of the peasantry."

It must not be supposed, however, that it disappeared entirely from good society. Nero, it is well known, in addition to his other accomplishments and virtues, was a virtuoso on the bagpipe:—

"When he heard of the revolt, by which he lost his empire and his life, he made a solemn vow that if it should please the gods to extricate him from his present difficulties, *he would perform in public on the bagpipe!*"

Engel (*Music of the most Ancient Nations*, p. 78), says:—

"The earliest evidence which we have of the existence of the bagpipe in Asia, is a representation dating before the Christian era. This curious relic was discovered in the ruins of Tarsus, Cilicia."

Engel gives a drawing of it, taken from Barker's *Cilicia and its Governors*, 1853:—

"The word *symphonia*, which occurs in the Book of Daniel, is, by Forkel and others, supposed to denote a bagpipe. Another Hebrew instrument, the *mogrepha*, generally described as a small organ, was more likely only a kind of bagpipe."—Engel, p. 282.

2. *Peculiar to no One Nation*; but used by almost all:—

"The bagpipe is universal throughout Asia, though at present not so much in use as it seems to have been in former ages. A Hindu bagpipe, called *titty*, brought from Coimbatore, may be seen in the East India Museum, London; and a drawing of a similar instrument is given in Sonnerot's *Voyage aux Indes Orientales*, where it is called *tomti*. Mr. Hill found the bagpipe in the hands of Chinese musicians in Maimatchim, on the border of Mongolia. Sir William Ouseley met with it in Persia, where it is called *neiambánah* (*nei*, pipe; *ambánah*, bag). A Scotch gentleman in his suite played on it several tunes of his own country in a very pleasing manner, without any previous practice. The bagpipe is known to almost all the nations of modern Europe; and in these its origin is lost in the mists of antiquity."—Engel, p. 78.

On the question of how far it is a Scottish instrument, Daunev says:—

"Although we are justly proud of our proficiency on the harp, and adhere unhesitatingly to our claims to supremacy on that head, we are much disposed, on a candid consideration of the facts, to resign to the English the palm of superiority in this less refined description of music about the time to which we refer." [End of the fifteenth century.]

"The pipers mentioned in the Lord High Treasurer's accounts, seem almost uniformly to have been natives of England."

Extracts from these accounts have been given by some of your correspondents:—

"It should be added that, while the 'bagpiper' formed part of the musical establishment of the English sovereigns and nobles during the sixteenth century, we find no such musician retained at the Scottish court. Our monarchs had probably not much relish for this sort of pipe music; and although an investigation has convicted James I. of being a performer upon that instrument, we should remember that he had most probably acquired that, as well as his other accomplishments, in England, where he received the rest of his education. We do not conceive that, upon the whole, the bagpipe has ever been a very popular instrument in Scotland except in the Highland districts."

The superseding of the harp by the bagpipe, Daunev thinks must have taken place chiefly within the last two hundred years. In support of his opinion he quotes, to the amusement of some, if to the disgust of others, the following edict of the magistrates of Aberdeen:—

"26th May, 1680. The magistrates discharge the common piper of all going through the town at nycht, or in the morning, in tyme coming, with his pipe: it being an incivill forme to be usit within sic a famous burgh, and being often fund fault with, als weill be sundrie nichtbouris of the town as be strangeris."

Let not anyone pooh! pooh! this edict on the ground of its putters forth being simply unmu-

sical. John Forbes, the compiler and publisher of the Aberdeen *Cantus, Songs and Fancies*—the only collection of music published in Scotland during the seventeenth century—in the dedication of his book to the magistrates, speaks of them as follows:—

"And now seeing it hath pleased Divine Providence, in the Persons of Your Honourable Wisdoms, to bless the Bench of Famous *Bon Accord* with such a Harmonious Heavenly Consort, of as many Musicians as Magistrates, he hath therefore made bold to present Your H^{ts} with this present edition."

He also, like Mr. Wegg, "drops into poetry," evidently "as a friend":—

"Considering well, Your Honours hath
Much Zeal, and perfect Love
To Graces all, who by much Faith,
Obtains all Things above.

"For Harmonie in Bon Accord,
Hath been this Place Intent:
Yea Grace Divine, and Musick Fine,
Your Persons still present."

The bagpipe was reckoned among the instruments of minstrelsy, as will be seen by the following quotation from the "*Estoire de Troie le Grant*," cited by Sandys (*History of the Violin*, p. 26):—

"N'orgue, harpe, ne chyfonie,
Rote, vielle, et armonie,
Sautier, cymball, et tympanon,
Monocorde, lire, et coron,
Ses sont li xii instrument,
Que il sonne si doucement."

Many a gentle spirit, wounded by the unfeeling conduct of the Aberdeen magistrates, will be soothed by the knowledge that the "coron" was once at least reckoned among the instruments "que il sonne si doucement!"

3. *Its Ecclesiastical Use*.—The alleged use of the bagpipe in the Jewish synagogue has been already referred to. It seems also to have been ritually used by the Mediæval Church. Knox, in his *History of the Reformation* (1742, p. 95), describes the preparations made in Edinburgh for a grand procession of the image of St. Giles, on the festival of that saint in 1556, and says:—

"A Marmoset Idoll was borrowed from the Gray Frearis: it was fast fixed with Irone Nailles upoun a Barrow, called their Fertour. Thare assembled Preastis, Frearis, Chanonis, and rottin Papistes, with Tabournes and Trumpetis, Baneris, and *Bagge Pypes*."

Mersennus, we are told—

"Speaks of the bagpipe as having been sometimes employed by the French peasantry at Mass and Vespers in the Chapels and Churches of villages, in order to supply the want of organs."—*Dauncy*, p. 123.

Its use by the Pifferari of Calabria in religious rites, during the Feast of the Nativity, is doubtless known to all. A correspondent of *The Guardian*, writing from Italy (Dec. 3, 1865) with reference to the attempt of the government to suppress, at Naples, during the visitation of

cholera, the practice of ringing a bell before the Host—which attempt was resisted, on the ground of the practice being required by the Roman Ritual—says:—

"Whatever the requirements of the Roman Ritual may be, they are no longer carried out, either in Paris or at Rome; and so far from the usage being uniform, there are comic substitutes for them (*sic*) in many parts of the southern provinces. Thus, in a town in the province of Bari, the Host is accompanied by a fiddler; in some parts of the province of Ardino by the *bagpipes*; in other parts by a trumpet, or trombone."

R. B. S.

Glasgow.

THE WORD "BUT."

(3rd S. ix. 321.)

Pray allow me to suggest to your correspondent that, "Gilpin" being the nominative to the verb "went," and "who" being in apposition, "he" must also be in apposition with "Gilpin":—

"Away went Gilpin, who but he (went)?"

As to Smart's *Grammar*, "I saw no one but him," that of course is correct; because the verb "to see" governs the accusative "him."

D***N**R will remember the colloquial phrase "who but we," applied to any one who, to use another colloquialism, is "cock-a-hoop."

As to "Thou shalt have none other gods but Me," *me* is accusative after *have*, not *but*. Your correspondent may also remember that he says daily or weekly: "There is none other that fighteth for us, but only Thou [not Thee], O Lord."

Quæ cum ita sint, may I venture to cite the following uses of the word *but*?

Büt, or Bôt, is imperative of Anglo-Saxon Beonutan, to be-out; imperative Beutan or Butan. As:—

"One of them shall not fall *without* your Father," &c.—"Butan eowran faeder."—*Matt.* x. 29.

"Profane the Sabbath, and are *without* blame."—"Synt butan leahtr."—*Matt.* xii. 5.

"5,000 men *besides* women and children."—"Butan wifum and cildum."—*Matt.* xiv. 21.

Conf. Jamieson, *sub verb.* Bot; also Tooke, Steevens, Tyrwhitt, and particularly Richardson, *sub verb.*

And here is the case of Gilpin:—

"He seide unto them alle, that purueied suld it be,
That in alle the lond suld be no Kyng *bot* he."

Robert of Gloucester, p. 26.

"Thei setten all still and herde,
Was none *but* Nestor him answerde."

Gower, *Confessio Amantis*, book iii.

In these cases Büt has the meaning—without, except, unless, besides.

Ainsworth gives, "There is none but is afraid of you," as equivalent to "Nemo est qui non te metuat;" here *but* does not require an accusative understood. Again:—

"Unus tam domi eram."—"There was none at home but I," &c.—Ainsworth's Dictionary.

Riddle gives "none but he," for "nemo præter illum:" here *but* is in the same condition as *præterquam*, for the sentence might have been turned "nemo præterquam ille," or "ille excepto."

In the lines on the admiral's son who perished with the ill-starred vessel "L'Orient," are these words:—

"The boy stood on the burning deck,
Whence all but he were fled."

Mrs. Hemans.

Not to multiply examples, allow me to draw your correspondent's attention to the other form of *but*:—

Büt, *i. e.* imperative of *Botan*, to boot, super-add, substitute, &c.—This is nearly the same as *and*: some passages in Wiclif's Bible where *büt* is used being, in the Bible of 1551, varied by using *and*.

"That there was of him word none,
Bote alle of Richard the Kyng."

Robert of Gloucester, p. 487.

Here there is the same case before and after "bote."

To conclude this rather prolix notice, I would cite the following passage in Wiclif's Bible and in that of 1551:—

"Büt I knowe not synne, but bi lawe, for I wiste not that coveteise was synne büt for the lawe seide, thou shalt not coveit."—Wiclif, Romagns c. vii.

"Büt I knewe not what synne meante, but by the lawe, for I had not known that luste had meante *excepte* (pro *büt*) the lawe had sayd, thou shalt not luste."

Here *büt* = unless, except; *büt* = and, or Greek *êd*.
IGNATIUS.

There is no doubt about the case which *but* should govern. It is the Anglo-Saxon *bütan*, which always takes the dative case, as in—

"Bütan wifum and cildum"—"besides women and children."—Matt. xvi. 21.

It answers to the Dutch *buiten*, which governs the accusative. Hence, in modern English, it requires the objective case, and Cowper's "who but *he*" is quite wrong. It may be added, that the distinction which Horne Tooke tried to make between *but* as a conjunction and as a preposition, is quite wrong; and that, in all cases, *but* answers to the Anglo-Saxon *bütan*: and its differences of meaning are merely due to differences of usage, exactly as is the case with *except*. Thus we say, "I saw no one *except* him"—where we make *except* a preposition, followed by an oblique case; or we say, "I shall not see him *except* I go there," where we use it as a conjunction. See Wedgwood's *Etymology*, s. v. "But."

WALTER W. SKEAT.

CONCILIUM CALCUTENSE (3rd S. ix. 295).—A. E. S. has here asked for information on a subject which seems never to have been decided. Collier, in the Supplement to his *Histor. Dict.*, published in 1727, says:—

"The author of *Antiquitates Ecclesie Britannice* (Ussher) places this Calcut, or Celchyth, in Northumbria; Holinshead, with more probability, in Mercia;—The council was convened by Pope Adrian's legate, A.D. 787."

Ingram (Index to *Saxon Chronicle*), 4to, Lond. 1823, says it is "Challock, or Chalk in Kent."

Lingard, *Hist. England*, vol. i. says—"I suspect it to be Chelsey, which was called Chelcethe as late as the end of the fifteenth century." In support of this view he quotes Leland, col. iv. 250.

The Dean of Chichester, *Lives of Archbishops of Canterbury*, vol. i. p. 250, notices Ingram and Lingard, adding—"There is a place called Culcheth in Lancashire, not far from Warrington, which would be in the old diocese of Lichfield." He quotes Johnson, vol. i. p. 265; Spelman, 291.

Unfortunately, the council occurred after the death of Bede, otherwise we should have known exactly the place in which it was held, from that scrupulous author.

The date assigned to the council varies also. The *Saxon Chronicle* says: "A.D. 785. This year was a contentious (geffitfullic) synod at Cealchythe, and Archbishop Iænbyrht gave up some portion of his bishopric."

Florence of Worcester: "A boisterous synod was held at a place called in the English tongue Cealchithe, A.D. 785."

Gervas, *Act. P.P. Cantuar. X. Scriptores*, col. 1641, says: "Synodo litigiosa apud Chealchite celebrata."

Havenden and Henry of Huntingdon give 785, but Spelman prefers 787.

W. of Malmesbury, *Hist. of Kings*, does not mention it by name. Liber I. *ad finem*.

These authors mention the Council, but not having them at hand to refer to, I am unable to say whether they give the required clue to the locality.

Malmesbury, *De Gestis Pont.* iv. p. 164; Radulph de Diceto, *Abbrev. Chron.* ad Ann. 787 (Twysden, *X. Scriptores*); Simeon Dunelm. ad Ann. 786 (vol. v. of Stevenson's *Ch. Historians*). See also the Life of Offa at the end of Watt's edition of Matt. Paris; Wharton, *Ang. Sacra*, i. 430; Spelman, *Concilia*, i. p. 291-3, &c.; Wilkins, *Concilia*, i. p. 151, &c.
IGNATIUS.

There is a perplexing discrepancy,—to begin with,—in the spelling of the name of this place. We find the following varieties: *Calcut*, *Calcuth*, *Calchuth*, *Cealchythe*, *Celchyth*, *Celichyth*, *Chalcuth*, and *Chalcuth*. We read of three Synods held there. The first, in 747, under Cuthbert,

Archbishop of Canterbury. The second, in 787, when the place was appointed for it by Alfwold, King of the Northumbrians, and it was presided over by Eanbald, Archbishop of York. Shortly after it, Jaenbyret, Archbishop of Canterbury, with his Bishops, repaired to a synod, where they agreed to and subscribed the canons of the above synod. This was also attended by Offa, King of the Mercians.

The third was held in 816, by Wilfred, Archbishop of Canterbury, the King of the Mercians being present. From all which it appears that this *Calcuth* was formerly a noted place, and probably situated in the Midland Counties. But where it actually was, no one now knows; nor is there any likelihood of the locality being ever determined.

F. C. H.

FRENCH FAMILY (2nd S. xii. 417.)—I remember a medical gentleman of the name of French, who was resident in Aberdeen, and high in practice there, when I was a boy; and there was also at the same time a tradesman of that name, in the same city, many years ago.

ABREDONENSIS.

STRANGE CHRISTIAN NAMES (3rd S. ix. 96, 334.)—In book ii. tit. 3, § 11, of Steuart's *Collections and Observations concerning the Worship, Discipline, and Government of the Church of Scotland*, it is stated that, "by the 14th article, chap. ii., of the French Church discipline, ministers shall reject names given to children that savour of ancient Paganism, such as *Diana*, and the like; but the names of holy men and women in Scripture are to be chosen." Not many years ago, a sporting English baronet is said to have made a wager that in the event of a certain horse, rejoicing in some such appellation as "Queen of Trumps," or "Binks the Bagman," proving the winner of the "Derby," he would confer its name upon his own child, whose birth was shortly afterwards expected. (See *Sketch of the History and Condition of the Parochial Records of Scotland*, p. 12, note, Edinburgh, 1854.)

At p. 275 of the first volume of Dr. Nares's *Heraldic Anomalies*, will be found a story of Francis I. of France and the Swiss, respecting "Shadrach, Meshech, and Abednego," as the Christian name of the Dauphin.

ANON.

WHISTLING (3rd S. ix. 288, 361.)—Cowper's description of the Postman (*Task*, book iv. line 12 *et seq.*) is another illustration of Mr. GEORGE LLOYD's assertion that whistling, "as a rule, is attributed to want of thought:"—

"He whistles as he goes, light-hearted wretch,
Cold and yet cheerful; messenger of grief
Perhaps to thousands, and of joy to some;
To him indifferent whether grief or joy."

ANON.

Your correspondent F. C. H., whose varied learning is welcomed by all readers of "N. & Q."

(except when he now and then allows himself to be drawn aside into the thorny paths of religious controversy), is not quite correct in his quotation this week. The song he alludes to occurs in Shield's opera of *The Farmer*, and the air is too sweet and lively to be forgotten. The singer—"now a saucy footman"—thus reverts to his boyhood:—

"A flaxen-headed cowboy, I whistled o'er the lea;
And then a little plough-boy, as happy as could be."

JAYDEE.

MEDIEVAL BELL-FOUNDER (3rd S. ix. 278.)—I think your correspondent, J. T. F., has been misinformed about the bells of All Saints' Church, in this town. The grave-stone referred to commemorated Thomas Newcomb, a Leicester bell-founder, who died about 1520. The fifth of the ancient bells of this church bears the name of the founder (according to my notes) "Johannes de Tafford," respecting whom and the Leicester bells and their founders generally, I shall be glad to receive any information. All the particulars I had then (in 1856) collected were communicated to the *Midland Counties Historical Collector*, vol. ii. p. 225, 289.

THO. NORTH.

Southfields, Leicester.

EARLY USE OF MINERAL TEETH.—In "N. & Q." 1st S. x. 242, 355, 510, there appeared some interesting notices of the state of dental surgery among the ancients, and proofs were given that they practised to some extent the art of stuffing decayed teeth with gold; but the question, when the use of artificial mineral teeth was introduced, was not raised. It is I think some thirty or forty years ago, since "incorruptible mineral teeth" began to be advertised in this country. These are formed of a species of semi-opaque enamel, and their manufacture has reached a very high degree of excellence. I have lately stumbled on an incidental notice of the employment, upwards of one hundred and thirty years ago, of a literally mineral substance, for the formation of artificial teeth. I quote it in full:—

"Lord Harvey has the finest set of Egyptian pebble teeth as ever you saw."—Letter from the Dutchess of Portland to Mrs. Catherine Collingwood, dated Bullstrode, Dec. 1, 1735: *Autobiography and Correspondence of Mary Granville*. Mrs. Delany. Vol. i.

J. D.

Edinburgh.

STOP HOUNDS (3rd S. ix. 278, 360.)—I believe these hounds were a cross between the beagle and harrier, or rather dwarf foxhound. Their scent was unfailing, and as long as it was "breast high," they went a fair pace for the heavy hunters of our fore-elders. The moment, however, it became faltering or cold, they sat down on their "sterns" and gave a deep bay, like the high notes of a beagle or bloodhound, and then, like a terrier after a

rabbit, puzzled out the scent. They were the tortoises of the fable, and rarely returned home without a kill.

EBORACUM.

BEME LYGT (3rd S. ix. 62.)—W. WILLIAMS will find much curious information respecting the rood light and the other fittings of the mediæval church, in North's *Chronicle of St. Martin's Church, Leicester*, and J. S. C. will there find a confirmation of his note (3rd S. ix. 166) as to there being sometimes more lights than the one specially called the rood light placed along the rood loft; for under date of 1555-6 the churchwardens of that church say,—

"Itm p^d for IX taper dysshes for the Rode loft, IX."

IPH.

MRS. SHERWOOD'S AUTOBIOGRAPHY (3rd S. ix. 348.)—In the page of "N. & Q." here referred to, EIRIONNACH suggests that "a portrait of her father, Mr. Butts, would be very acceptable in the next edition of the *Memoirs*." This will doubtless be so; and should another edition be contemplated, it would also be desirable to omit the tabular pedigree, pp. 4 and 5, or give a corrected one. The first six generations are false, and doubtless were the imposition of one Spence, a schoolmaster, it was said, at Congleton. The link to connect Mrs. Sherwood's family with Butts of Shouldham Thorpe, was also probably supplied by Mr. Spence. Leonard Butts, who sold Thorpe and settled at Bromley, co. Kent, died without issue; and a "Sir Leonard Butts, Knt.," given as his son, had no existence.

Δ.

OUTLIERS (3rd S. ix. 238.)—Outliers are soldiers (generally married men) who, when there is not sufficient barrack accommodation, receive an allowance in money, which varies from 2d. to 4d. a-day (outlying money), and provide themselves with lodgings. The name is by no means extinct: there are still "outliers" in many of our garrison towns—in Plymouth, for example. S. H. M.

HERALDIC (3rd S. ix. 322.)—Your correspondent CROWDOWN asks the name of the family whose arms are "Per pale or and sa., three lions rampant counterchanged," &c., borne on the arms of Norris of Speke on an escutcheon of pretence.

If he refers to "Gregson's Fragments" (*History of Lancashire*), second edition, pp. 206-207, he will there see a sketch of the arms, and the reference states "Carew, of Devon, Or, 3 lions passant sable."

This authority also gives a sketch of the arms, where those of Carew are quartered, with other "achievements" of the Norris family.

Sir George Carew of Devon was first husband of Mary, only daughter of "Henry Norreys, Usher of the Black Rod, an Esq^r of the body of Henry VIII.; beheaded 1537," and her brother was "summoned to Parliament with the title of

Baron Norreys of Rycot, Oxford, med. 1601." (*Vide Greg. Fragments*, p. 205.) F. J. J.

"THE POOR MAN'S CATECHISM" (3rd S. ix. 372.)—The author of the *Poor Man's Catechism* was a Benedictine monk, the Rev. John Mannock, his religious name being Father Anselm. The copy in ENQUIRER'S possession is the first edition, which was published in 1752; but numerous editions have followed in England, Ireland, and America of this useful and esteemed work. The author resided for many years at Foxcote, in Warwickshire, where he was chaplain to the Canning family. He died November 30, 1784; and another excellent work of his, *The Poor Man's Controversy*, was published by his friends after his death. Several of his MS. volumes are preserved at the College of Downside, near Bath.

F. C. H.

HYMNOLOGY (3rd S. ix. 371.)—Having been long occupied in preparing an edition of *Hymns, Ancient and Modern*, with notes, authors' names, &c., I am able to give CANTOR the following information:—

78. Rev. George Hunt Smyttan: G. H. S. in *Penny Post*, vi. p. 60. (*altered*.)

89. Rev. Sir H. W. Baker, from "Venit e Cælo Mediator alto," Rom. Breviary.

124. Mrs. N. Toke (Miss Emma Leslie.)

137. *Perhaps* from a German paraphrase of "O Lux beata."

152. From *Hymns for Missions*, published for the use of the S. George's Mission by Shrimpton (Oxford) and Masters (London).

165. I can trace no further than to the *Salisbury Hymn-book*.

201, 209, 213, 227 (from a German Hymn, after Schmolk, "Was Gott thut, das ist wohlgethan").

228, 235, and *perhaps* 254, are by Sir H. W. Baker.

219 is Psalm 67 in Archdeacon Churton's *Cleveland Psalter*.

231 is recast chiefly by W. J. Hall, 1836, from Doddridge's Hymn—

"Jesus my Lord, how rich Thy Grace."

248 comes from *Hymns for the Festivals and Saints' Days of the Church of England*, Parker, 1846, of which I cannot find the author's name, nor can Messrs. Parker now ascertain it.

262. W. E. Cameron, 1770. *Perhaps* from Watts's—

"These glorious minds, how bright they shine!"

265. "Ex quo salus mortalium." Paris Breviary. PRESBYTER will find the original of 132 in the *Anglo-Saxon Hymnarium*, published by the Surtees Society. The translator is J. D. Chambers, Esq. Of 15, "Sol præceps rapitur," I can only tell him that it was in the possession of some one of the *quondam* members of the Edgbaston Oratory.

Have any of your readers a copy of the *Method for the Instruction of Children and Youth in the Sacred History*, containing the original of Hymn 107, with any indication of date or author's name? (See *Penny Post* for October, 1865.)

LOUIS COUTIER BIGGS, M.A.
Grendon Vicarage, Northampton.

"How bright those glorious spirits shine."
By Will. Cameron, 1770. (Varied from Isaac Watts, 1709.)

"The text is that of 66th Scotch Paraphrase. Cameron took the general plan, and much of the detail, from Watts (No. 41 of Watts's First Book)."

I quote the *Book of Praise*, by Roundell Palmer, in which collection it is No. cxiv. p. 129.

IGNATIUS.

152. Rev. G. Prynne.

228. Rev. William Waltham How, 1860.

W. W.

QUOTATIONS AND REFERENCES (3rd S. ix. 155.)

2. Mention of "Italy! Italy!" in Homer.

Can your correspondent RESEARCH refer to these well-known lines in Virgil?—

"Jamque rubescebat stellis Aurora fugatis,
Quum procul obscuro colles, humilemque videmus
Italiam. ITALIAM! primus conclamat Achates;
Italiam læto socii clamore salutant."

Æneid, iii. 521, &c.

I cannot find any mention of Italy in Homer at all.

(8.) Augustus giving gold and trifles.

"Saturnalibus, et siquando alias libuisset, modo munera dividebat, vestem, et aurum, et argentum: modo nummos omnis notæ, etiam veteres regios ac peregrinos: interdum nihil præter cilicia, et spongiæ, et rutabula, et foprice, atque alia id genus, titulis obscuris et ambiguis."
—Suetonius, *Octavius*, cap. 75.

IGNATIUS.

HUMAN SKIN TANNED, ETC. (3rd S. ix. 89.)—In Herodotus allusion is made to the flaying of Sisamnes, father of Otanes, by order of Cambyzes. The skin was stretched on the judgment-seat, and the son, who by special appointment succeeded the father, was ordered to remember on what he was sitting. (Herodotus, *Terpsichore*, book viii. cap. 25.)

IGNATIUS.

In my younger days I recollect being told that a soldier named Steptoe was executed at Reading (between sixty or seventy years since) for murder. The body was dissected, the skin tanned, and gloves made of it as a relic; several persons having taken a deep interest in the fate of the malefactor, who was said to be a great penitent, as well as a great sinner, and who sang some hymn of his own composing, to the "Dead March in Saul," as he stood under the gallows beam.

L. W.

The late Mr. Muakett, the bookseller of Norwich, had a portion of tanned skin of one Johnson, executed at Norwich for murder some fifty

years ago, with which he had bound a copy of Johnson's *Dictionary*, now in the possession of one of his brothers.

G. A. C.

DRUIDISM (3rd S. viii. 280, 290, 550; ix. 103, 293.)—I have been favoured with the following note by a learned friend at Dublin:—

"We have here T. Smith's '*Syntagma de Druidum Moribus ac Institutis*, in quo Miscellanea quædam Sacro-profana inseruntur.' Londini, 1664, 16mo, pp. viii. 165, and a page of Emendenda et Inserenda.

"He disapproves the derivation from *true-wis*, i. e. vere sapiens, given by Goropius Becanus [*Opp. Gallic.*, lib. i. p. 4], which he terms 'jocularis ista Joannis Goropii Becani conjectura' (p. 6), and prefers to seek a Celtic etymology: 'Non ergo aliunde etymon arcessendum est quam ex ista lingua, qua familiari sermone uti sunt illi, qui nomen illud [sc. Druidum] primo imposuere. A Celtica ideo voce Deru, quæ etiam quercum denotat, Druidas nomen suum mutuari, nemo in hac literarum luce sine præfracta mentis pervicacia denegabit.' (P. 7.)"

BIBLIOTHECAR. CHETHAM.

ANOINTED, IN A DEPRAVED SENSE (3rd S. viii. 452; ix. 359.)—I have just met with so singular a use of this word, that I make a note of it at once. In the French MS. Romance of Melusine is an account of a man who had received a thorough and severe beating, which is thus referred to:—"Qui auoit este si bien oingt."

The English version (which I am now editing for the Early English Text Society), says, "Which so well was *Anoynted* indede."

It is then clear that, to *anoint* a man, was to give him a sound drubbing, and that the word was so used in the fifteenth century. This, I think, explains all. An *anoointed* rogue means either one who has been well thrashed, or who has deserved to be. In the latter case, it expresses the opinion and the wish of the speaker.

WALTER W. SKRAT.

TRIAL AT OXFORD (3rd S. ix. 279, 379.)—A. M. has misread my question. I am aware that accounts of Miss Blandy's trial are to be found in Howell's *State Trials*, vol. xviii. p. 1118; and in vols. xxi. and xxii. of the *Gentleman's Magazine*. The question I asked related to another trial at Oxford previous to Miss Blandy's.

V. S. D.

GIBBON'S LIBRARY (3rd S. ix. 205.)—I believe that my friend, the Rev. Walter Halliday, of Glen-thorne, purchased a large portion of the library when it was sold at Lausanne; and that he placed it in a château he was then furnishing. I do not think he ever brought the books to England.

Temple.

W. J. BERNHARD SMITH.

ROBERT HEPBURN (3rd S. ix. 372.)—Your correspondent, W. R. C., may be informed, in addition to what is said by the Editor of "N. & Q.," that Robert Hepburn, of Bearfoot, was (in 1714) proprietor of the lands of Lochbank, so called from

their lying on the northern bank of the North or Nor Loch, in Edinburgh, and on which the southern part of the New Town of that city is built. The valley between the Old and New Town, through which the Edinburgh and Glasgow Railway now passes, was well known, in my own recollection, as Bearfoot, or Bairfuit's, Park. It occupies the site of the former North Loch. See Morison's *Dictionary*, p. 79-84; and Maitland's *History of Edinburgh*, p. 171, column 2. The property was called not only Bearfoot but Bairfurd and Bierfurd. See Index of Special Returns for the Shire of Haddington (Locorum).
Edinburgh. G.

There is circumstantial evidence to show that an intermarriage took place between the family of Edgar of Wedderby, in Berwickshire, and one named Hepburn. Perhaps W. R. C. may be able kindly to throw some additional light on the subject. I believe that the connection existed in the person of a Hepburn (not Bothwell) concerned in the murder of Darnley.
Sp.

PHARMACEUTICAL (3rd S. ix. 320, 379.)—H. I. has, I have no doubt, correctly stated what took place on the trial of the Queen v. the Pharmaceutical Society, but there is a sequel to the story. The case was afterwards brought before the full Court of Queen's Bench on a point of law. From the decision of that court (given on Jan. 26, 1855) there was an appeal by writ of error to the Exchequer Chamber, and the argument took place in May, 1855. During the argument the Chief Baron (Sir F. Pollock) expressed his opinion that the *c* was hard in pharmaceutical, "because its sound was governed—not by the silent *e* which immediately follows, but by the sounded *u*." I have indisputable authority that the Chief Baron retains this opinion. The weight to be attached to a dictum of Sir Frederick Pollock on a question of this kind is so great that I venture to say with your correspondent MR. VINCENT, that the pronunciation "ought never to come into question" again, with this difference, that it should be hard and not soft!
J. E. DAVIS.

Stoke-upon-Trent.

JOHN SEARCH (3rd S. ix. 278.)—Your correspondent, CYRIL, is informed that the late Mr. W. H. Ashurst, of London, a well-known solicitor, and member of the Common Council, was in the habit, during his life time, of contributing to periodical literature under the above pseudonym. More than probably, from his active participation in most questions of advanced politics, he was the author of the pamphlet in question.

CHRISTOPHER BARKER.

Hulme, Manchester.

PARISH REGISTERS (3rd S. ix. 207, 378.)—Your correspondents are referred to the case of Steele v.

Williams in the Court of Exchequer (*Jurist*, xvii. p. 464; "N. & Q." 1st S. vii. 598; and the *History of Parish Registers*, 2nd edit. p. 246). In that case the Court decided that the fees in question were regulated by the Act of 1836, sec. 35. The Act of 14 & 15 Vict. c. 99, to which MR. INGLEDUE refers, only regulates documents of a certain public nature, *where no statute exists*, rendering its contents admissible by means of a copy.

JOHN S. BURN.

The Grove, Henley.

MEADE FAMILY (3rd S. ix. 278.)—I think UBI LAPUS might get information from the Somersetshire branch of the family of Meade. My father's friend, Richard Meade, was in the law; he married his first cousin, Eliza Warren; took the name of King from a large property left him; died on January 30, 1866, at his residence, Pyrland Hall, Somerset, in his ninetieth year. He formerly lived at Taunton, was a deputy lieutenant and magistrate for that county. He had a family.

JULIA R. BOCKETT.

CARICATURE PORTRAITS (3rd S. ix. 370.)—I should not think a key was published to the series of portraits referred to by T. HUGHES, but they were admirable likenesses of certain well-known men about town, and would be easily recognisable by any west-end Londoner of forty years ago. "A discharged Fifer" is a portrait of the late Earl of Fife, and published shortly after his quarrel with Madame Mercandotti, a popular dancer at H. M. Theatre in the Haymarket. "One of the Rakes of London" was a capital likeness of Mr. Raikes the banker.
L.

CHANGE OF SURNAME (3rd S. ix. 380.)—C. C. is quite mistaken in supposing that Elizabeth, Duchess of Hamilton, was Countess of Dirleton in *her own right*. The title was limited to heirs male, and became extinct on the death of her father. He is also mistaken in supposing that her second marriage with Thomas Dalmahoy, Esq., has not been mentioned, as he will find the fact distinctly stated on p. 30, vol. ii., of Anderson's *Scottish Nation*.
GEORGE VERE IRVING.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary, Geographical, Statistical, and Historical of the various Countries, Places, and principal Natural Objects in the World. By J. R. McCulloch. *New Edition, carefully revised; with the Statistical Information brought up to the latest Returns.* By Frederick Martin, *Author of the Statesman's Year-Book.* In Four Vols. Vol. I. (Longman.)

The value of McCulloch's *Geographical Dictionary* was sufficiently attested by the numerous reprints and editions which were called for, and the Supplements which were

from time to time added to it. In the eventful quarter of a century which has elapsed since the first edition of it was given to the public, so many important changes have taken place in every quarter of the globe, that it is clear the time has arrived for a thorough revision of the book. This has been entrusted to the author of *The Statesman's Year-Book*, who has brought to the task the experience and peculiar knowledge which the nature of the book called for; and, without altering the character of *The Dictionary*, Mr. Martin has registered in its columns all the transformations which political events, extended commerce, the spread of steam, and the application of electricity have wrought throughout the whole habitable world. To the Merchant, the Politician, and the Man of Letters, this new edition, which is to be extended to four volumes, and is printed in a beautifully distinct type, is an acquisition, of which every day will prove the value.

MISCELLANEA GENEALOGICA ET HERALDICA.—In the belief that an illustrated publication, to be devoted exclusively to transcripts from original and inedited documents relating principally to Genealogy and Heraldry, would be a great assistance to the labourer in these branches of historical research, as well as of interest to the general reader, Dr. Joseph Jackson Howard, F.S.A., a gentleman well fitted for the task, has undertaken a new periodical under the title of *Miscellanea Genealogica et Heraldica*, which will contain Genealogies from Herald's Visitations and from certified Pedigrees, Grants of Arms, Funeral Certificates, Wills, Monumental Inscriptions, Extracts from Parish Registers, &c., with Illustrations of Armorial Bearings, Seals, and Autographs. It will be published in Half-Crown Quarterly Parts, the first of which will appear in July.

INTERNATIONAL HORTICULTURAL EXHIBITION.—The Whitsun Week of 1866 will be memorable in the annals of Horticulture, for on Tuesday will commence the First International Show and Botanical Congress which has been held in this country; and from the arrangements which have been made by the Executive Committee, we have no doubt that the result will be eminently successful. Her Majesty, the Prince of Wales, and nearly a thousand noblemen and gentlemen, have come forward in support of this International Horticultural Exhibition—the entries for which, we understand, are as remarkable as they are numerous. The proceedings will commence with a Banquet at Guildhall on the 22nd. The Congress will assemble on Wednesday and Thursday, and on Wednesday evening a Conversazione will be held at the South Kensington Museum. The Exhibition will be open on the 22nd, 23rd, 24th, and 25th May. We hear there will be some striking novelties exhibited. Would that some of our Continental friends would strive who could best “the peaceful olive” grow.

THE ROMILLY TESTIMONIAL.—So promptly have men of letters come forward with their subscriptions to the proposed bust of Lord Romilly, that the Committee have placed its execution in the hands of the new Associate of the Royal Academy, Mr. Durham, in the hope that he may be enabled to complete his work in time to place it in the spot it is destined to occupy in the new Literary Search Room at the Record Office, as soon as that room is ready for the public.

Messrs. Bell & Daldy will shortly issue, in imperial 4to, a work on the Art of Illumination, as practised during the Middle Ages. By Henry Shaw, F.S.A. It will contain many of the finest examples of English, Flemish, French, German, and Italian Art, from the fifth to the sixteenth century; all executed in the finest style of wood engraving; with practical remarks on the processes employed. The number printed is limited.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MILLER'S HISTORY OF DUNBAR.

Wanted by Mr. F. M. Smith, Waltham Abbey, Essex.

A SERMON ON THE ADVANTAGES OF THE INSULAR SITUATION OF GREAT BRITAIN, by John Bonar, Chaplain to H.M. “Cerberus” at Spithead. London, 1775.

MESSIAH, A PRINCE ON HIS THRONE. A Sermon published without the Author's name. (About 1750.)

Wanted by Mr. E. Livingston, 56, South Bridge, Edinburgh.

ACTS OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, 1791, 1807, and 1808.

FERRY SOCIETY BOOKS, Nos. 1, 6, and 17.

L'AMPHILETHER, Nos. 2, 52, and 53.

QUARTERLY REVIEW, Nos. 79 and 80.

BLACKWOOD'S MAGAZINE, Nos. 7 and 14.

Wanted by Mr. Thomas George Stevenson, 25, Frederick Street, Edinburgh.

Notices to Correspondents.

FLORA DAY AT HELSTONE. T. S. and other Correspondents will find accounts of *The Furry in Howe, Brand, and Polwhele.* See “N. & Q.” 2nd S. i. 393.

LONGEVITY. We have to crave the indulgence of H. W., H. H., and other Correspondents for the postponement of their articles on these subjects.

H. J. P. “*An Austrian army,*” &c., was written by Rev. B. Poulter. See “N. & Q.” 3rd S. iv. 315. The lines, “*He that fights,*” &c., is not in *Mennis.* See “N. & Q.” same vol., pp. 61 and 134.

G. J. C. (Woodhouse, Leeds.) We presume the query did not reach us, as it has not appeared. Send another copy, and we will insert it next week.

ERRATA.—3rd S. ix. p. 230, col. i. line two from bottom, for “birds” read “trees;” p. 231, col. ii. line 3, for “Bawburgh” read “Tasburgh;” p. 378, col. i. line 20, for “Dorn” read “Dara.”

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LONDON, SATURDAY, MAY 26, 1866.

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Notes.

ANGLO-IRISH BIBLIOGRAPHY AND LITERATURE.

I dare say some of your Irish correspondents would be willing to contribute to "N. & Q." a short survey of the Irish press, during the first 200 years after the introduction of printing, *i. e.* A.D. 1551—1751; and to give an estimate of the number of original works published during that period. All the Irish books of the seventeenth century that I have seen are miserable, both as regards type and paper. See Bishop Wetenhall's laments on the subject, "N. & Q.," 2nd S. vii. 271. In the eighteenth century the Irish booksellers seem to have chiefly subsisted by piracy; issuing many neat reprints of English works. Of the few Dublin books of the eighteenth century which I possess, I shall make a note of two. The first is an edition of Dr. Drake's celebrated *Memorial of the Church of England*, "Dublin, printed in the Flourishing Year of the Church, for E. Lloyd, 1711," 12mo. This is not a mere reprint, but "now first published from a correct copy." It is dedicated to the Duke of Ormond, and contains a short memoir of the author. In the Dedication, the publisher speaks of the good success he has met with "in publishing the *Eikon Basilike* in the worst of times." Appended is an Account of Dr. Sacheverell's Trial. This edition of the *Memorial* is not noticed in Lowndes, nor indeed is

the date of the first edition given; but see "N. & Q.," 1st S. x. 262. The other book I have selected for notice is a neat and nicely-printed edition of Milton's *Poems*, in two volumes, small 8vo, embellished with a number of very curious and grotesque plates, and with a rubricated title-page,—"Dublin: Printed on Irish Paper, for G. Risk, G. and A. Ewing, and W. Smith, Booksellers in Dame Street, 1748."* The first volume contains "the sixteenth edition" of *Paradise Lost*; and has a convenient Index at the end, and Fenton's Life of Milton prefixed. I have also "the seventeenth edition" of *Paradise Lost*, issued by the same publishers, Dublin, 1765; containing the same plates, though the worse for wear, type dull, and paper bad. It contains a much larger life of the poet; and, instead of the Index, has a Glossary at the end.

I have before me a little brochure entitled: "*An Essay towards investigating the Causes that have retarded the Progress of Literature in Ireland*," and the most efficient means of promoting its Advancement. Read before the Belfast Historical Society, Nov. 25, 1840, by a Member. Belfast, 1840," pp. 108. The writer takes a survey of native serials, observing at the outset:—

"Never was there a more tragical history than that of Irish periodical literature: like that of our ancient monarchs, it comprises little more than a narrative of untimely deaths."

The notice of the *Dublin Penny Journal* is worth quoting here:—

"This *Journal* was commenced in 1832 by the Rev. Cæsar Otway and Mr. Petrie. At the highest, it attained a circulation of nearly 50,000 copies—which gradually fell to a regular sale of 10,000 copies—a number altogether unparalleled in the previous literature of this country. There was another point in which it might be proud of its singularity: it was almost the first literary production which set out on broad national ground, and catered for the intellectual wants of the people of Ireland, without diluting the aliment with the bitter waters of political or polemical discussion. It extended to four volumes, the spirit and tone of which have already begun to exert a salutary influence upon the general literature of the country."—P. 97.

For more details respecting this excellent *Journal*, see *Dublin Univ. Mag.*, vol. xiv. pp. 397, 640; vol. xv. p. 112. The *Irish Penny Journal* should always accompany the former, of which it is practically the fifth volume. The *Essay* I have quoted refers to some magazines, and contains some information not given in Mr. Power's list; and if he should care to see it, it is heartily at his service. The *Dublin Review* (commenced in 1836, and edited by Dr. Wiseman for many years before he became Cardinal), I do not see in the above

* Bishop Berkeley, writing in 1735, refers to the very small quantity of paper manufactured in Ireland, and the great quantities of foreign paper used by the booksellers even in England.—*The Quærist*, 82, 88.

list. The notice of *The Dublin University Review*, given by MR. POWER, is incorrect. See "N. & Q.," 3rd S. v. 524. I was wrong, however, in stating that it was succeeded by the *Dublin Univ. Magazine: a Literary and Political Journal*. The fact is, the two periodicals were contemporary during the first two years of their existence. The handsomely-printed *Quarterly* then failed, and the double-columned and economical *Monthly* went on its way successfully.

Amongst the curiosities of Anglo-Irish literature in my possession, is *An Essay for the Conversion of the Irish*, Dublin, 1698, which I have already referred to in "N. & Q.," 2nd S. xii. 124. One of the historical arguments adduced by the author is sufficiently amusing and paradoxical, and affords a good specimen of the persevering and not very scrupulous efforts made by the English to stamp out the nationality of the natives:—

"I will not deny but that I press this [Conversion] the more earnestly upon you, because I think you are originally *English*, and of *British* extraction. To prove this, I shall not wholly rely on the testimonies of Tacitus, Polybius, and many other ancient Historians and Geographers, who affirm that Ireland was peopled from Britain; but shall demonstrate it from the nature of the thing, which could not be otherwise: for before the use of the Compass was discovered, they could have no other than coasting voyages in sight of the shore. Hence it is, that all countries were first peopled by their next neighbours: Greece from Asia, Italy from Greece, France from Italy, England from France, and Ireland from Great Britain. So that what the old Irish Chronicles report to the contrary, is not only false, but utterly impossible."

"To this I might add many of the Customs of the ancient Britons retained in Ireland to our own day: your Bows and Arrows, Bolyes, Mantles, Gliba, Bards, Druids, and even your Gavelkind, are derived thence. But what need we say any more, but that your Character is *Saxon*, and your Language originally *Welsh*."

"Besides, two-thirds of those that are called *Irish* here, are beyond controversy of *English* extraction, and the progeny of the first Conquerors, or of such as came over afterwards from England to support them. Of this sort, in MUNSTER, we have the *Barrys, Courcys, Skiddys, Golds, Coppingers, Guhwys, Lumbards, Heas, Hodnets, Cogans, Lacys, Roches, Rices, Miaghs, Purcels, Sarsfelds, Powers, Barrets, Fitzmaurice, Condons, &c.* In CONNAUGHT, *Burks, Birminghams, Dillons, Browns, Frenches, Kirwans, Bodkins, Linches, Athys, &c.* In LEINSTER, *Butlers, Fitz-Geralds, Nettervills, Plunkets, Aylmers, Prestons, Wogans, Barnwells, Cusacks, Flemings, Nugents, Hussys, Nangles, Keatings, Talbots, Sherlocks, Eustaces, &c.* And in ULSTER, *Savages, Dowdals, Russels, Pappards, &c.*, and many more. And when I have added, that there have been so many Cross-Marriages between the old English and old Irish, that there is scarce a man of any note but has of the old or new English blood in his veins, I have said enough to convince the world that you are of *English* extraction."

"As for your Language, it is originally *Welsh*, to which there are added some words of Latin and some of English; so that you are deceived in believing that *Irish* is a pure original language. But whatever it be, why should you not forsake it for the *English* tongue, which is much more copious, and which is by Law the Language of this Kingdom? No reason can be assigned but Priest-

craft, to keep you in ignorance, and to uphold a feud between us."—Pp. 10—13.*

The above passage tempts me to append some of Bishop Berkeley's characteristic queries:—

"260. Whether there be any instance of a people's being converted, in a Christian sense, otherwise than by preaching to them and instructing them in their own language?"†

"512. Whether our natural Irish are not partly Spaniards and partly Tartars; and whether they do not bear signatures of their descent from both these nations, which is also confirmed by all their histories?"‡

"91. Whether the upper part of this people are not truly English, by blood, language, religion, manners, inclination, and interest?"

"92. Whether we are not as much Englishmen as the children of old Romans born in Britain were still Romans?"

The thought of ancient Ireland, like the remembrance of Zion to the captives at Babylon, seems to have a bewildering effect upon the mind: "then were we like unto them that dream." And this effect is not confined to natives of the Green Isle, as the case of General Vallancey is sufficient to show. A more remarkable instance, however, we have in the case of an accomplished English theologian, the Hon. and Rev. A. P. Perceval; who has come to the conclusion that Ireland is the Patmos of the Revelation, and that the Blessed Virgin was buried on Tara Hill. As the pamphlet in which these views are set forth was privately printed, and as it is the most curious work of Anglo-Irish literature which ever appeared, it well deserves a note. It is thus entitled:—

"ORIGINES HIBERNICÆ: or, A Brief Inquiry into the Source of Irish Christianity.—'Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, the Holy City! Shake thyself from the dust, loose thee from the bands of thy neck, O captive daughter of Zion!'—Is. lii. 1, 2.

"For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."—Jer. xxxi. 11.

"Private Impression. DUBLIN: Hodges & Smith, Grafton Street, Booksellers to the University. 1849."—Pp. 88, 8vo.

One of the most interesting passages in the *Origines* is an extract from Kohl, illustrated by a passage from Ussher:—

* Bishop Heber has some admirable remarks on the "narrow and illiberal policy of supplanting the Irish by the English language;" and justly observes: "No part indeed of the administration of Ireland by the English crown has been more extraordinary and more unfortunate, than the system pursued for the introduction of the reformed religion."—See *Life of Bp. Taylor*, pp. cxv.—cxvii.

† Toplady speaks of a man who, not understanding a word of Welsh, was converted by a Welsh sermon. "Can there be a stronger proof," he says, "that the work of conversion is the work of God only?"

‡ Cf. "A Word to the Wise," Berkeley's *Works*, Lond. 1848, vol. ii. pp. 221-2.

"Generally, when in the vicinity of a Round Tower there occur ruins of Churches, these are Seven in number. This has been explained by supposing that, previously to the appearance of St. Patrick, Christianity, and not Roman Catholic Christianity, had been introduced into Ireland. This ante-Patrician Christianity is said to have been introduced by the Apostle JAMES, who first preached the Gospel in Ireland, and established the Eastern Church there, with the Rites of the same."—P. 27.

Upon this Mr. Perceval observes:—

"There was a very ancient tradition that JAMES, the same who is said to have gone to Spain, did preach the Word of God in Ireland, and chose there seven companions—Torquatus, Secundus, Indalecius, Tiscphous, Eufasius, Cecilius, and Isichius. And it may therefore be inferred that the clusters of Seven Churches, with the Round Tower accompanying them, were indicative of these Seven Disciples, and their enlightener James, the son of Zebedee. This is stated to have taken place A.D. 41.—*Ussher*, ed. 1639, p. 5."—P. 34.

EIRIONNACH.

THE REV. ROWLAND HILL AND THE "METHODISTS" OF ST. EDMUND HALL, OXFORD.

I transcribe the following from *The Athenæum*, April 21, '66:—

"On or about the 12th of March, 1768, six students were expelled from St. Edmund Hall, Oxford, for praying and preaching in prohibited times and places. It is very confidently asserted in both the dictionaries of living authors (1798 and 1816) that Rowland Hill was one of these: and the statement has often been repeated. It was confirmed, or it may be, originated by his brother, Sir Richard Hill, writing a pamphlet on the expulsion, in blame of the college authorities. But the fact is, that Rowland Hill, in 1768, was at St. John's College, Cambridge, in which University he took his degree of B.A. in January, 1769, with a low mathematical honour. He was then twenty-five years old, and therefore may very possibly have been at Oxford, have seen what would happen, and have changed his University. For he himself was given to irregular preaching and praying, while a student, and found some difficulty in obtaining ordination in consequence: he afterwards said that he found debauchery of any kind did not stand so much in the way of entrance into orders as irregular devotion.—Is it known whether he ever was at Oxford?"

The Dictionary of 1816 says that the Rev. Rowland Hill was—

educated at Eton, whence he removed to St. Edmund Hall, Oxford. From that University, however, Mr. H., who at an early age embraced the tenets of the Calvinistic Methodists, was expelled in 1768 with five other students for assembling to pray and preach at prohibited times and in unauthorised places—a circumstance which excited no inconsiderable share of public attention.

A reference to Sir Richard Hill's tract, *Pietas Oxoniensis*, would have shown the writer that Rowland Hill was not one of the six expelled students, whose names were James Matthews, Thomas Jones, Joseph Shipman, Benjamin Kay, Erasmus Middleton, and Thomas Grove, and of each of whom a full account is given in various portions of the tract. The writer in *The Athenæum* probably refers to this tract; but Sir Richard Hill

wrote more than "a pamphlet" on the subject. I have no less than four now before me. Their titles (abbreviated) are as follows:—

1. "*Pietas Oxoniensis*; or a Full and Impartial Account of the Expulsion of Six Students from St. Edmund Hall, Oxford. By a Master of Arts of the University of Oxford, 1768." Price One Shilling, pp. 85.
2. "*Goliath Slain*: being a Reply to the Rev. Dr. Nowell's Answer to *Pietas Oxoniensis*, &c., 1768." Price 2s. 6d., pp. 214.
3. "*A Letter to the Rev. Dr. Nowell, &c., 1769*." Price 1s., pp. 45.
4. "*A Defence of the Doctrines of Sovereign Grace, &c., 1768*." Price 6d., pp. 48.

On the fly-leaf of the last is an advertisement of a new edition of *Pietas Oxoniensis*, with corrections, additions of "some extraordinary Anecdotes," and "A Word to the Monthly Reviewers;" and this second edition was published in 1768. Perhaps Rowland Hill may have written some of the letters that appeared on the subject in *The London Chronicle*, *Public Advertiser*, *Gazetteer*, *Public Ledger*, &c.; or he may have been the author of the Epigram in *The London Chronicle*, which accords with his sentiments as mentioned in the last paragraph of *The Athenæum* article.

"Good Advice to Young Gownsmen.

"Ye jovial souls, drink, w——e, and swear,
And all shall then go well;
But, O take heed of Hymns and Prayer,
These cry aloud—EXPEL."

Sir Richard Hill's name is not given as the author of the four tracts. In addition to them, and to Dr. Nowell's *Answer to Pietas Oxoniensis*, the following pamphlets appeared on this subject:—

- "A Vindication of the Proceedings against the Six Members of Edmund Hall, Oxford, 1768."
- "A Letter on the Expulsion of Six Methodists from Edmund Hall, by Geo. Whitefield."
- "Priestcraft Defended: a Sermon on the Expulsion of Six from Oxford, by the Shaver (J. Macgowan), 1768."
- "Serious Inquiry into Proceedings at Oxford, 1751."

I do not find any reference to the expulsion of these students in *The Oxford Magazine*, which was begun in July, 1768; or in *The Oxford Newsman's Verses*, or in *The Oxford Sausage*, of which new editions were published between 1764 and 1772. Rowland Hill has been wrongly accredited with expulsion from St. Edmund Hall; but, I may ask with *The Athenæum* writer, "Is it known whether he was ever at Oxford?"

CUTHBERT BEDE.

THE BELLS OF ST. MICHAEL, COVENTRY.

A friend has just sent me the following interesting account, taken from an ancient record. The bells were hung up in St. Michael's steeple in 1429. The tower was finished 1395. In 1467, an order of leet:—

"Also y^e Clerks of both Churches ryng both daye bell and curfewe, in due tyme, and y^t y^e Clok be duly kept up, y^e peyn of iiij^d at ev^ry default."

In 1488:—

"This year was great peace in the realm, and for joy the Churchwardens of St. Michael's and other well-disposed people, brought to St. Michael's a great Bell, and called it *JESUS BELL*, on which was—

* *Jesus Nazarenus Rex Judaeorum in me misericordia.*

In 1496, the following order of leet for regulating the prices of ringing death peals was made:—

"Yt is ordeyned at y^ris p^resent lete, that all man p^rsones thatt herafter will have the belles to ryng after y^e deace of eny their frends, they shall pay for a pell ryng-ryng w^t all y^e belles, ij^d, xx^d y^e of to y^e Chircheward, and iiij^d to y^e Clerks. And yf he well have but iiij belles xvjd, xij^d to y^e Church, and iiij^d to y^e Clerks. And as for ij belles, ev^r p^rson y^t well have theym, to paye but iiij^d to the Clerks."

Query. Who were these clerks? Were they clerics?

March 18, 1674, the vestry agreed with Henry Bagley, Sen., and H. Bagley, Jun., of Chacombe, co. Northampton, that they shall have 55*l*. for casting the six bells into eight tuneable ones, of as deep tone and sound as they now are.

The mottoes on these bells, copied by H. Wanley, Jan. 17, 1690-1 (Harl. MS. 6030, 2 b.):—

1. Cantate Domino Canticum novum. 1675. H. B.
2. Henry Bagley made me. 1675.
3. T. E. F. George Downing, A. D. V. S. M. 1675.
4. I ring at six, to let men know
When to and from their worke to go. 1675.
5. Churchwardens names.
6. Henry Bagley made me. 1678.
7. I ring to Sermon with a lusty bome,
That all may come, and none may stay at home.
1675.
8. I am and have been call'd the common bell,
To ring when fire breaks out, to tell."

In 1774 these bells were melted down, and a new peal of ten cast by Pack & Chapman, which are still in the tower.

In the *Chronicle of the Church of St. Martin, Leicester*, just published by Mr. North, he gives Copy of Churchwardens' Accounts, 1546, and therein are many receipts for *Obyttes* and *Buryalls*, thus:—

"For Mr. West thobbett, v Belles, iiij^d.
It'm fore Mr. Drake thobbet, iiij Belles, xx^d.
It'm fore Mr. Dañ, ij Belles, viij^d.
It'm Byard's Wyffe, ij Belles, viij^d," &c., &c.

By these entries at Coventry, and at Leicester, and no doubt very many similar records might be found, it would appear that, before the Reformation, three, four, five, or six bells were rung in peal after the decease of a parishioner, as their friends might desire. And thus we can better understand Bishop Hooper's injunction, issued 1551, about bells at death:—

"xxiiij. It^m, that from henceforth there be no knells or forthfares rung for the death of any man; but in case they shall be sick and in danger, or any of their friends will demand to have the Bell toll whiles the sick is in extremes, to admonish the people of their danger, and by that means to sollicitate the hearers of the same to pray for the sick person, they may use it. And then, if the person die for whom the bell tolled, and to give warning of his death, to ring out with one bell it may be sufficient." — Parker Society volume of Hooper's *Works*, p. 137.

We learn hence that the ringing of many bells after the death of a person, was discontinued at that period, but that the passing bell was retained: for I believe that bell was always knolled, and I have seen in the churchwardens' accounts, *temp*. Edward IV., at St. Edmund's, Sarum, for "the Forthfare" received. H. T. ELLACOMBE, M.A.
Clyst St. George, Devon.

WERE WOLVES.

The perusal of Mr. Gould's *Book of Were-Wolves* reminds me of the following Mogul tradition, which proves that the belief in were-wolves existed in Central Asia as well as in Europe. Yuldooz Khan, tenth in descent from Japhet Khan, son of Noah, was chief of the Moguls after they quitted the mountains. He was grandfather of Alankooah, a lady extremely beautiful, who at the age of fourteen was married; her husband died three years afterwards. Alankooah being in her chamber one night awake, and mourning for her husband, a ray of light entered the window, and illuminated the whole of the apartment. This light suddenly condensed, and assumed the form of a handsome young man, who approached Alankooah. She strove to resist him, but without effect; and after he had remained with her some time he assumed the form of a wolf, and in that shape left her apartment. This spirit for a long time continued in this manner to visit Alankooah, who at last found she was with child. Her relations endeavoured in vain to destroy this spirit. The Moguls are still divided as to the nature of the man of light, as they call him; some conceiving him to be an angel, some saying that the light of Allah visited Alankooah. She was in due time delivered of three sons at one birth, one of whom was the great ancestor of all the kings of Turkistan.

A friend of mine residing at Nagpore in Central India was told by his native servant, that a ghoul haunted a neighbouring burial ground. He went out at night, and shot the creature, which proved to be a hyena. His servant affirmed his belief that it cast off its human form, and assumed that of a hyena, on receiving its death blow. The *ghul* (Arabic) is supposed to be a sylvan demon of different shapes and colours, who devours men and animals. The *ghul-i-bayabani* is another wood

demon. The former seems to be the original of the European *loup-garou*, or 'were-wolf. Some years ago I read in a Madras newspaper that a party of shepherds in Oude discovered, inhabiting a den with an old she-wolf, a boy, the palms of whose hands, and the skin over the knees, were so thickened as to induce the belief that he had been reared from his infancy by her, and had adopted her habits. Perhaps human beings reared by wild beasts, and seen associated with them in nocturnal wanderings for food, suggested the superstition about were-wolves.

Our nursery tales of *Beauty and the Beast*, and *Little Red Riding Hood* are doubtless derived from Asiatic legends of were-bears and were-wolves, and the expression "he has a wolf in his stomach" used by nurses when speaking of a child with an inordinate appetite may have originated in the same quarter. H. C.

BAPTISMAL REGISTER OF CERVANTES.—When visiting this morning the church of Santa Maria, in Alcalá de Henares, I asked the *Padre Cura* to allow me to see the baptismal register. The following is, I believe, a correct translation of the register relating to the baptism of Cervantes:—

"On Sunday the 9th of October, in the year of our Lord 1547, was baptized Miguel, son of Rodrigo de Cervantes, and of his wife Doña Leonor. Juan Pardo was sponsor: and I, Bachiller Serrano, Curate de Nuestra Señora, baptized him. The witnesses were El Sacristan Baltasar Vazquez, and Bachiller Serrano, who now sign our names."

Should this copy of the register of the baptism of Cervantes never have appeared in "N. & Q.," please insert it when convenient, as it will interest many of your readers. I have just seen the place where the great writer was born. The house does not now exist; but the notice is placed on a wall, that here Cervantes was born. The inscription, I think, has been given in "N. & Q." [3rd S. vi. 341.]

H. O'Shea, in his recent *Guide to Spain* (p. 3, "Alcalá de Henares," ed. London, 1865), makes a sad mistake in stating that the remains of Cardinal Ximenez are still in the chapel of San Ildefonso; whereas he ought to have known that, some years ago, they were translated with great solemnity into the church of San Justo y Pastor, *La Colegiata*. J. DALTON.

Alcalá de Henares.

SMALL PARISHES IN IRELAND.—The following extract from the Rev. Alfred T. Lee's valuable pamphlet, entitled *Facts respecting the Present State of the Church in Ireland* (1865), p. 9, is worthy, I think, of a niche in "N. & Q.":—

"Ireland is divided into 2428 districts or civil parishes, for facilitating the collection of county rates; some of these districts have for more than two centuries ceased to be parishes in the ecclesiastical sense of the term, and

many of them are of very small area; e. g. the parish of St. Doologes, in Ferns, is only forty yards square. In the case of St. John's and St. Dominic's in Cork, one is covered by a brewery, the other by a corn-mill."

Other examples may be found in the Archbishop of Armagh's *Charge* (1864), p. 14. ABHBA.

TOWLAW SPORTS.—Shying sticks at a live cock, tied to a stake, used to be considered capital fun in the good old times; but it would seem to be surpassed as a popular amusement by the Towlaw Sports of this year of grace, 1866. I extract the following from a local paper, and ask for it to be pilloried in "N. & Q.":—

"A CRUEL SPORT.—William Scott and Benjamin Halliday were charged at the Walsingham petty sessions, with cruelty to animals. It appeared that on the 7th of April a certain festival, called the 'Towlaw Sports,' was celebrated, the scene being a field belonging to the defendant Scott. Among these sports figured that of "holing the duck;" for the enjoyment of which favourite pastime, as its name implies, a hole was dug some fifteen inches deep, and a drake placed therein. The unhappy bird's feet were fastened to a board, whether with nails or string did not very clearly appear, and his head was exposed above the soil. To hit this head with sticks, supplied on terms of mutual advantage by Halliday, was the aim of the Towlaw sports, and many seemed to have taken their turn, the drake quacking and bobbing his head in mortal terror at every throw, when the attention of the police was called, and that branch of the sports had to cease. The bird profited little by the friendly intervention, however, being so exhausted that it was necessary to destroy it. The share of Scott and Halliday in the transaction was fully proved, and they were fined, the first 5*l.*, and the other 2*l.* 10*s.*; costs to be divided between them, and three months' imprisonment in default."

CUTHBERT BEDE.

"YESTERDAY."—The last *Edinburgh Review* censures Mr. Hayman's adjectival use of this substantive (or adverb). Where its *apocopé*, "yester," appears ungraceful or inconvenient, may not *hestern* be substituted—as legitimate a derivative as *diurnal* or *nocturnal*, and not more pedantic than *matinal* or *vespertine*? Philologists will hardly reclaim against a new word which is self-definite.

E. L. S.

DOMICILE.—In *The Standard* newspaper of May 3 there was a marriage announced, and the bridegroom's residence particularised as "late of Africa and America." As the bride's locality is not specified, it can only be presumed of Asia and Europe! J.

A PROPHECY OF LOUIS PHILIPPE.—In *Horace Vernet's Life* (Paris: Hetzel, 1863, p. 71), is the following singular prophecy of the Duke of Orleans, Louis-Philippe:—

"Le jour de la naissance du duc de Bordeaux, Vernet, s'étant rendu au Palais-Royal, trouva le Prince en train de se faire bourgeoisement la barbe devant une fenêtre. On pouvait l'apercevoir du jardin; où quelques badauds stationnaient dans ce but. Le duc d'Orléans, les montrant à l'artiste, lui dit: Ces gens qui me regardent me

raser tâchent de lire sur mon visage l'effet que produit sur moi la naissance d'un héritier de la couronne. S'ils le pouvaient, ils verraient que je n'en suis aucunement affecté, car l'horizon me semble bien noir depuis 1814. Voyez vous, mon cher Horace, dans vingt ans il n'y aura plus un roi sur un trône. On prétend que je suis une planche pourrie. Non. Seulement je ne veux pas porter ma tête sur l'échafaud comme mon malheureux père."

In a foot-note is the following:—

"Horace Vernet, qui avait été très-frappé de ces paroles, a pris soin de les noter."

On that same day in 1820 the Duke of Orleans went to congratulate the Duchess de Berri on the birth of a son, who might one day be King of France. One-half of the predicted twenty years had passed when he ascended the throne, a king being removed for him. In eighteen years more he was himself an exile. BRIGHTLING.

LADIES' FASHIONS IN 1754. — In No. 17 of an interesting series of topographical and antiquarian papers now appearing in *The Birmingham Gazette*, is the following:—

"In reading the following lines, which appeared July 27, 1754, one almost feels as if, but for the abominable versification, they were written in the present day, so like the sights we now see daily in the streets and elsewhere are some of those satirised by the author.

"A-la-mode, 1754:

"The Dress in the year Fifty-three that was worn,
Is laid in the Grave, and new Fashions are born;
Then hear what our good Correspondents advance,
'Tis the Pink of the Mode, and 'tis dated from France.
Let your Cap be a butterfly, slightly hung on,
Like the Shell of a Lapwing just hatched on her
Crown,
Behind, with a Coach-Horse short dock cut your Hair,
Stick a Flower before, shew-whiff with an Air;
A Vandyke in Frize your Neck must surround,
Turn your Lawns into gauze, let your Brussels be
Blond;
Let your Stomacher reach from Shoulder to Shoulder,
And your breast will appear much fairer and bolder;
Wear a Gown, or a Sack, as Fancies prevail,
But with Flounces and Furbelows ruffle your Tail;
Let your Hoop show your Stockings and Legs to your
Knees,
And leave Men as little as may be to guess,
For other small Ornaments do as before,
Wear ribbons a Hundred, and Ruffles a score;
Let your Talk, like your Dress, be fantastic and odd,
And you'll shine in the Mall, 'tis Taste a-la-mode."

CUTHBERT BEDE.

"THE PARADISE OF COQUETTES." — In looking into the *Quarterly Review* for July and October, 1862, I happened accidentally to notice (p. 163) an allusion to the poem called "The Paradise of Coquettes," of the author of which, the writer of an article in the *Review*, "English Poetry from Dryden to Cowper," professes his entire ignorance.

Now the article is one of no small pretension to a knowledge of its subject, and therefore his ignorance, real or affected, as to "The Paradise of Coquettes" is hardly excusable. The author was

the eminent Dr. Thomas Brown, who succeeded Dugald Stewart as Professor of Moral Philosophy in the College of Edinburgh; and the fact of his authorship is noticed in a short memoir of him, which will be found in the *Encyclopædia Britannica*, 8th edit. vol. v. p. 683.

Lord Jeffrey reviewed the poem in the *Edinburgh Review*, vol. xxiv. p. 397, and his opinion of it (it was at first published anonymously) may be summed up in the words of the concluding paragraph of the critique:—

"It is rather extraordinary that this brazen age should produce so much anonymous genius. This author, we think, may drop his mask when he pleases, and place his name, whenever he chooses to disclose it, among the few classical writers of this scribbling generation."

G.

Edinburgh.

THE LATE MISS BERRY. — It appears from a Scotch newspaper (the *Inverness Courier*) that the Letters of Madame du Deffand to Horace Walpole, edited by Miss Berry, were reviewed in the *Quarterly Review*, May 1811, by the late Lord Glenelg, then Mr. Charles Grant. The editor of Miss Berry's *Journal and Correspondence*, recently published, does not seem to have known who was the writer of that able critique, nor did Sir James Mackintosh, who says (*Life*, ii. 198), that the article has "great power." The fact of the authorship is worth making a note of. D.

Queries.

ANONYMOUS. — Who was the writer of *A Present for an Apprentice*, by a late Lord Mayor of London? On the title-page of the tenth edition is an extract from No. 175 of Fielding's *Champions*, characterising it as "such a system of morality and economy as persons of all ranks might improve by, delivered in such a style as the most accomplished reader might be delighted with."

W. E. A. OXON.

ARBORY, HERBERWE, HARBOURIE. — Are either of these words, or any of their numerous variations, ever used in the sense of *home*? Or are they only employed to express a temporary lodging, such as a *hostelry* or *auberge*?

References and quotations will much oblige, either through "N. & Q." or direct, if more suitable.

EDWARD KING.

Lympington, Hants.

CELTIC NAMES TRANSLATED INTO GREEK. — In the last generation, or the generation before, it was genteel to translate Celtic patronymics into Greek. Thus, Ivor became Evander, Finley, Philip, and Angus, Eneas. I daresay Evander, Philip, and Eneas are as near the truth as Ivor, Finley, and Angus. Indeed, Eneas is nearer the sound of the Gaelic name than Angus is. But

how did this Greek fashion arise? Had it any connection with the fashion that raised up Utica, Syracuse, &c. &c. in the state of New York?

W. H. M.

CHANGES IN NAMES.—Can any of your readers refer me to any works of authority in which I may ascertain the period when the several changes in the names of families took place, and the meaning of those changes, especially when the prefix "atte" was introduced, and when substituted for or displaced by the Norman "de la," and when dropped; and when the terminations "man," "more," "ham," "by," &c. &c. were generally adopted. Mr. Lower's book does not dive very deeply into the matter, and I have been unable to find any satisfactory account of these changes.

My own researches would lead me to believe that such terminations as "man," &c. were rare until some period between the reign of Edward III. and Henry VII.; after the latter of which periods the prefix "atte" is, I think, seldom found. Prior to the Tudor period of our history, names would appear to be remarkable for brevity, and for being variously, i. e. loosely, spelt; but during that period, the writers seemed to have endeavoured to make as many syllables, and to have crammed into each syllable as many letters as they could; never omitting a double letter, if possible. My own name is an instance of this: in very early times I find it spelt "Atte Yate"; the Gloucestershire historians would "flatter" us by describing it as "De la Yate," though I very much doubt if that form was ever used. In Edward the III.'s time, it was certainly "Atte Yate," and a century or so later the prefix was dropped, and the termination "man" was added; and in Henry VIII.'s time it was spelt "Yatteman," and shortly afterwards it became "Yateman" or "Yeatman," as it is at present. In the same way, and at the same periods, "atte Hill," "atte Mill," "atte Wood," &c., became "Hillman," "Milman," "Woodman," &c. &c. If it has not been done, it would be well worth while to take a county, parish by parish, and contrast the names within each at different periods. One might then get at something like a rule in these matters. Has this ever been done? and if not, what writer has paid any attention to the matter?

J. P. Y.

WILLIAM EVANS, LL.B., Chancellor of Llandaff, died January 5, 1589. (Browne Willis' *Survey of Llandaff*, p. 23.) Will any correspondent oblige by giving some information as to the chancellor's marriage, and any of his descendants, or where such information may be discovered?

GLWYSIG.

REV. J. W. FEA.—There was published in 1826, *Eldoniana*, a Poem, by the Rev. J. W. Fea, of Quebec Chapel. Can you give me the date of the author's death, or any biographical particulars

regarding him? Was he a native of Scotland? He seems to have been of Trinity College, Dublin, but afterwards took a degree at Oxford.

R. INGLIS.

ROBERT HOOKE.—Can any of your readers inform me whether there exists any known portrait of the celebrated Robert Hooke, the first Curator of the Royal Society? The collection of portraits of Newton and his cotemporaries in the possession of the Royal Society does not, I believe, contain one of this eminent man. In Ward's *Lives of the Gresham Professors* it is stated that Hooke was a very ill-favoured man: perhaps he may have been aware of this, and objected to sit for his portrait. Yet I should think there must be some sketch of one so well known in his day.

HOROLOGIST.

INN SIGN.—Can any one tell me the meaning of a curious public-house sign near Chelmsford called "The Silent Woman"? It represents a half-length portrait of Henry VIII. on one side, and on the reverse a woman without a head, and underneath are inscribed the words "Forte bonne." One might think it was intended for Ann Boleyn; but the dress is that of a much later period.

M. A. E.

"NAPOLEON'S MIDNIGHT REVIEW."—By whom was Napoleon's *Midnight Review* translated into English? Also, where are the lines to be found?

M.

PIPER FAMILY.—Can any of your readers inform me of what family the Pipers Count Piper of Sweden came from, who lived with Charles XI. and placed Charles XII. on the throne at fifteen instead of eighteen, and who was Governor of Montferriat (West Indies)? I have heard from my friends that he was cousin; I am in my seventy-third year. Our family are the Surrey Pipers. I understand that a Henry Piper Sparking claims relative; that must be in the female line.

GEO. PIPER, O.S.A.

4, Park Place, Farnham, Surrey.

POPULATION OF ANCIENT ROME.—What is the most authentic historical information with regard to the population of ancient Rome in its prosperity, so that a comparison may be instituted between it and modern London?

H. C.

RING.—Why is a ring put into a Michaelmas cake in Ireland?

ACROSTIC.

THE SCHOOLMEN.—Where may a fair amount of sound information be obtained about the schoolmen, or their systems, in addition to what has already appeared in "N. & Q." 1st S. x. 464; xi. 36, 70; 2nd S. v. 238?

GEO. J. COOPER.

Woodhouse, Leeds.

SONG BY AN OLD DOG.—In my youth I often used to hear a song, supposed to be sung by an old dog, in which the human species, in its various

professions and callings, is represented as dogs of a higher grade, and as such, severely handled. To the clergy the old Cynic devotes two or three specially biting verses. I can remember only a few lines of this song, which I give, hoping they may serve as a clue to the remainder:—

"The Soldier is a blustering dog, who talks of wounds and scars, Sir,
And boasts of conquests, never won, with Venus and with Mars, Sir.

The Minor-canon is a dog, a sort of lazy lurcher,
Who'd rather bark in dining-room than in the Abbey Church, Sir.

The Prebend is a wet dog of true Newfoundland kind, Sir,
Who diving deep in residence, will swim away in wine, Sir.

The Dean, he is a pompous dog
[I forget his peculiar attributes, except that]—
Made a Bishop, he's a dog that seldom barks again, Sir."

Each verse ends with an appropriate "bow, wow, wow" chorus.

If any contributor to "N. & Q." can help me to the words of this song, I shall be very much obliged. SENEX.

TOM DOVE: THUMB RING.—In Southerne's *Maid's Last Prayer*, I find the following passage:

"Zounds! a man had as good be ty'd to a stake, and baited like Tom Dove on Easter Monday, as be the necessary appurtenance of a great man's table; they make me as much their own, as if I were part of their sideboard."—Act II. Vol. ii. p. 33, ed. 1731.

Will any of your readers have the goodness to tell me whether Tom Dove is a man, or only the name of a bull or bear; if the former, who was he? Again:—

"Marry him I must, and wear my wedding ring upon my thumb too, that I'm resolved on."—*Id.* Act IV. vol. ii. p. 67.

Why was the wedding ring worn upon the thumb? Was it customary? C. P.

ROBERT WALPOLE.—Which Robert Walpole, quartering the arms of Robsart with those of Walpole, was "of Serjeants' Inn"? JOSEPH RIX, M.D.

.St. Neots.

Queries with Answers.

THE CATCALL.—I have often wondered what this little instrument was, which so often appears in the history of our stage. I now think it was nothing but a common penny trumpet, such as we hear squeaking at country fairs, &c. This I judge from a story in Chetwood's *History of the Stage* (1741), where there is mention of a sea-officer, who was much incommoded by—

"A couple of sparks, prepared with their offensive instruments, vulgarly term'd Cat-calls;"
but, after some parley—

"the squeak was stopped in the middle by a blow from the officer, which he gave with so strong a will, that his child's trumpet was struck thro' his cheek," &c.

How is it that we never hear the catcall now? E. K.

[That squeaking instrument, the Catcall, formerly used at theatres to interrupt the actors and condemn a new piece, was a small circular whistle, composed of two plates of tin about the size of a halfpenny, perforated by a hole in the centre, and connected by a band or border of the same metal about one-eighth of an inch thick. The sound given was sharp and shrill, and the advantage of the instrument in the playhouse was that it was altogether concealed within the mouth, and that the perpetrator of the noise could not be easily detected. The fearful screech of—

"This pretty tube of mighty power,
Sweet charmer of a playful hour"—

was frequently the terror of many a timid actor, and the dread of a brood of dramatic authors. The disuse of this vulgar instrument is not a cause of regret among the Thespian brotherhood.]

NUMISMATIC: JETTONS OF MARY QUEEN OF SCOTS.—Will any of your numismatic readers inform me on what occasions the following silver jettons of Queen Mary were struck?—

1. *Obv.* The Scottish shield, with a large crown over, MARIA . DEI . G . SCOTOR . REGINA. *Rev.* A hand from the clouds lopping a withered branch from a vine-tree, VIRESKIT . VVLNERE . VIRIVA.

2. *Obv.* The arms of France and Scotland impaled in a shield, with a large cross over, MARIA . D . G . SCOTOR . REGINA . FRAN . DOI. *Rev.* a vine-tree, one half withered, the other half in leaf and fruit, and the sun shining from the clouds upon it. 1579. JAMES J. LAMB.

Underwood Cottage, Paisley.

[These jettons are described in the *Archæological Journal of the Institute*, xv. 259. The year 1579 was the eleventh of Mary's captivity; she was at that time at Sheffield in the custody of the Earl of Shrewsbury. The jettons appear to be of French workmanship, and they may have been a new year's gift from some of Mary's relations in foreign parts. They are doubtless identical with the counters described in the Inventory taken at Chartley, August, 1586. Under "Joyaulx, &c., au cabinet" are entered "Bourses de velours vert, garnies de jetons d'argent aux armes de sa Majesté."—*Labanoff*, tome vii. p. 246.]

L. TOCQUE.—Can any of your correspondents tell me where the original painting of Prince Charles Edward, by L. Tocque, engraved in the Abbotsford edition of *Waverley*, is now? I shall be glad also to be told anything about L. Tocque: who he was? what his other works are? &c.

S. H. M.

[Jean-Louis Tocque, born at Paris in 1696, was first a scholar of Nicholas Bertin, and afterwards of Hyacinthe

Rigaud. He devoted himself to portrait painting, and acquired considerable reputation. He was invited to St. Petersburg by the Empress Elizabeth, whose portrait he painted, and there met with flattering encouragement. He died in 1772. For a list of his paintings see Nagler's *Künstler-Lexicon*, xviii. 535. His portrait of Prince Charles Edward we have not been able to trace.]

PETRUS PANTINUS.—In the Elzevir edition (Lugd. Batav., 1653), of *Michael Apostolicus his Centuries of Proverbs*, p. 250, occurs the following amusing blunder:—

"Petrus Pantinus Tiletanus translates the proverb—

'Τῇ αἰδοῦς δ' οὐ λίαν ἀσπαύομαι,

"Ob pudorem servitutem amplector."

What is known of Peter Pantin? Where is Tiletum? What book gives the modern names equivalent to such later Latin ones?

Kenilworth.

E. H. KNOWLES.

[Peter Pantin was born at Thiel [Tiletum] in Flanders, and taught the learned languages with reputation at Louvain, Toledo, &c., and was dean of the church at Brussels, where he died in 1611. He wrote a treatise *De Dignitatibus et Officiis Regni, et Domus Regia Gothorum*, &c., besides translations of Greek authors. For a list of dictionaries of the ancient Latin names of towns, see "N. & Q." 3rd S. vii. 156. To that list add the following useful work by Raphael Savonarola, *Universus Terrarum Orbis Scriptorum Calamo delineatus*. Studio et labore Alphonsi Lator a Varea. 2 vols. Patavii, 1713, fol.]

"LOTH TO DEPART."—This as a tune, though it is clearly also the name of a song, used to be played on board our men-of-war, as a salute to admirals, &c., in the time of Charles II. Where can I find the words, if possible, with the music?

S. H. M.

[Some interesting particulars of both the words and the music of "Loth to Depart" will be found in Chapell's *Popular Music of the Olden Time*, i. 173; ii. 772. The tune is there printed from Queen Elizabeth's Virginal Book, where it is arranged by Giles Farnaby. The words are attributed to J. Donne; but whether they are by the Dean of St. Paul's, or by his son John (who wrote several trifling pieces), is not very clear.]

WELCHER.—Can you give me any information as to the probable derivation of the word "welcher," as used in a sporting sense, or refer me to any book where I can find some philological notice taken of it?

W. G. B.

Trinity College.

[A Welcher is one who lays a bet, and afterwards absconds, or makes himself scarce. It is sometimes difficult to account for the derivation of slang phrases; but we are informed that the word Welcher in sporting circles is usually considered to owe its origin to the well-known satirical ditty—"Taffy was a *Welchman*—Taffy was a thief."]

A GENERAL INDEX to the Spectators, Tatlers, and Guardians. London: Sold by W. Owen, at *Homer's Head*, near *Temple Bar*, 1757.

Lowndes, under the head "Spectator," names 1758 as the date of the edition. Is this an error, or was it a second edition? Who was the compiler?

GEORGE LLOYD.

Darlington.

[There was only one edition of this *General Index*. It first appeared in 1757, and again in 1760 with a new title-page, containing the words "The Second Edition," by the same publisher.]

"LEMMATA MEDITATIONUM" (3rd S. ix. 316).—I am much obliged, Mr. Editor, for the title of this curious book. Can you form any estimate of its rarity, or let me know where I may see a perfect copy?

ELIRIGNACH.

[The only copy known to us of this little devotional work is in the library of the British Museum. On the fly-leaf of it some one has written, "Very scarce." This copy was purchased by Mr. Rodd for 1s. 6d. at Thomas Jolley's sale on March 1, 1843.]

QUOTATION.—Who was the author of the following lines?—

"Think naught a trifle tho' it small appear,
Small sands the mountain, moments make the year,
And trifles life; your care to trifles give,
Else you may die before you learn to live."

BAR-POINT.

Philadelphia.

[Dr. Edward Young, *Love of Fame*, sat. vi. line 208.]

Replies.

YEOMAN.

(3rd S. viii. 286, 340, 419.)

The following additional illustrations in support of my statement that the *yeoman* was originally only a common menial servant, and that the word is a corruption of *yeong man*, may be of interest to some of your readers.

In Sir Henry Spelman's *Glossary* we find, sub voce *Valecta*:—

"*Valecta*, al. *Valetta*. Et in Regist. brev. orig. 25 b, *valettus*, puer, minister, famulus, qui heri est a persona; Gal. *valet*, quasi qui ea lex seu maistre, i. qui juxta Dominum vadit seu ministrat. Corrupte, *vallet* et *varlet*.

"Asser. Mensura, p. 24, l. 12. Et volo (Aluredus Rex) quod Armigeri mei cum *valectis*, et omnes qui cum ipse in servitio meo sunt, ita distribuunt modo supra dicto, &c.

"*Valletti* apud Gallos idem olim erant quos Germani forte *Ambactos* vocabant; Angli, *Servingmen* et *Yeoman*, antiquis *pueri*, et in Canuti II. forestis *juniores*, quorum viri Nobiles et Magnates magnas olim ad familiam clientelamque suam ornandam et muniendam alebant catervas, juxta illud Virgilii *Æn.* i. p. 585, l. 1.—

'Centum alie, totidemque pares ætate ministri,
Qui dapibus menas onerant et pocula ponant.'

Comes Guesii, Regem Hen. 7 hospitio suscipiens, 300 habuit."

I will now cite a *royal* authority from Lingard, reign of Henry VIII. :—

"That nobleman (the Earl of Essex) on one occasion had entertained the king at his castle of Henningham, and when Henry was ready to depart, a number of servants and retainers in the earl's livery was drawn up in two lines, to do honour to the sovereign. 'My lord,' said the king, 'I have heard much of your hospitality, but I see it is greater than the speech. These handsome gentlemen and yeomen that I see on each side of me are surely your *menial servants*.' The earl replied, with a smile: 'That, may it please your grace, were not for mine ease. They are most of them my retainers, come to do me service at a time like this, and chiefly to see your grace.'"

William Howitt, in his *Visits to Remarkable Places*, "Visit to Hampton Court," describes the royal magnificence displayed by Wolsey, on the authority of Cavendish, who was the great cardinal's gentleman-usher, and afterwards employed in the same capacity by Henry VIII. Cavendish wrote a *Life of Cardinal Wolsey*, and Shakspeare has literally followed him in several passages of his *King Henry VIII.*, merely putting his language into verse. In the following extracts from Howitt, we have *yeomen* in abundance :—

"It was only at Hampton Court that Wolsey's vast train of servants and attendants, with the nobility and ambassadors who flocked about him, could be fully entertained. These, as we learn from his gentleman-usher Cavendish, were little short of a thousand persons; for there were upon his 'cheine-roll' eight hundred persons belonging to his household, independent of suitors, who were all entertained in the hall. In this hall he had daily spread three tables. At the head of the first presided a priest as steward; at that of the second a knight as treasurer; and at the third his comptroller, who was an esquire. Besides these, there were always a doctor, a confessor, two almoners, three marshalls, three ushers of the hall, and groom. The furnishing of these tables required a proportionate kitchen; and here were two clerks, a clerk-comptroller, and surveyor of the dressers; a clerk of the spicery; two cooks, with labourers and children for assistants; turnspits a dozen; four scullerymen; two *yeomen* of the pastry, and two paste-layers. In his own kitchen was his master-cook, daily dressed in velvet or satin, and wearing a gold chain. Under him were two other cooks and their six labourers; in the larder a *yeoman* and groom; in the scullery a *yeoman* and two grooms; in the ewry two *yeomen* and two grooms; in the buttery the same; in the cellar three *yeomen* and three pages; in the chandlery and the wafery, each two *yeomen*; in the wardrobe the master of the wardrobe and twenty assistants; in the laundry *yeoman*, groom, thirteen pages, two *yeoman*-purveyors and groom-purveyor; in the bake-house two *yeomen* and two grooms; in the wood-yard one *yeoman* and groom; in the barn a *yeoman*; at the gate two *yeomen* and two grooms; a *yeoman* of his barge; a master of his horse; a clerk and groom of the stables; the farrier; the *yeoman* of the stirrup; a maltlour and sixteen grooms, each keeping four horses.

"In his privy chamber he had his chief chamberlain,

* Essex was fined ten thousand pounds, and the above-mentioned Earl of Oxford, according to Hallam, compounded by the payment of fifteen thousand pounds for the penalties he had incurred by keeping retainers in livery.

vice-chamberlain, and two gentleman-ushers; six gentlemen waiters and twelve *yeomen*; and at their head nine or ten lords to attend on him.

"Regularly on Sundays, when Henry held his court at Greenwich, which was often, the great lord cardinal made thither his progress to visit him. He had then his magnificent state barge, with *troops of yeomen* standing upon the sails, and crowds of gentlemen within and without.

"They (the French Ambassadors) supped in the Great Waiting Chamber and Chamber of Presence, which were hung with rich arras, and furnished with tall *yeomen* and goodly gentlemen to serve."

In the Household Book of the fifth Earl of Northumberland (compiled in 1512) it is expressly ordered (p. 49) that, "What person soever he be that comyth to my Lordes service, that incontinent after he be intred in the chequyr-roll that he be sworn in the countynghous by a gentillman-usher, or *yeman-usher*;" and Percy, in his *Reliques of Ancient English Poetry* ("Essay on the Ancient Minstrels"), says :—

"From the expression of *sqiure minstrels*, we may conclude there were other inferior orders, as *yeomen minstrels*, or the like."

These additional illustrations will, I presume, clearly prove that the *yeoman* was formerly a menial servant, employed in various capacities.

I will now pass on to the derivation of the word. Spelman, in his *Glossary*, has the following article :—

"*Yeoman*. Sax. *gemanan*, consortium, tubernia; *gemane* et *geman*, communis, VEL POTIUS A *geonga*, quod *jusenem* significat, iidemque sint qui in Canuti L.L. de Foresta Juniores appellantur, antiquis *pueri*, Germanis *Ambacti*, Gallis *Vuleti*."

In *Romeo and Juliet*, Act I. Sc. 2, we read :—

"Such comfort as do lusty young men feel."

Ritson, in his note to this line, says :—

"Young men are certainly *yeomen*. So, in A lytell geste of Robyn Hode, printed by Wynken de Worde :—

'Robin commaunded his wight *yong men*,
Of iii wyght *yonge men*.
Seven score of wyght *yonge men*.
Buske you, my mery *yonge men*.'

"In all these instances Copland's edition, printed not many years after, reads—*yeomen*.

"So, again, in the ancient legend of Adam Bel, printed by Copland—

'There met he these wight *yonge men*.
Now go we hence, sayed these wight *yong men*.
Here is a set of these wight *yong men*.'

"But I have no doubt that he printed from a more antiquated edition, and that these passages have accidentally escaped alteration, as we generally meet with *wyght yemen*."

There is also nothing extraordinary in the conversion of *yeong man* or *yong man* to *yeoman* or

* Percy, in his *Reliques of Ancient English Poetry*, gives the ballad of Adam Bell with *yeomen* in the above-mentioned passages.

yoman. We often find forms with *ng*, and without it; e. g. in the hymn of St. Godric, who lived in the twelfth century, we have the forms *fo* and *fong* :—

“Sainte Marie (clane) virgine,
Moder Ihesu Cristes Nazarene,
On *fo* (or *fong*), schild, help their Godric,
On *fang* bring heglicly with the in Godes riche,” &c.

The translation is :—

“Saint Mary (chaste) Virgin, Mother of Jesus Christ of Nazareth, take, shield, help thy Godric; take, bring him quickly with thee into God's Kingdom,” &c.

The verb *fang* is A.-S. *fangan*, of which we have the contracted form *fōn*, and Mid. H. G. *vangen*, contracted into *vāhen* and *vān*; perfect, *vie* and *vienc*.

A.-S. *gangan*, to go, has also the contracted form *gān*: pres. ic *gange*, and ic *gā*; imper. *gang* and *gā*; Mid. H. G. *gān*, perf. *gie* and *gienc*, imper. *ganc*, *genc*, and *gā*.

Numerous other examples of similar contracted forms, and of forms with *ng* or *nc* and without them, might be given to show that the conversion of *yeong man* to *yeoman* is not irregular, but organic.

Ng is also by no means a complicated sound, as it may appear to be to many. It is a simple single sound, as Latham observes in his *English Language* :—

“The sound of the *ng* in *sing*, *king*, *throng*, when at the end of a word, or of *singer*, *ringing*, &c. &c., in the middle of a word, is not the natural sound of the combination *n* and *g*, each letter retaining its natural power and sound, but a simple single sound, of which the combination *ng* is a conventional mode of expressing.”

Webster is of the same opinion, and calls it “a simple elementary sound.”

The question now arises—How did the word *yeoman*, which originally signified a servant, come to be used in its present sense as a holder of land?

Camden gives the following “*Ordines Angliæ*,” and says :—

“Quod ad reipublicæ nostræ divisionem attinet, constat ex Rege, sive Monarcha, Nobilibus, Civibus, Ingenuis, quos *yeomen* vocamus, et Opificibus.”

His definition of *yeomen* is :—

“*Plebei*, sive *Yeomen*, quos alii *Ingenuos*, lex nostra *homines legales* dicit, et ex agris, quos optimo jure tenent, quadraginta ad minimum solidos quotannis colligunt.”

The yeomen, therefore, in the reign of Elizabeth composed a distinct class of society, between the *Cives* or *Burgesses* and the *Opifices*, “qui *Proletarii* Romanis dicebantur.” In this acceptation, as far as my researches go, the word *yeoman* does not occur in the English language before the reign of Henry VII.; the origin of our yeomanry, as

petty landholders, must therefore be sought for between the accession of this king and the rule of our virgin queen, and, in my opinion, the pages of English history during this period supply us with sufficient grounds in support of this statement.

In the first place, it was at the termination of the Wars of the Roses that villenage began to be abolished. In proportion as agriculture improved and money increased it was found that the services rendered by the villeins to the baron, though extremely burdensome to themselves, were of little advantage to the master, and that the produce of a large estate could be much more conveniently disposed of by the peasants themselves, who raised it, than by the landlord or his bailiff, who were accustomed to receive it. A commutation was therefore made of rents for services, and of money rents for those in kind; and, as it was further discovered that lands were better cultivated when the holder enjoyed a security in his possession, the practice of granting leases to the peasant began to prevail, which gradually entirely broke the bonds of servitude.

Again, it was during the reign of Henry VII. that Columbus discovered America, and a few years after, Vasquez de Gama passed the Cape of Good Hope, and opened a new passage to the East Indies. These great events were attended with most important consequences to all the nations of Europe; the enlargement of commerce and navigation increased industry and the arts everywhere. The nobles, instead of expending their revenues in riotry and debauchery, dissipated their fortunes in more expensive pleasures. Instead of vying with each other in the number and boldness of their retainers, they acquired by degrees a more civilized species of emulation, and endeavoured to excel in the splendour and elegance of their establishments. The common people, no longer fed and maintained in vicious idleness in the baronial halls, were obliged to become useful both to themselves and others; and the statutes passed nearly every session during this reign against engaging retainers, threw a great number of servingmen and yeomen on their own resources. But the most important law in its consequences which was enacted during the reign of Henry, was that by which the nobility and gentry acquired a power of breaking the ancient entails, and of alienating their estates; by means of this law, and the growing luxury of the age, the large fortunes of the barons gradually diminished, and the property of the commons increased; men of inferior rank obtained a share in the landed property of the country, and from this time date the rise and growth of a distinct class of small landholders, designated by the name of *yeomen*. Petty holders of land of this description existed in greater or lesser numbers since the Conquest, but under other denominations; the name of *yeoman* was

* Craik's *Sketches of the History of Literature and Learning in England*, vol. i. p. 207.

only given to them at or after this period.* And who, in this new state of things among the inferior ranks of the nation, were the most likely individuals to acquire an independent position as small proprietors or renters of the soil? Was it not the enfranchised *yeoman* villein, who was already a cultivator of the soil? Was it not the *yeoman* retainer who had helped to fight the battles of England, or the faithful *yeoman* domestic servant—some receiving small grants of land from their lords and masters as a reward for their services, whilst others obtained them by purchase; or the hundreds of *yeomen* dependents of the nobles and clergy, who, no longer maintained in idleness in the baronial halls, or fed at the tables of the monasteries after their dissolution by Henry VIII., were compelled to follow some calling for their support; and who, favoured by circumstances, often had the good fortune to obtain the lease of some holding, of which they subsequently became the proprietors? These were, in my opinion, the founders of that distinct class of society called by Camden "*Hebei sive yeomen*," and who being chiefly recruited from the ranks of the *yeomen* retainers or servants, transferred the name by which they were generally known to their new position.

This, it seems to me, is the origin of our word *yeoman* in its present signification; and, as this is a subject which ought to be of great interest to every educated Englishman, I hope that some of your correspondents, who have more extensive libraries at their command, will investigate the matter more fully, and bear me out in my conjecture if I am right, or correct me if I am wrong.

J. C. HAHN, Ph. D.

Heidelberg.

P.S. Elizabethan writers often speak of the ancient yeomen, who distinguished themselves in a military capacity in the wars of the Middle Ages; the expression, however, is only to be taken in a general sense, as denoting the stout, able-bodied inferior ranks of the people, who composed the greater part of the infantry. There were no troops specially called *yeomen*; but the *Yeomen of the Guard*, a body-guard instituted by Henry VII. when he ascended the throne, fifty in number, afterwards increased to one hundred, formed the nucleus of the first standing army in England. They were picked men, of larger stature than ordinary, every man being required to be six feet high, and were no doubt taken from the yeomen retainers of the king's household.

* In the article on "*Yeomen*," in Dr. Rees's *Cyclopaedia*, it is mentioned that *youngman* is used for *yeoman* in the statute of 33 Henry VIII.

WILLIAM JOHNSON

(3rd S. ix. 321)

Was of Queen's College, Cambridge, where he graduated B.A. 1630, M.A. 1634, and obtained a fellowship. Subsequently, he was created D.D. His Latin play entitled *Valetudinarium*, was acted at Queen's College, Feb. 6, 1637—8. The scene is laid at St. Bartholomew's Hospital, London. MS. copies of the play are preserved in Queen's, St. John's, Emmanuel, and the University libraries. The copy at Emmanuel College formerly belonged to Archbishop Sancroft; and that in the University library contains the stage directions, which commence thus:—

"After the prologue is spoken, let there be a great cry of *ignis, ignis, incendium, incendium*, which done, let *Mimulus* enter with a bucket."

A rhyming Latin song, without any merit at the end of the fourth act, is set to music. (*Retrospect. Review*, xii. 39.)

Dr. Johnson wrote a remarkable book entitled:

"*Ders Nobiscum*. A Sermon Preached upon a Great Deliverance at Sea: With the Narrative of the Danger and Deliverances. With the Names of the Master and those that suffered: Together with the name of the Ship and Owners. By William Johnson, Dr of Divinity; Chaplain and Sub-Almoner to His Sacred Majesty. The second edition, corrected and enlarged." Lond. 12mo, 1664.

The dedication to the Society of East Country Merchants residing in England, Dantzick, Königsberg, and elsewhere, is dated "from my study in Warbois, April 6, 1659," in which year the first edition probably appeared. From this dedication the following passage, being autobiographical, is worth extracting:—

"Your Company in Prussia were the first that call'd me to the exercise of my Ministerial function, being the first charge that ever I undertook to preach to: and had I not been forc'd to come into England by an Obligation which I could not in conscience break, I had rather have parted with my Life than them: for they were, as the Apostle writes to the Philippians, my hope, my joy, and crown of rejoicing in the Lord Jesus."

Dr. Johnson held the rectory of Warbois, Huntingdonshire, the archdeaconry of Huntingdon, and the mastership of the Temple. He was collated to the prebend of Holywell, alias Finsbury, in the church of St. Paul, June 1, 1666, and dying March 4, 1666—7, was buried in Westminster Abbey, where a monument, bearing the following quaint inscription, was erected to his memory:—

"M. S.

Musarum et charitatum delicie, Gulielmus Johnsonus S. T. P. ab eleemosynis Carolo secundo, exuvias juxta deposuit. Sæpe naufragus, hoc tandem in portu quiescit anima cum Deo, cujus elogium erat *Ders Nobiscum*; imaginem ejus si velis, illius librum consule. Denatus erat anno ætat. suæ 57, salutis 1666. Mart. 4."

I may add that he wrote a copy of English verses prefixed to Fuller's *Holy War*, 1638.

THOMPSON COOPER.

STARBOARD AND LARBOARD.

(3rd S. ix. 254.)

Your correspondent A. A. is, I fear, totally mistaken as to the origin of the term starboard and larboard. The *sta borda, quella borda* theory which he proposes is by no means new, and is possibly at first sight plausible enough; but it will not—to use a common phrase—hold water. In the first place, there is no reason, apparent from naval history or archæology, why the right hand should be called “this,” or the left hand “that” side of a ship. In the second, the Italian word is *bordo*, not *borda*; masculine, not feminine, and could not have a feminine pronoun joined to it. And in the third, the Italian equivalents for these words do not bear, and never have borne, the slightest appearance of, in any way, owing their origin to *questo bordo, quello bordo*.

Having thus stated why I believe that the derivation offered by A. A. is false, I proceed to offer a suggestion as to a true one. The first step is to examine into the words used by different European nations; for naval terms have been so generally adopted by all the different people of the West, that one alone often shows an almost incomprehensible freak of spelling, which requires the aid of other languages to enable us to make out the real meaning. In the case in question, we have the following:—

English:—Starboard, Larboard. French:—Tribord (Etribord), Babord. Danish or Swedish:—Styrbord, Bagbord. German:—Steuerbord, Backbord. Italian:—Tribordo, Babordo. Portuguese:—Estebordo, Bombordo.

These words all point to one origin, and are clearly derived one from the other: in all these languages they are words of a considerable antiquity, which possibly enough loses itself in the days before the West of Europe had a history; but I conceive that in the present Danish, Swedish, or German, we have the real words:—

Styrbord, Steuerbord. The side of the ship (boat or canoe) on which was fixed the steering oar or paddle.

Bagbord, Backbord. The side of the ship, &c. to which the back of the steersman was turned.

It is well known that the introduction of a “rudder” in anything like the present form is comparatively recent: till lately (comparatively speaking), the ship was steered by a paddle, which was always, or almost always, fixed on the right-hand side—on the *steer-board*. But in grasping this paddle on the one side, the steersman must of necessity have turned his back to the other, which thence most naturally received the name of *back-board*. There was probably little or no

reason why the steerer should thus have been placed on the right hand side of the ship; but, as a matter of fact, he was. There is probably little or no reason why, at our Universities, the stroke oar should always be on the left hand side; but it is: and thus at Oxford or Cambridge the terms “bow-side” “stroke-side” are always used for “starboard” or “larboard” respectively. In the same way, there is very slight reason for a man mounting his horse on the left side; still, in England, he generally does so; and hence the left side of the horse is called the “near,” the right the “off.” The cases are exactly similar.

How the original nautical tradition is still preserved by out-of-the-way people is very clearly, and—as in an accidental manner—very satisfactorily shown in a picture of a Lapp, or North-Swedish pilot, given at vol. i. p. 286, of *Frost and Fire*—a book of travel which is now lying about on almost every table.

As to “larboard,” I would speak less positively. I believe that it is merely a corruption of “backbord,” formed by ignorant men in the course of using familiarly a word whose sense they did not seize. It may indeed be the corruption of “lower board,” as the French *babord* may be a corruption of *bas bord*; but I do not think it is.

S. II. M.

REID'S “HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND.”

(3rd S. viii. 385; ix. 273.)

ETRIONNACH seems to be unaware that this *History* was fully completed after Dr. Reid's death, in 1851, and “continued to the present time,” 1853, “by Dr. Killen, Professor of Ecclesiastical History and Pastoral Theology for the General Assembly of the Presbyterian Church in Ireland.” I quote from the title-page of the work. It is in three volumes, and purports to be published at Edinburgh, Glasgow, Belfast, and Dublin.

Dr. Elrington's *Life of Usher* was published in 1847. In 1848, I believe, for I cannot speak particularly to the date, Dr. Reid published a series of letters, in the *Banner of Ulster*, a Belfast newspaper, animadverting on some of Dr. Elrington's statements. The principal were, that the writer of Usher's *Life* had spoken of Reid's book as the *History of the Presbyterians in Ireland*, thereby disputing or denying their right to style themselves a Church; and had thrown considerable doubts on the truthfulness of “the precious” Mr. Blair. I think, with the most judicious of Dr. Reid's friends, that newspaper writing was not his *forte*, and that the letters were quite unworthy of him. However that may be, the letters were soon after collected and published at Glasgow and Belfast in 1849, under the title of

Seven Letters, &c.; and in the same year they were replied to by Dr. Elrington, in an octavo volume, entitled *An Answer to Dr. Reid's Animadversions*, &c., Dublin, 1849. This I think that EIRION-NACH must not have remembered, or he would in fair play have mentioned it.

Being engaged on a work having a collateral bearing with Reid's *History*, I have carefully gone over almost every inch of ground he touches upon, and I must say that it is the best and most accurate ecclesiastical history I ever read. Of course, Dr. Reid saw things from a Presbyterian point of view, just as Dr. Elrington would see the other side of the shield; and the *naïveté* with which Dr. Reid details circumstances which had rather be kept in the back-ground of oblivion, sufficiently shows that, in his opinion at least, the Presbyterians could not do wrong.

When Cromwell gained supreme power, in 1653, by forcibly dissolving the Long "Rump" Parliament, he showed the extreme tolerance of his character by allowing the Presbyterians or Scotch (they were all Scotch) ministers in Ulster the very great sum to them of 100*l.* a-year each. They also got extra sums out of the tithes, which were still collected; and they took possession of churches, glebes, and glebeland, which had never been intended for their use. Reid, evidently misled by Adair's MSS., does not allude to this circumstance so fully as he ought; and it throws considerable doubt on many of Adair's assertions, to find the name of Patrick Adair, minister of Garden Castle, as Cairn Castle was then called, down on the Civil List of the government of the period for his 100*l.* per annum, besides other perquisites out of the tithes, which he obtained through the good offices of Mr. Clotworthy. The Civil Lists are among what is technically called the Privy Council Papers in Bermingham Tower, in Dublin Castle; and I cannot thus speak of them without thanking Sir Bernard Burke, Ulster King of Arms, for his very great courtesy and kindness in giving me full access to those most interesting documents.

All this, however, had to be given up at the Restoration, thereby reducing the Scotch ministers to their normal poverty. So we may just consider how amiable those gentlemen must have been to the good Bishop Taylor, whom they actually believed did depose them. See Row's *Life of Robert Blair* (p. 384), as quoted by EIRION-NACH himself. As to their threat of murdering Taylor, I must consider that it is a very great wonder they did not do so. For they had all taken the Covenant, by which they pledged themselves in the most solemn manner to "extirpate prelacy." In 1662, or rather in the commencement of 1663, they were implicated in the rebellion, commonly called Blood's Plot, from their leader; who afterwards became better known in

England through his villainous attempt to steal the crown out of the Tower. One, at least, of the Presbyterian ministers was executed for his connexion with this affair; and many suffered imprisonment. Among the latter was Mr. Adair of Cairn Castle. Later still, in 1675, Bishop Sharpe was waylaid and murdered in Scotland, under circumstances of most horrible barbarity, by the same party. Truly, the diocese of Down must then have been "a most uncomfortable employment," and "a place of torment" for so good and worthy a man as Jeremy Taylor.

WILLIAM PINKERTON.

THE DOUGLAS AND WIGTON PEERAGES.

(3rd S. ix. 125, 167, 320.)

It is gratifying to find one so well qualified to speak on the antiquities of Lanarkshire as MR. IRVING endorsing what I have written. Here let me apologize to MR. GORDON GYLL for my statement, that his ancestor, Captain Gyll, did not appear in the Army List, my error having arisen from not observing the date of the volume which I consulted.

1. *The Wigton Peerage*.—While I knew generally that Thomas Fleming, the second earl, had transferred his Wigtonshire estate to Archibald the Grim, I was unable to give the interesting particulars stated by MR. IRVING. That gentleman's argument, based on the non-assumption of the title "Comes" by Archibald or his son against the transference *by sale* of a territorial peerage, is strong. Yet, as he knows, other heritable dignities of a lower description, *e. g.* the Ushership of the Black or White Rod (I forget which) attached to the lands of Coates, near Edinburgh, have passed by sale. The subject is a difficult one, and creditors or purchasers might not always be inclined to acquire certain of these offices. It was remarked in the well-known case of Cockburn of Langton in 1745, that a creditor might be "loath to adjudge" (Scoticè for attach for debt) "the right of leading the vanguard in the day of battle," one of several high offices claimed by the old Douglasses. MR. IRVING says that the grandson of Archibald the Grim—in other words, the fifth Earl of Douglas—was the first of that House to whom the title of Earl of Wigton was applied. There is in the Chartulary of Glasgow a grant by him as "Comes de Douglas et de Longville," but only "*Dominus* Galwidie et Vallis Annandie," erecting a prebend in the cathedral, dated 26 November, 1420, when he had been five years in possession. On the other hand, Mr. Seton (*Scottish Heraldry*, p. 272), calls his father "the fourth Earl of Wigton" (in 1423), and himself the "fifth Earl of Douglas" only (in 1425), omitting Wigton altogether. There is thus some confusion on this point.

2. *The Douglas Peerage*.—Surely MR. IRVING knows the elaborate argument of Mr. Riddell, so long ago as 1833, proving that George, the first (Douglas) Earl of Angus, was the natural son of William, first Earl of Douglas, born during the subsistence of his marriage, by his sister-in-law, Margaret Stewart, heiress of Angus, and Countess of Thomas Earl of Marr. Not having seen the suggestion of J. M., I can only say that, in the face of the strong evidence to the contrary accumulated in Mr. Riddell's work, it seems impossible to admit that the frail Countess of Angus and Marr was divorced or ever married again. Her husband Thomas, Earl of Marr, is known to have died between the years 1378 and 1384, and was succeeded in that earldom by his sister, also "Margaret" the wife of William, Earl of Douglas. Had Thomas's wife been divorced *a vinculo*, she could not have retained his title, which she did. For long after his death, down to at least the year 1415, she appears in numerous charters and deeds always as "Countess of Angus and Marr," and unincumbered by a second husband. Unless some evidence has turned up since 1833, the above seems quite conclusive on the point.

As to the charter by David II. on May 29, 1342, Mr. Riddell, quoting it in *Stewartiana* (p. 83, note), calls it "the original settlement." He there says "it proceeds upon the resignation of 'Hugo de Douglas dominus ejusdem, frater et hæres quondam Jacobi domine de Douglas' (the good Sir James) on the 26th of that month, 'in nostra presentia et plurium Prelatorum Regni nostri apud Aberdeen.'"

Then follow the limitations, (1) to William of Douglas (afterwards, *but not till* 1358, the first earl), and the lawful heirs male of his body; whom failing, the king, speaking in language very like an original grant, calls, (2) "William of Douglas, knight, Lord of the Valley of Lidal" (the "Flower of Chivalry," and head of the collateral stock of Dalkeith), and the lawful heirs male of his body, as next in order of succession, the express reasons assigned being this knight's "*labores et merita nobis et regno nostro multipliciter*," &c. Last of all, Archibald of Douglas (afterwards Lord of Galloway) and his heirs are called in the same way. It would seem from this charter, therefore, that Hugh must have had some better title than a *personal* one, or he could not have appeared in the king's court, and *resigned* the estate. As he is stated by Mr. Riddell, in the same work from which I quote, to have granted a charter, yet extant in the Morton charter chest; this also supports the view that he was in full possession of the Douglas estates. He is, I think, believed to have laboured under some disability, and certainly made no figure in history. Having no family, it was therefore natural that the first nominee in the entail should be William (after-

wards first earl), the son of his deceased younger brother Archibald, who fell at Halidon Hill in 1333.

But the next substitution of Sir William Douglas the Knight of Lidisdale, the representative of a different branch of the family, which must have come off early in the previous century, looks very much like the king's own act, and rather goes against the ingenious idea of MR. IRVING, that the destinations in the entail were the work of the good Sir James when settling his affairs preparatory to his expedition to the Holy Sepulchre. For would not the good knight have preferred his own son to the more remote branch of Dalkeith? Having only seen such portions of this charter as are quoted by Mr. Riddell, I cannot controvert MR. IRVING in his references; but it appears to me that he has omitted to notice the insertion of the Knight of Lidisdale—in itself a curious circumstance—which is singular if we are referring, as I do not doubt, to the *same* charter.

MR. IRVING says the adjective "unpardonable" is too strong. But I think his reasons rather incline the other way. Hume of Godscroft was caught tripping by his learned and accurate editor, Ruddiman, so long ago as the beginning of the last century, in one important instance, viz. the parentage of the Flowery of Chivalry, and his authority has been repeatedly controverted since—long before the publication of the *Agnevs of Lochnav*. Therefore, the editor or author of that work, with the knowledge before him that "Family Histories," instead of as formerly being accepted with undoubted confidence, are now most critically examined by the aid of historical tests, should have taken very good care, while giving the statement questioned, if it does occur in a family document, to correct it in a foot-note or otherwise.

I should have made these remarks in opposition to MR. IRVING with diffidence had they been the result of my own researches only, but as they happen chiefly to be a mere expression of the views of one who was well named the "first genealogical antiquary of his time," I have no hesitation in giving them, being at the same time, as a well-known ornament of the Scottish bar once remarked, "open to conviction."

ANGLO-SCOTUS.

There is a statement regarding the Douglas family (p. 297) in which there appears to me a little confusion between Earls of Douglas and Earls of Angus. The last Earl of Douglas was James, the ninth earl, who died in seclusion at Lindores Abbey in the north of this county in 1488, having forfeited his titles and possessions by his rebellion against James II., which was crushed at the battle of Arkinholm in 1455. The title of Earl of Douglas, so far as I know (I have not access to authorities here), was never revived. "Earl of

Douglas" was an ominous title to Scottish kings. His relative George, the fourth Douglas, Earl of Angus, acquired the greater part of the Douglas possessions, and these, as correctly stated, are now the property of the Countess of Home, heir of the line of the Angus family.

It was an Earl of Angus, not an Earl of Douglas, who was created Marquis of Douglas; from him are descended the Duke of Hamilton, heir male, who is Earl of Angus and Marquis of Douglas, and the Countess of Home, heir of line.]

MR. IRVING (p. 326) speaks of the difficulty of explaining how the first Douglas, Earl of Angus, did not succeed to his half-brother, the second Earl of Douglas, who fell at Otterburn. There seems little doubt that the conjecture mentioned by MR. IRVING is correct—that the Earl of Angus was illegitimate. In the volume of the *Scots Magazine* for 1814, p. 676, will be found an elaborate article on this subject, which some of your readers may like to look at.

H. R.
East Wemyss, Fife.

"MUSE ETONENSES" (3rd S. ix. 323.)—MR. Herbert's, 2nd edition, 1817, 2 vols. (Ingaltan's, Eton), contains a list of the contributors. MR. BATES, no doubt, must be right in saying that the first edition, of 1795, does not contain it; but it is strange that the advertisement to the second edition does not announce so important an addition.

The list is long, and I cannot copy it out; but MR. BATES is within reach of Hagley, and if he likes to go over there any day, he is very welcome to copy it.

MR. PRINSEP's series I am not acquainted with: but MR. BATES's reference to Dr. Okes's book I do not understand. It is in two Fasciculi, one 1850, the other 1862. I have them both before me, each with an *Index Auctorum*.
LYTTELTON.
Hagley.

"TO KNOW OURSELVES DISEASED IS HALF OUR CURE" (3rd S. ix. 360.)—The thought is better and more fully worked out in the following four lines from *Night 5*:—

"Oh let me die his death!" all nature cries.
'Then live his life'—all nature falters there;
Our great Physician daily to consult,
To commune with the grave, our only cure."

BRIGHTLING.

"UTOPIA," ETC. (3rd S. ix. 372.)—G. W. might find the following works suit his purpose:—

1. J. Burgh, "Account of the Cessares, a People of S. America; an Utopian Romance," 8vo, 1764.

2. F. Thomas Campanella, "Civitas Solis, poetica Idea Reipublice philosophica," 12mo. Utrecht, 1642.

3. "Adventures of Gaudenzio di Lucca." [Variously attributed to Dr. Berington, Dr. Swale, and Bp. Berkeley], 8vo, 1737.

4. Geoffroy (Louis), "Apocryphe Napoléon 1812 . . . 1832, ou Histoire de la Conquête du Monde, et de la Monarchie Universelle," 2nd ed. 12mo, 1841.

5. Hall (Joseph, the famous Bishop of Norwich), "Mundus alter et idem, sive Terra Australis antehac semper incognita." Utrecht, 1643.

6. Harrington's "Oceana."

7. Holberg (Ludwig, Baron de), "Nicolai Klimii, Iter Subterraneum," 8vo. Hafniae, 1741. [The same translated by Rev. M. Lumby], 12mo, 1742.

8. Mrs. Manley, "New Atlantis." [Only a scurrilous "secret history"], 4 vols. Edinb. 12mo, 1736.

9. Vairasse (Denis), "Histoire des Sévarambes" (Terre Australe), 12mo, 1675-79.*

10. Barclay (John), "Argenis," Editio Princeps. Paris, 1621, 8vo.

To this last work, which is a treasure to bibliomaniacs, in that 1621 edition, M. de Pierese, the editor, affixed the words written by Grotius for the purpose—

"Gente Caledonius, Gallis natalibus hic est,
Romam Romano qui docet ore loqui."

IGNATIUS.

P.S. There are many "imaginary governments" depicted in *Les Voyages Imaginaires, &c.*, recueillis par Garnier, thirty-nine vols. 8vo, 1787-89.

QUOTATION WANTED (3rd S. viii. 437.)—

"In arcto et inglorius labor"

is from Tacitus, *Annal.* iv. 32, and is quoted in Forbiger's note on Virgil, *Georg.* iv. 6, as a parallel passage to "In tenui labor."

P. J. F. GANTILLON.

ALLENARLY (3rd S. ix. 195, 280, 381.)—As might be expected, J. M.'s explanation of the legal phrase is most accurate and exhausting, but unfortunately it leaves untouched and unanswered the original query—What are *Allenarly flowers*? Knowing the fondness of our Scotch gardeners for lang-nebbed words, and the extraordinary mud-dles they often make of them, several explanations have occurred to me, but none are quite satisfactory. Will F. C. B. be so good as to state what were the flowers which his friend heard described as *allenarly*?
GEORGE VEEB IRVING.

WHITECHAPEL PLAY (3rd S. ix. 372.)—This is the old mode of playing a hand at whist, which lingered in the East of London after more scientific tactics had been adopted in the West End clubs. I remember old ladies in Edinburgh designating a similar style of game as *chairman's play*.

RUSTICUS.

I certainly have never heard this remark made at whist, but all billiard players know, that when an adversary "pockets" your ball, it is called "Whitechapel play," the act of doing so being considered anything but etiquette, and from which I should suggest that the meaning of it is, that

[* Respecting the authorship of this work, see "N. & Q." 1st S. iii. 4, 72, 147, 374.—ED.]

Whitechapel play ought to be confined solely to the neighbourhood from which it takes its name, and that it should not be allowed to enter the more refined parts of town.

EDWARD C. DAVIES.

Cavendish Club.

SIR WALTER SCOTT (3rd S. ix. 392.)—On referring to John Gibson Lockhart's list of the portraits of his father-in-law, I have no doubt that the portrait about which MR. SETON inquires, is No. 3,—

"The first oil painting done for Lady Scott, in 1805, by Saxon, was in consequence of repeated applications, for the purpose of being engraved, transferred by her to Messrs. Longman and Co., and is now in their house in Paternoster Row. This is a very fine picture, representing, I have no doubt, most faithfully, the author of *The Lay of the Last Minstrel*. Length, three quarters; dress, black; hair, nut-brown; the favourite bull-terrier, 'Camp,' leaning his head on the knee of his master."

GEORGE VERE IRVING.

PHISWICKE (3rd S. ix. 391.)—Although I cannot answer XIX.'s query touching the arms of William Phiswicke, perhaps I may be allowed to correct the mistake into which he has fallen in calling Phiswicke one of the founders of Trinity College, Cambridge, in 1293. That college was founded by Henry VIII. in 1546, who united for the purpose two colleges, Michael House and King's Hall, and several hostels, of which one was called Phiswicke's, probably from the founder's name.

CHARLES F. S. WARREN.

SEPULCHRAL DEVICES INDICATING THE OCCUPATION IN LIFE OF THE DECEASED (3rd S. ix. 194, 285, 359.)—At the upper part of several headstones in Palgrave churchyard, Suffolk, there is or was a representation in bas-relief of a waggon and horses. The stones were erected to the memory of members of the Catchpole family, who were hereditary common carriers for many generations between Palgrave and London.

JOSEPH RIX, M.D.

St. Neot's.

In the churchyard at Llanrwst, North Wales, is a slab of slate, covering the grave of a harper. On it his instrument is carved in relief. As far as I remember, the date is late in the eighteenth century.

W. J. BERNHARD SMITH.

Temple.

DOUGLAS FAMILY (3rd S. ix. 207, 402.)—I cannot agree with the suggestion of ANGLO-SCOTUS that ENQUIRER may mean Lady Montague, for two most cogent reasons:—1st, That her Ladyship's Christian name was Jane Margaret, not Elizabeth; and 2nd, that she most certainly never married a gentleman of the name of Young. If the Lady Eliza Douglas is not a mere myth, she can only be accounted for in this way:—that some lady of quality married first a gentleman of the name of Douglas; and, secondly, one of the name of Young.

ENQUIRER can easily discover if this conjecture is correct by sweeping any copy of the Peerage, which I have no leisure to do. ANGLO-SCOTUS is not quite accurate in styling Lady Montague the only daughter of Lord Douglas, as she had three sisters, who, however, died young and unmarried.

GEORGE VERE IRVING.

SIR FRANCIS DRAKE AND THE CRABS (3rd S. ix. 370.)—A repetition of the enormous lie in question is to be found in the pages of a little two-volume French book, entitled "*Les Animaux Célèbres*, par A. Antoine, à Paris, 1813," now before me. The lie has a circumstance to boot, inasmuch as it is illustrated by an engraving representing an officer in naval uniform, wearing Hessian boots and epaulettes, gallantly defending himself against three huge crabs, of the *Maia squinado* family. Each is twice the size of the man, but their claws are small in proportion to their bulk. Their victim is armed with a sabre, and looks in the picture as though he were obtaining the mastery over his crustacean foes. Such, however, was not the event. Observe that he is not our great circumnavigator, but "Le Capitaine Drak," a Frenchman. Now to quote the lie itself:—

"*Les Crabes du Capitaine Drak*.—Le crabe, poisson de mer à coquille, est une espèce amphibie. Il y en a de toutes grandeurs; les gros sont canassiers et très-dangereux. Ils habitent particulièrement l'île des Cancres, en Amérique. Ils sont d'une figure horrible et d'une force étonnante. On lit dans l'histoire du capitaine Drak, que ce navigateur français fut dévoré par des crabes, au moment où il s'était occupé à examiner les îles dont nous parlons. Quoiqu'il fût très-bien armé, quoiqu'il se défendit avec beaucoup de courage, il n'en devint pas moins la proie de ces monstres. Le capitaine Marion eut aussi le même sort; au moment qu'il descendait de son vaisseau et qu'il mettait pied à terre sur le rivage, un crabe, d'une grandeur effroyable, sortit soudain de la mer, se jeta sur le capitaine, lui coupa le corps en deux avec ses pinces, et le mangea, sans qu'il fût possible de lui porter le moindre secours."

More amusing lies follow; indeed the book is full of them, but I have cited enough.

W. J. BERNHARD SMITH.

Temple.

In the fourth edition of Valmont-Bomare's *Dictionnaire d'Histoire Naturelle* (Lyon, 1791), I find the following slight modification of the marvellous statement contained in the earlier edition:—

"On voit des crabes d'une grandeur démesurée dans l'île des Cancres en Amérique: on a débite, sans aucune preuve, que ce fut dans cette contrée et par ces mêmes animaux qu'en 1605 le fameux navigateur anglais, François Drake, fut assailli et périt misérablement; quoique bien armé, il lui fallut, dit-on, succomber et devenir la proie de ces crabes monstrueux."

'Alas.

P.S. Since writing the above I have looked into the *Biographie Générale*, and found the following foot-note to the article "Sir Francis Drake":—

"De Paw, dans ses *Recherches philosophiques sur les Américains* (t. i. p. 245), raconte ainsi la mort de Drake. 'Ce navigateur étant descendu dans l'île des Crabes en Amérique, il y fût à l'instant environné par ces animaux; quoiqu'il fit une longue résistance, il dut succomber. Ces monstrueux crustacés, les plus grands que l'on connaisse dans le monde, lui coupèrent les jambes, les bras et la tête avec leurs serres, et rongèrent son cadavre jusqu'aux os.'"

AUTOGRAPHS IN BOOKS (3rd S. viii. 202, 284, &c.)—I have a very fine copy of *Epigrammata Thomæ Mori*, Basileæ, 1520, in the original stamped binding, with "T. B." stamped on the cover; and under the colophon, in a court hand of the time:—

"THOMAS BUTTS.

"Soyez sage et simple: id est, } quoth Butts."
Be wise and playne,

ARTHUR DALRYMPLE.

Norwich.

IRIS AND LILY (3rd S. ix. 350.)—There is a folio page devoted by Goropius Becanus to this subject, and it would be trespassing too much on your valuable space to extract all that relates to lilies and the iris—the heraldic use of which is traced up to Noah. Your correspondent must, therefore, be satisfied with the following brief extract:—

"Jam ut nulla in vetustis nummis Iridis extarent monumenta, ipsa tamen Francorum lilia clarissime demonstrant nihil sese habere cum Susinis Persarum floribus commune, nihilque aliud quam Iridem referre."

BIBLIOTHECAR. CHETHAM.

"POLICY UNVEILED" (3rd S. ix. 256, 284.)—In his reply to MR. CORNEY, J. KINSMAN omitted to mention the running title of this book, "Christian Police." My copy has only a MS. title, with the following observations:—

"This book had a new title leaf putt to it since the wars begunn in England, and was sett downe in the order following:—

Here comes the title, and then is added—

"The bookes differ not one syllable saue onely in this frontispeice."

B. H. C.

HENRY VIII.'S POLEMICAL WORKS (3rd S. ix. 371.)—I quite agree in opinion with A., that the *Assertio septem Sacramentorum contra Lutherum*, was not the genuine production of the King; though he took great pains to make the Pope and the world believe that it was; and was rewarded for it by his Holiness with the title of "Defender of the Faith," since borne with singular inconsistency by so many of his successors, who have neither acknowledged the Pope nor been prepared to defend the Seven Sacraments. Though there is no hope of the real authorship ever being satisfactorily ascertained, the opinion of Luther himself that it was not Henry's own composition is worth something in the question, based as it was on creditable evidence: "Quod fide dignis testibus" (*Ep. ad Hen. VIII.*, Sept. 1, 1527). The

character of Fisher's other writings, especially his *Defensio Regiæ Assertionis contra Captivitatem Babylonicam*, and his *Assertionis Lutherane Confutatio*, affords strong presumptive evidence that he had at least a principal share in the composition of the King's treatise.

F. C. H.

RECITATION (3rd S. ix. 372.)—"Richard and Betty at Hickleton (not Ickleton) Fair," will be found in a little book of *Specimens of the Yorkshire Dialect*; which is to be had, I think, of Mr. J. R. Smith of Soho Square. In this volume, which bears no date, but was published I should fancy some forty years ago, "Richard and Betty" is headed by the words, "As spoken at the Theatre Royal, Drury Lane."

I was not aware that Mathews wrote it. If he did, he is entitled to credit for the accuracy with which he has rendered both the dialect itself, and the homely kindly simplicity of a Yorkshire courtship.

ARTHUR MUNBY, M.A.

I am in doubt whether this recitation will be found in any work of the elder Mathews, and I do not remember that it was one of his recitations. It appears in several collections of *Specimens of Yorkshire Dialect*. I possess one published by W. Langdale, Knaresborough, fourth edition, 1830, which contains a copy of the production in question. It is headed as I have given it above, and is stated to be—

"A Tale founded on Fact. As recited by Mr. George Butler (in the character of a Country Girl) at the Theatre Royal, Ripon, April 18th, 1812, being his benefit, and at the Theatre Royal, Drury Lane, London, in 1819, with universal applause."

It was a very favourite recitation in my youth. It would be in vain to seek for the author as I think, and I should be much surprised to find that it was ever recited by Mathews.

T. B.

PARK AND FOREST (3rd S. ix. 218.)—If *park* is a Celtic word, what is the common derivation of French *parc*, Italian *parco*, Spanish *parque*, Dutch *perk* (which I may add is the Hampshire and Somerset pronunciation), German *park* or *pferch*, Swed. *park*, &c. The Anglo-Sax. form was *pearroc* or *-oc*. Not to mention, with much respect, the derivation by Junius of this word, from *πέρι*, or that of Skinner from *ἔπος*, *sepimentum*, is the derivation by Wachter from German *bergen*, *byrgan*, to keep safe—like the word *bark*, which protects the inner tree and the sap—exploded?

MR. WOODHOUSE asks the derivation of *forest*. The controversy would fill pages; but I can refer him to the authors who have advanced different opinions: Vossius *De Vët.*, lib. ii. c. 6; Spelman, Camden, Du Cange, Wachter, Cotgrave. Grotius identifies it with *hurst*, i. e. the South of England (especially Kentish) word *hurst*, a wood. Both words are used by Rob. Gloucester, Brunne, P. Ploughman, &c.

IGNATIUS.

EXTRAORDINARY FEAT OF MEMORY (3rd S. ix. 98, &c.)—An old gentleman named John Futter, who was some few years since a well-known land agent and tithe collector in the county of Norfolk, used to boast of an extraordinary feat of memory, of which your correspondence on this subject has reminded me. He had wagered at the request of a lady, whose guest he then was, to recollect every word of the sermon to be preached in church, and afterwards to commit it verbatim to writing. Occupying the same pew as his hostess and her friends, they saw that he took no notes. Mr. Futter then retired to his own room and wrote out the sermon; which, on comparison with the original MS. which the preacher had been asked to bring for the purpose, was found to vary only in one instance where a synonyme was used; but in that Mr. Futter was proved to be correct, for the clergyman had a distinct recollection of substituting the one word for the other in his delivery from the pulpit. I have no other voucher for the truth of this story than Mr. Futter's own relation of it to myself. If I mistake not, the church he named was Bracon Ash, and the lady the late Miss Berney of Bracon Hall, whose agent he was. G. A. C.

BISHOP COOPER (3rd S. ix. 393.)—A Life of Bishop Cooper, and his connection with Magdalen College, will be found in—

"A Register of the Presidents, Fellows, Demies, Instructors in Music and Grammar, Chaplains, Clerks, and Choristers, and other Members of S. M. Magdalen College, Oxford, &c., by John Rouse Bloxam, D.D., Vicar of Beeding, Sussex."—Vol. iii., *Instructors in Grammar*, p. 108—124. Parker, Oxford, 1863.

Bishop Cooper was Master of Magdalen College School, 1549—1567. C. H. M.

HYMNOLOGY (3rd S. ix. 371.)—In *Hymns Ancient and Modern*, No. 78 was altered by the compiler from a hymn published in the *Penny Post* (vol. vi. No. 3), and signed "G. H. S." No. 89 is from "Exite, Sion filiæ"—I know neither the author nor the translator. Nos. 201, 213, 227 (which is founded on a German hymn), and 228, are by the Rev. Sir Henry Baker. No. 216 is a compilation from several hymns. No. 262 is by William Cameron, 1770—a variation from Watts, 1709: it is the 66th Scotch Paraphrase. No. 265 is "Ex quo salus mortalium," in the Paris Breviary for first Vespers on a commemoration of martyrs. H. W. D.

LATIN HYMNS (3rd S. ix. 372.)—No. 132 is the hymn of Lauds on the First Sunday after Pentecost (now called Trinity Sunday) in the Anglo-Saxon hymnaries. H. W. D.

INSCRIBED MORTUARY URNS (3rd S. ix. 119.)—In one of the numbers of C. Roach Smith's *Collectanea Antiqua* is a notice of an inscribed urn, in the possession of Mr. Meyer, from the Faussett

collection, found at North Elmham in Norfolk, on the estate of the late Richard Milles, Esq., of North Elmham, and of Hackington in Kent, by whom it was presented to Mr. Faussett. The urn itself was, I think, in the Manchester Exhibition; but I cannot lay my hands on my note of the words inscribed. G. A. C.

THE RULE OF THE ROAD AND THAT OF THE FOOTPATH (3rd S. ix. 296.)—Your correspondent is in error in supposing that our English "rule of the road" is "observed in most civilized countries." In France the rule is, that when a carriage meets another, each keeps to the right, while a carriage overtaking another passes it on the left: in both respects the reverse of that which obtains among us. J. B. W.

REVOLUTIONARY SPECULATIONS (3rd S. ix. 369.) Mr. TRENCH does not mention the author of the epigram on the Paris Loan. It was Hookham Frere. H. P. D.

"RATTON RAW" (3rd S. ix. 213, 361.)—There is no occasion for mystery about the meaning of Ratton Raw. It is simply the king's way, Rat-had'n Righ, pronounced *Rattanreigh* by those who still speak the old Celtic tongue, and who use the term in every-day speech, applying it to good or made roads as against uneven mountain tracks. J. H.

Jedburgh.

CHARLES JACKSON, Doncaster, writes: "It seems very questionable whether the name is indebted for its real derivation to either rats or rottenness." I am of the same opinion. The name is given to many places where there never was any wood to *rot*; and MR. JACKSON'S reference to a rental of the date of 1474, is one among a multitude of proofs that it was not uncommon centuries before the introduction of our present rat into the country. From the habits, depredations, and prolific increase of this species alone, could the appellation arise. It could not be applicable to any conditions of the old black rat, now nearly extinct. W. J.

In the parish of East Tuddenham, Norfolk, is a lane, occupied by a few cottages, called "Rotten Row." I believe that name to be as widely spread about the country as "Cold Harbour," and that its true etymology has not yet been hit. G. A. C.

PASSAGE FROM PLATO (3rd S. ix. 391.)—The passage will be found in Plato, *De Republica*, ii. 361, E. (cap. 5, ed. Stallbaum). The words are—οὐτω διακείμενος ὁ δίκαιος μαστιγιάσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασχιδυλευθήσεται. P. J. F. GANTILLON.

The passage referred to by BASIL MONTAGUE is doubtless the well-known one in the *Republic*,

bk. ii. p. 361, E. (Steph.), which, with the context, contains the idea of crucifixion, though the word *ἀνασχιδυλευθήσεται* points to a somewhat different punishment.

SCISCITATOR.

SEPTICHRAL DEVICES (3rd S. ix. 194, &c.)—It may not be alien to add to the instances of devices showing the means of livelihood of the deceased, instances of devices showing the means of their death. In Westgate Chapel yard, Wakefield, is a stone to the memory of Elizabeth Smith, "cruelly murdered, Sept. 2nd, 1802, aged 68 years." On the upper part of the stone are sculptured, a razor, a pair of tongs, a candlestick, and a sort of sickle—evidently the implements with which the deed was done.

CYRIL.

CORRESPONDENCE OF MARIE-ANTOINETTE (3rd S. ix. 280.)—The following extract, from the *Edinburgh Review* for April, gives us the reviewer's opinion on the correspondence generally:—

"So much, at least, of these letters is beyond all question true and authentic, that the omission of all the suspected documents would not materially alter or injure the general effect of the correspondence."

M. S.

TRADITION CONCERNING OUR SAVIOUR (3rd S. ix. 351.)—The tradition that our Lord never smiled appears in the apocryphal, or rather, spurious Epistle of Lentulus to the Roman senate. I do not remember seeing it in any genuine ancient document.

B. H. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

Thoughts on Great Painters. By J. P. Davis, Painter. (Longman.)

This is a posthumous work of one who obviously had given much time and thought to the subject. It proposes to give an answer to the question often asked, "What constitutes the peculiar merit of the great work before us?" by a series of digests of the styles of the leading Masters, Michael Angelo, Raffaele, Titian, Correggio, Rubens, Vandyke, Claude, Poussin, Cuyp, and our own Wilson, Reynolds, Wilkie, and Lawrence—marking by broad and distinct touches their peculiar characteristics, and illustrating each by comparison with others. Mr. Davis avoided technicalities, and eschewed metaphysics, and has certainly no right to be pronounced superficial, because he has the great merit of being intelligible. The book will enable many to enjoy still more the works of the great artists of whom it treats.

Gossip about Portraits, principally Engraved Portraits. By Walter F. Tiffin. (Bohn.)

A well-timed volume of very pleasant gossip, which albeit more especially devoted to Engraved Portraits, will be read with interest by all visitors to the *National Portrait Exhibition*.

THE FAIRHOLT COLLECTION OF PAGEANTS.—The valuable bequest which the late accomplished artist and antiquary, Mr. Frederick William Fairholt, left to the Society of Antiquaries, has been delivered at Somerset House. It consists of between 200 and 300 volumes;

many of which are of great interest and curiosity, and has been received by the Society in a manner worthy alike of that learned body and of the donor. The books are to be kept separately as "The Fairholt Bequest;" to be distinguished by a special book-plate; and endeavours are to be made to make the collection as complete in works on Pageants as it can be. A catalogue of them will, we believe, be prepared, as soon as may be, for circulation among the members.

THE INTERNATIONAL HORTICULTURAL EXHIBITION has proved a success, far beyond the most sanguine expectations of its promoters. So extensive and brilliant a display of flowers has never been seen in this country before; and many years will probably elapse before such a collection may be again gathered together. To meet the general wish the Executive Committee, with the consent and assistance of the exhibitors, have arranged to continue the Exhibition until Thursday next, the 31st instant. Let every one who loves flowers and has a shilling secure the sight of this matchless flower show.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of price, &c., of the following book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

STRAHAN'S WORKS. Large 8vo edition, or any of the 1st editions of the single works.

Wanted by Rev. J. C. Jackson, 3, Chatham Place East, Hackney, N.E.

Notices to Correspondents.

G. F. D. *The first edition of Stow's Summarie of English Chronicles was published in 1560; the first edition of his Annals of a General Chronicle of England in 1580.*

W. B. M. *Bequest for Persecuting Heretics. Is our Correspondent referring to the curious bequest mentioned by Mr. P. S. King in our 2nd S. viii. 423.*

H. Y. S. (Baltimore, U. S.) *John Danton's heterogeneous works are well known from the republication of his Life and Events by John Nichols, in 1816, 3 vols. A list of them see Bohn's edition of Lowndes's Manual. The Athenian Gazette, or Mercury, commenced on March 17, 1800, 91, and ended on June 14, 1807, making 20 vols. folio.*

W. E. A. Oxon. *"A Nonsensical Song," by Richard Savage has been frequently printed. There are three copies, with the music by Mr. Hemmings, in the British Museum.*

PRÆSTYTER. *The etymology of Whit-Sunday has been discussed in "N. & Q." 2nd S. ii. 77, 99, 153; 3rd S. vii. 479.*

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAIDMAN COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 25, WALLINGTON STREET, STRAND, W.C., where also all Communications for the Editor should be addressed.

GRAND FESTIVAL OF FLOWERS.—The following distinguished guests have been invited, and have signified their intention to be present:—H.R.H. the Duchess Magnolia, H.R.H. the Princess Jessamine, H.R.H. the Princess Orange Blossom, H.R.H. the Princess Spring Violet, H.R.H. the Princess Tuberosa, H.M. the Meadow Queen, attended by the Hon. Misses Vernal Grass and New Mown Hay of fragrant memory; the Duchess Dowager Heliotrope, the Peerless White Rose, the Marchioness of Mitchenam Lavender, the Marchioness Mignonne, the Countess Eau de Chypre from Cyprus, the Countess Santal Wood of Timor, the Viscountesses Hyacinth and Wallflower, the Baronesses Hoya-bella, Geranium, and Glove Pink, The Lady Lily of the Valley, the Hon. Miss May Blossom, the Hon. Miss Verbena Leaf, Miss Sweet Daphne, Miss Jonquil, Miss Citronella, the Grande Duke Fraugipanni, the Duke Opopanax, Marquis Rondellella, the Earl Volkameria, the Earl of Ambergris, the Viscount Stephanotis, Rear-Admiral Patchouly, Captain Sweet William, General Vitiver, Count Lebanon Cedarwood, Major Fragrant Phlox, Lieutenant Hawthorn, Captain Cedras, Sir Scented Stock, and many others of distinguished odour. The Lotus of Egypt, the accepted Bride of the Nile, is also expected. The numerous guests on their arrival will be received by Messrs. Peas and Lupin. The interior of the Laboratory of Flowers has been elegantly decorated for the occasion. Visitors may obtain Samples of the Breath of each Fragrant Guest at 2s. 6d. each, at 2, New Bond Street, W., London.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JUNE 2, 1866.

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Notes.

THE ROUND TOWERS OF SWITZERLAND.

I have not met with any archaeological, or even topographical, work published in England or elsewhere that notices the round towers of Switzerland, otherwise than in a superficial and offhand manner. And yet several of these edifices exist in that country. The Swiss know nothing of their history, and dismiss them with all sorts of vague and absurd suppositions. Some tell us that the round towers were built by the Romans! others say they were erected by the old counts of Savoy, or by some of the Burgundian conquerors; and some (more sagely, in my opinion) suppose that they may be older than the Christian era, and were probably constructed by Pagans, when the cantons wherein they are found were under Celtic domination, or subjected to the visits of some nomadic oriental tribes. In fact, the Swiss towers, like those of Ireland and Persia, are a mystery. I am not aware, however, that any Swiss archaeologist has ever supposed that the towers of Helvetia were built by the Danes, or that they were constructed by the early Christian missionaries for belfries! Such sage ideas belong exclusively to certain Irish antiquaries, and much good may they do them!

While lately visiting some localities contiguous to the railway from Lausanne to Fribourg, my gaze was arrested by a round tower at the little

town of Romont. I inquired what it was, for my guide book was silent; I was told it was part of the old fortifications! Not satisfied with the information, I determined to inspect. I accordingly left the rail, and walked up a very steep path to Romont, a queer old Catholic town, built on an eminence in the Jorat hills, and commanding a wide extent of rich pastoral ground and fine forest scenery. Romont is a clean and picturesque town, with several comfortable hotels, the principal one being the "Cerf." I found two round towers. One is in the town, a short distance from the ancient parish church, and now forms a part of a mediæval chateau used for a military caserne and a cantonal prison. This tower has been a good deal altered; but it is easy to ascertain what it was in its original state. The entrance is a considerable height from the ground. Immediately beneath the roof are those four openings facing the cardinal points that are always found in the towers of Ireland and Persia. The openings of this tower are round; but it is evident, from the fresh appearance of the masonry, that they were originally square. The change has apparently been effected when the tower was first used as a prison. If the adjoining buildings were away, this tower would nearly resemble the one at a short distance from it. The difference between the two towers is, that one has three courses of masonry or grades, while the other has only two; and the loop-holes of the one are pointed, while in the other their tops are flat. The second tower is completely detached, and stands outside the walls of the town, in the centre of a field recently chosen, they say, for a cemetery. No religious edifice is near it. It is a most beautiful and graceful edifice, in a very perfect state of preservation. The entrances (for there are two) are about halfway between the ground and the roof. The tower is built on an artificial mound about a yard in height. The walls are thirty feet in circumference. The doorways, which are on opposite sides, are small, and may be characterised as Doric of a very rude kind. There is no entrance below, and the solid masonry shows that there never was one. Beneath the roof are the usual openings facing the cardinal points. This I ascertained by my pocket compass. The builders, however, had not allowed for the variation of the compass. The same remarks apply to the other tower. The peasants say that the towers and the church are connected by a subterranean passage. I could not, however, meet with any one who could prove this. The gendarmes at the prison laughed at the idea; the story may therefore be dismissed as an idle village legend.

Having, along with my friend, Mr. Edwin Lees of Worcester (F.L.S., and author of the *Geology of the Malvern Hills*) made a most careful examination of the towers, I can assert that they

bear a remarkable resemblance to those of Ireland. They have evidently been built by a similar people, and for an identity of purpose. Romont is said to be of Roman origin, and to have been called "Rotundus Mons." Such name is found in several old ecclesiastical MSS. But I am inclined to believe that Romont was inhabited long anterior to Roman domination. The original name was probably "Round Tower Hill," or "The Towers on the Round Hill." Indeed, in some MSS. the place is called "Rotundo Monte," which looks like a part of a name, and might induce one to suppose that the ablative adjective and noun lack the nominative *turres*. Romont is the very spot that the worshippers of fire would have selected for a "high place." The watch-tower theory is at fault here. What could be wanted with two towers at so short a distance? They stand on equal elevations, or nearly so — there may be a slight difference. One commands the same view as the other. The belfry theory may be equally dismissed. One tower is certainly close to the parish church, but its interior exhibits no trace of bell-hanging, and I may say the same of the other tower. If the Irish towers are castles built by the ancient Irish, it may be argued that the Swiss towers are castles constructed by the ancient Swiss! The idea is too absurd to dwell upon. The Danish theory may follow the others alluded to. Though the pirate kings of Scandinavia visited the Italian and Sicilian shores, and Harold, the pirate bard, sang —

"Round Sicily's rocks I have sail'd in my bark" —

there is no record that ancient Helvetia ever had the benefit of their visitations. They had enough to do with the Italian coasts, without crossing the Apennines and the Alps, and forming themselves into an Alpine club. And I may observe, *en passant*, that I have not met with a single round tower in Italy — I mean such as those of Ireland and Switzerland. In the Canton de Vaud I have met with five of these round towers. There may be more.

Near the pretty village of Bex (so well known for its fine mountain scenery and good hotels and pensions) is the Château de Duin or Duyn. The ruins are immediately above the village, and on the summit of a little hill, whose sides are a grove of chestnuts. The round tower is a prominent object, and seems a part of the mediæval chateau. I visited it last year with the members of the Suisse Romandé Society. We were surprised to find that it was a round tower similar to those at Romont, and that the plateau was an adjunct. The tower has undergone many changes. The constructor of the chateau seems to have altered the form of the roof, and to have converted the four openings into battlements. The entrance is from above, and when the tower was in its original

condition, was probably about half-way between the foundation and the roof. The lower part is now entered by a modern doorway, but it is easy to see that originally it had no connection with the upper part of the building, from which it was hermetically sealed by a stone floor, which was probably what architects, somewhat after an Irish fashion, call a "flat arch."

The name of Duin is said to have been derived from the family who built the chateau; but I believe that the family adopted the name of the place, and that Duin is the same as the Celtic word Dun, a hill; and so the round tower of Bex is the "Tower of the Hill." The spot is admirably fitted for a "high place."

At the town of La Tour de Peilz, which is a suburb of Vevey, we find two of these round towers. The town is an old place with an ancient Gothic church, built before the Reformation. As the name of the town is derived from the towers, it may be presumed that there was a time when they stood in solitary grandeur. These towers also have been attached to a chateau, but the original features have been little affected by the ill-assorted union. The openings to the cardinal points, the high doorways, &c. &c., still exist: in fact, there are found all the features that mark the genuine and unmistakable "round tower." A legend says that the towers of Peilz were *old* in the time of the Crusades. A knight took a fancy to the towers, and purchased them previously to his departure for the Holy Land. On his return he found that his towers had been unroofed by the tempests, and so he covered them "*pellibus ferarum*," or with the skins of wild beasts that he had killed in the chase. In a Latin MS. the towers are called "*Turres Pelliane*," whatever that may be. Peilz is the Romandé for "skins," being identical with the French word "*peaur*," and so the peasants say the modern name signifies the tower or towers of skins. An English antiquary has hazarded another conjecture, and traces a resemblance between Peilz and the word *Peel*, so often applied to fortresses in the north of England and on the Border. And from this he would argue that the builder of the chateau called his mansion the Castle of the Peels. I, however, cannot discover that the word Peel was ever in use in any part of Celtic Switzerland. Others have deemed that Peilz may be a corruption of Bel or Baal, and that the towers may have been connected with the worship of the sun, or have been used for astronomical purposes by some Celtic or oriental tribe.

At Saint Saphorin, a little hamlet in the same Canton de Vaud, is another of these round towers. Like the "*Turres Pelliane*," it is contiguous to the Lake, and has been walled into a chateau. Though much dilapidated, most of the original and peculiar features remain.

At Lausanne we find another "round tower." It also has been joined to a building, but the barbarism has been of a recent date. Happily the "house" is so diminutive that the general appearance of the tower is not much affected. A door has been made to obtain access to the lower portion, which previously was quite closed to the upper. The lower chamber is appropriated to the ignoble purpose of a pig *abattoir*! The high original entrance still remains, and a wooden staircase connects it with the modern building. The square cardinal openings remain, as do all the characteristic features of a genuine round tower. The Lausanne tower is a mystery: some assert that it was built by the Romans, others say that it has formed a part of the city walls. The tower has nothing Roman about it. In an ancient plan of Lausanne, recently lithographed, we have the fortifications entire, and the tower stands alone, and at a considerable distance from the city. Before quitting the Canton de Vaud I would remark, that two mysterious square towers exist; one is on the summit of one of the highest points of the Jorat Hills, and is known as "The Tower of Gours;" the other is on the marble island of St. Triphon, in the marshes of the Rhone. These towers also have their entrances at a distance from the ground, and in that particular may be said to resemble the Swiss and Irish round towers; but here the similarity ceases. The square towers have evidently been accessible by outer staircases, the traces of which still remain; while access to the round towers must have been by ladders or ropes. We find also when we enter these square towers that we have access to every part, from the foundation to the roof. The square towers are evidently mediæval, and were probably beacons or watch-towers. Popular legends say that the square towers were constructed by Queen Bertha, so famed for her sewing and knitting stockings! Whether or not erected by that same legendary lady, there is no reason to assign them a more remote date than the era when her majesty plied the distaff.

In the canton of the Vallais we find another of these mysterious round towers. It is at the romantic and picturesque town of Martigny, so well known to all tourists who visit Mont Blanc. The late Albert Smith likened the tower to a "light-house in a state of destitution." It forms an adjunct to a ruined chateau, said to have been built by Peter of Savoy, who died in 1268; but Prince Aisnon his brother, who died 1242, found the chateau a ruin, and restored it with considerable alterations. This round tower has also been attributed to the Romans.

Here I would point out the superior masonry of the old tower to that of the chateau. The latter is very poorly constructed, and the walls owe more to their immense thickness than to the

mode in which the stones are put together. The chateau is fast crumbling to decay; the tower is as strong as ever, and bids defiance to the attacks of time. The Swiss historian, the late Canon Boccard, records numerous attacks on the Château de Martigny both before and after the invention of gunpowder. It was several times destroyed, but the round tower, though so exposed, and such a remarkable object, always defied the assaults of the artillery. The masonry of all the round towers is similar in character. We might almost conclude that not only were they planned by the same architect, but that the same workmen and stone-hewers were employed. The tower at Martigny was long without a roof; the deficiency has been supplied after as vile a plan as it is possible to conceive. The roof looks as if some one had left his umbrella there, the said useful article being sufficiently small to leave space for a promenade between it and the parapet. The roof was planned by a Swiss landlord and coffee-housekeeper, who has placed a wooden restaurant in the centre of the ruins. But I will not be hard upon him; he is a good fellow, and sells capital wine; and then he has enabled us to enter the tower by a firm wooden staircase and gallery,—all for the small charge of a refreshment ticket of one franc. The tower is 118 feet high without the roof; the entrance is exactly half-way between the foundation and the roof. The circumference of the walls is forty-eight feet, i. e. thirty feet more than those of the solitary tower at Romont. On entering the tower we find a solidly constructed stone staircase that conducts to several dark and loophole-lighted chambers, and also to the roof, beneath which are the usual cardinal openings. When the army of the First Napoleon entered the Vallais, they broke an entrance into the lower dark chamber of the tower, whereby we are enabled to see the immense thickness of the walls and their remarkable solidity. They are nearly five yards thick, varying in this respect from those of the other towers, which are not more than half the breadth.

It is not my intention to enter upon any discussion about the Swiss round towers or their peculiarity of form. But, in concluding this notice, I will say that I am more inclined to the O'Brien than to the Petrie theory. One thing is certain, they are only found in Celtic Switzerland. Why may they not have been erected by some Celtic or some anterior oriental tribe, who worshipped fire as the emblem of the creative and the sustaining spirit of the universe? Boccard quotes Polybius and Festus to prove that Celtic Switzerland was at different times, and before the Christian era, inhabited by eastern tribes, who were called *Ardyans*, *Tylangians*, *Chabilcomians*, *Dalitermians*, and *Temanians*. These people arrived long before Helvetia was visited by the Celtic Gauls, who also

probably had an eastern origin. Traces of fire-worship still remain in Celtic Switzerland, where the Baal-fires are annually lighted at Midsummer. There is a village called Belmont, or the Hill of Bel (the sun), near Lausanne; and a forest near Lausanne is *Sauve Bellin*, i. e. *Sylva Bellini*, or the Wood of Baal according to some old Latin MSS. The village of Tourlemagne in the Vallais is, in ancient MSS. quoted by Boccard, called "*Turris Temenica*," or the Tower of the Temenians. Tradition says that the tower, which gave a name to the village, was a round tower, and used for the worship of Baal. No traces of it remain, a chapel dedicated to the Virgin occupying the spot. There was also in the Vallais a temple dedicated to Isis, of which the ruins still exist on a platform above Ardon. The place is called *Isièrre*. Ardon is said to signify the Hill of Fire. I shall be happy if the above remarks direct the attention of archaeologists to "the Round Towers of Switzerland." JAMES HENRY DIXON.

Florence, Feb. 14, 1866.

QUEVEDO'S SONNET ON ROME.*

Quevedo's sonnet appears to be a translation from the poem of Vitalis, with little alteration beyond rejecting the antithetic conceits which occur in the middle of it. Philip Camerarius quoted the Latin epigram in a speech on the Salic Law, which he delivered in the year 1503 (when Quevedo was but thirteen), and afterwards inserted in his *Horæ Subsecivæ*, cent. iii., p. 230, ed. Francof. 1644, where I have just now accidentally met with it. He does not name the author, but speaks of him as "*quidam nobilis Poeta*" in the following passage, which serves as an introduction to the poem:—

"Ego sane, licet conjecturas et rationes a me recitatas, non omnes rejiciam, tamen in ea opinione, donec receptior afferatur, sum, Salicam legem a flumine Sala, prope quod sedes suas autores et legislatores habuerunt, nomen suum sortitum fuisse: sicut nihil novi est leges, decreta, et monumenta, tum quoque urbes, a nobilioribus Fluminibus cognominari: idque evenire propter perennem cursum et motum eorum. Fluunt enim et refluunt Flumina illa ex suis scaturiginibus, perpetuo et continuo; cum ea que ab hominibus, immenso et extremo conamine, constructi solent, et firmissima habentur, vel vi, vel temporis diuturnioris injuria, facile consumantur et destruantur: sicut quidam nobilis Poeta eleganter destructionem urbis Romæ, et Tyberis fluminis (quod olim Albula dictum fuit), perennem cursum, ita exprimit."

If a river could be supposed to speak in epigram instead of song, this poem might be called "The Voice of the Tiber." Its central thought is the same as that of Mr. Tennyson's exquisite Song of the Brook, though it refers to the works of man rather than to man himself. I subjoin the original

epigram entire, as Heywood only quotes a few lines:—

"Qui Romam in media quærens novus advena Roma,
Et Romæ in Roma nil reperis media:
Aspice murorum moles, præruptaque saxa,
Obsitque [obrutaque?] ingenti vasta theatra situ.
Hæc sunt Roma! Viden' vel ut ipsa cadavera tanta
Urbs, adhuc spirant imperiosa minas:
Vicit ut hæc mundum, nixa est se vincere: vicit:
A se non victum ne quid in orbe foret.
Nunc victa in Roma, Roma illa invicta sepulta est,
Atque eadem victrix, victaque Roma fuit.
Albula Romani restat nunc nominis index,
Quinetiam rapidis fertur in æquor aquis.
Disce hinc, quid possit fortuna: immota labascunt,
Et quæ perpetuo sunt agitata manent."

In a catalogue of Thorpe's before me occurs the following article:—

"Vitalis (Jani) de Ungarorum Cruciatu et de infanda sævitia utriusque patrata et de nostrorum temporum Invidia. Curious woodcut. 4to. Scarce. 4s. Romæ, 1514." EIBIONNACH.

April 23, 1866.

[We subjoin a copy of the sonnet from the *Obras Escogidas* de D. F. de Quevedo y Villegas, reprinted in *Autores Españoles*, tomo xxvii. 323:—

"A ROMA SEPULTADA EN SUS RUINAS.

Buscas en Roma á Roma, o peregrino,
Y en Roma misma á Roma no la hallas:
Cadáver son las que ostentó murallas;
Y tumba de sí propio el Aventino.
Yace donde reinaba el Palatino;
Y limadas del tiempo las medallas.
Mas se muestran destrozó á las batallas
De las edades, que blason latino.
Solo el Tíbre quedó, cuya corriente,
Si ciudad la regó, ya sepultura
La llora con funesto son doliente.
(O Roma! en tu grandeza, en tu hermosura,
Huyó lo que era firme, y solamente
Lo fugitivo permanece y dura."

The only notice we have met with of Janus Vitalis is in Zeller's *Lexicon*, xlix. 27, who states that he was a Sicilian theologian and poet at Palermo, and lived at the Roman court in great reputation. He died at Rome in 1560. Zeller gives a list of five of his works, among them his *Epigrammata*.—F.D.]

BURNET'S REFORMATION.

I had hoped that the criticisms of the new edition of Burnet would have enabled me, before this time, to have made some corrections in it. But it is probable now that some time may elapse before any one will be induced to examine the documents which I collected, with the view of ascertaining the correctness of the copies printed in the Collections of Records.

I am induced, therefore, to call attention myself to an omission. There ought to have been added a note to the sentence of the University of Orleans, on the question of marriage with a brother's widow, to the effect that the date April 5, 1520, *antè Pascha*, means April 5, 1530.

* Continued from p. 253.

That this is so, any one may judge for himself who will consult a Calendar of the two years. It will be found that April 5 was before Easter in 1530, and after Easter in 1529. People who know the history of the times are, of course, aware that in April, 1529, none of the Universities had been consulted on the matter. And to such persons no difficulty would have been presented by the apparently wrong dates appended to the instrument. The date, however, is quite correct; and the explanation which ought to have been given, and the delay of which till the present moment I regret, is, that the University, according to ancient precedent followed in many parts of France, computed their year from Easter Day. My attention was recently drawn to it by reading a passage in Field's *Wolsey*, where the author has laid stress on the early date, as though it were a fact instead of a fiction; and upon again referring to Rymer, I find he too has made the ridiculous mistake of classing this document with those of the year preceding that to which it really belongs. I have not been able to find the autograph from which Rymer prints; but in the margin he states that it belongs to *an. 20 Hen. VIII.* This is an addition of his own probably, and should have been *an. 21 Hen. VIII.* NICHOLAS POCOCK.

5, Worcester Terrace, Clifton.

JAMES HOWELL: A CASE FOR TRIAL. — The meritorious editor of the *Paston Letters* having been successfully vindicated from certain surmises which tended to blast his fame—thanks to the Society of Antiquaries, and to the active and experienced members who thereto contributed—I am led to detach from my *querenda* a somewhat similar case of assumed deception with regard to a work much commended for its instructive and amusing qualities, and often quoted as an authority; but of which, if I dare trust to memory, the fidelity has never been the object of serious discussion. The accusation has been made, in general terms, by Ant. à Wood, Granger, Alexander Chalmers and others, but the formal indictment, though in print since 1784, may be a novelty to many readers. I therefore transcribe it:—

"And here your lordship [Philip, first earl of Hardwicke] will allow me an incidental remark, with respect to the letters of Mr. James Howell, among the dispatches of that earl [Thomas, first earl of Strafford], that there is a most striking difference between these real letters, and other fictitious ones in four successive volumes, which the distress of Mr. Howell's affairs afterwards tempted him to impose upon the public. The former are as remarkable for a just simplicity of style, and a variety, and particularity of facts, as the latter are, for a laboured affectation of language, barrenness of new matter, attended with a redundancy of unknown history, and common-place reflections; defect and inaccuracy in the relation of events, and gross inconsistency with chronology; circumstances of strong presumption, and a direct proof,

that the Epistolæ Ho-Eliaſæ, as he intitles them, could not have been written at the times which their dates import; and yet the interesting form of familiar letters gave them a prodigious vogue in the last age, evident from the numerous editions of them."—THOMAS BIRCH, D.D. Ob. 1765.

The consideration of this question was recommended to me, about the year 1840, by a late accomplished biographer of ELIZABETH and JAMES I.—but other pursuits were then more attractive. It is now too late for me to undertake it; but, with much respect for the reverend author, I must express my dissent from his confident statements. I have only to suggest that the inquiry should be conducted with reference to the edition published by Mr. Humphrey Moseley in 1855.

BOLTON CORNEY.

TRIALS AT BAR. — The first instance of a trial "at bar" has just occurred in Melbourne. It is the case of "Bruce and Others v. the Queen," and involves a claim of over 250,000*l.* arising out of a large government railway contract. On the ground of the magnitude of the claim set up, the Attorney-General, on behalf of the Crown, demanded a trial "at bar," or before three judges, and the demand was conceded by the Bench as a matter of right. The case is still being tried.

D. BLAIR.

Melbourne.

CURIOUS OLD BOOK. — Within the cover of a curious old book, intitled —

"A Cloud of Witnesses for the Royal Prerogatives of Jesus Christ; or, the Last Speeches and Testimonies of those who suffered for the Truth in Scotland, since the year 1680,"

I find written —

"Margret Creighton,
ejus Liber,
Anno Domini, 1749."
"Mundus was he
That promised me
Semper to Live
And nunquam to die
But deceptus sum
As you may see
Cruclis mors
Hath taken me."

The quaintness of the lines may induce you to give them a place in "N. & Q." S. L.

UNCONSCIOUS PLAGIARISM. — The following unconscious plagiarism of the title of a drama has recently occurred. At the end of April, 1866, was produced at the Olympic Theatre a five-act play, by Mr. Leicester Buckingham, founded on M. Frédéric Soulié's *Eulalie Pontois*, and called *Love's Martyrdom*. But a poetic five-act drama, bearing this same title, written by Mr. John Saunders, had been produced at the Haymarket Theatre, June 11, 1855, with Miss Helen Faucit in the chief character (Margaret), supported by Mr. Barry Sullivan, as Franklyn. Mr. Saunders

having remonstrated with the Olympic management, they have consequently altered the title of their new play, abbreviating its name to *Love's Martyr*. Now, as will be seen by a reference to "N. & Q." for May 5, p. 305, it so happens that *Love's Martyr* was the title of a tragedy by the Hon. Mrs. Wharton. Thus the title of the new Olympic play has been twice unconsciously plagiarised.

CUTHBERT BEDE.

LOCUSTS. — At p. 138 of Mr. Palgrave's admirable work on Arabia the author remarks, "the locust of Inner Arabia is very unlike whatever of the same genus" he had seen elsewhere, and describes it as "a reddish brown insect about the size of a man's little finger." This description answers exactly to the locust, of which I saw a swarm at Allahabad some years ago.

In China boys may be seen purchasing at stalls in the cities for a few cash a handful of "parched" locusts, but whether these were originally brown or green I am unable to say. I once, however, partook of a portion of a green locust like the mantis, which a Chinese lad was roasting over a piece of charcoal. The flesh was salmon-coloured, and seemed to me to have a fishy taste. SPAL.

"ALL-so," IN THE SENSE OF ALL-BUT. — "It happened three months ago *all-so* a fortnight." Upon cross examination as to the meaning of these words, a Herefordshire woman stated in my hearing that, by "three months *also* a fortnight," she meant "two months and two weeks." This expression does not occur in Sir G. C. Lewis's *Glossary*. In Wright and Halliwell, *also*, in the sense of "all save," "all but," is said to belong to the Midland Counties. JAMES DAVIES.

EPITAPH ON SIR THOMAS WARNER'S TOMB. — Some months ago I copied the subjoined epitaph from the tomb of Sir Thomas Warner, in the churchyard of St. Thomas, Middle Island (St. Kitts, West Indies). Can any one supply me with the full motto, of which only "fine coronat" remains? —

"First Read, then weep when thou art hereby taught,
That Warner lyes interr'd here, one that bought
With loss of Noble blood, the Illustrious name
Of a commander—Greate in acts of Fame,
Traynd from his youth in armes, his Courage bold
Attempted brave Exploites, and Vncontroll'd
By fortunes fiercest frowns hee still gave forth
Large Narratives of Military worth,
Written with his Sword's point, but what is man
... the midst of his glory, and who can
... His life a moment since that hee
... by sea and Land so long kept free
... Mortal strokes at length did yeeld
... ace to conquering Death the field."
"..... fine coronat."

The stone is broken. His death took place March 10, 1648. I have preserved the exact spelling of the tombstone, which is flat, and injured by weather.

SEISGITATOR.

ART IN THE COLONIES.—The Provincial Council of New Zealand has just voted a sum of 200*l.* to a colonial artist, Mr. N. Chevalier, to assist him in his artistic labours in that colony. Mr. Chevalier is at present travelling for artistic purposes in the island. One of his pictures, a fine Australian landscape, was adjudged the prize of 250*l.* by the Victoria Fine Arts Commission, and now adorns the walls of our National Picture Gallery.

D. BLAIR.

Melbourne.

Queries.

OBSOLETE TERMS OF MERCHANDISE.

The Acts of Tonnage and Poundage, as is known, were those of supply; corresponding to our Acts granting duties on goods exported and imported, or Custom House Acts. In that of the 12th of Charles II. are certain schedules, which contain the names of various merchandise, some of which appear obsolete, and some to be wholly unknown—these I have marked (?). There are also a number of articles—such as Morrice Bells, Stone Bows, Bow Staves, Steel Looking-Glasses, Hawks and their attire, Pheasants, Tykes, &c.—which one would have supposed either to have been obsolete at the period, or so little used as to be not worth the duties collected on them. These are in italics: —

Rates Inwards.

Sweet Wines, Muscadels, Malmadies, Cutes? Tents, Alicants, Bastards, Sacks? Canaries, Malagaes, Maderaes, Rumneys? Hollocks? ¹—Andlets or Males, ² Babies or Puppets for Children, Baneliers, Bankers of Verdure? Basons of Lattin, Battery, ³ Bashrones, or Kettles, Beaupers? *Morrice Bells*, Boratoes or Bombasines, ⁴ Botanoes, *Stone-Bows of Steel*, *Bow Staves*, Touch Boxes covered with leather? do. with velvet, do. of iron or gilt? Bufins Mocadoes and Lile [Lille] Grograms, Buggasins or Callico Buckrams? Bustians? Caddas or Cruel Ribband, Capravens? Cockared Caps? China Pease? Citterns, Claphoult or Clapboard, Claricords the pair, Come Ashes out of Turkey? *Crossbow Laths*, *Thread*, *Racks*, Cruses of Stone? Cushions of Scotland? Dags with Firelocks or Snaphances, Dogs of Earth? Dutties? Coral red or white in Fragments for *Physick* use, Chrystal in broken pieces for *Physick* uses, Fox lungs? Oyl de

¹ There is still much to be known as to the old wines. Alicant, Canary, Malaga, &c., are the names of localities. What *sack* was has caused controversy lately in your pages. Here it is called a sweet wine, and not a *rimo secco* as it is usually supposed to be. *Rumney* is mentioned by old Burton as a "black wine." Can it be *Romanée Conti*? *Hollocks* I can find no mention of. Can it be a corruption of arrack?

² *Males*, or probably *mails*, are travelling bags or budgets. *Andlets* would probably mean small mails, or handlets.

³ *Battery*, probably the French *batterie de cuisine*.

⁴ *Bombasine*, probably from *bombyx* the silk-worm, though some think from *bombast* (Ital. *bombase*), cotton. May it not be *Bombayzine*, i. e. from Bombay, as calico gets its name from Calicut?

Scorpions? Parrosin or Frankincense, Earlings? Cole Fish? Pimper Eels, Shaft, Kine or Dole Eels? Spruce Eels,⁵ Stub Eels? Quick Eels, Stock Fish *voc.* Cropling, Lubfish, Titling,⁶ Frizado? Furs *vocat.* Dockerers? Letwis? Leuzernes? Martrons,⁷ Gadza stript with Gold and Silver and without? Galley Dishes? Balm Glasses? *Looking-Glasses of Steel*, Looking-Glasses, Half-peny ware? Peny ware, *Steel small*? Grogams Turkey, Guns *vocat.* Callivers, Harness *vocat.* Coralets, Curats, Morians, Faulcons, Goshawks, Jerfaulcons, Jerkins, Lanners, Lannarets, Tassels for do., Hoods do., Imperlings blew or red? Incle Key-knops? Cullen Knives, Sker do.,⁸ Black and Shaven Lattin,⁹ Lewers [Lures] for Hawks, Damask Tabling, Borelaps? Lockers or Chapes for Daggers, Budget or Hanging Locks, Metheglin, Nickerchers? Orsedew,¹⁰ Paste of Jene, Penner,¹¹ *Pheasants* from Xmas to Mids, *Pouls* from do. to Xmas, *Quails*,¹² Playing-Tables of Walnut-Tree the pair, Rashes [Rushes], Saddles of Steel,¹³ Scamoty? Skeets for Whitsters,¹⁴ Tarras,¹⁵ Sister's Thread? *Tikes*,¹⁶ Verders of Tapistry? Wadmoll.¹⁷

Rates Outwards.

Bandileers, Beer eager, Cambodium, Catlings, Coney-hair or Wool, Cushions of Yorkshire? *Irish Mantles*, Lamperns, Mellasses or Rameales, Mum, Rashes, Purles? of Broad Cloth, Seamorse Teeth, Morkins' [Martins'] Skins, Hilling Stones? Velures (Velvets, Fr.), Wadmoll? Tuftaffataes.

Perhaps the above shows the great importance of a timely notice of philological derivations. Here is a public Act of Parliament on a mercantile question of the greatest moment, passed only 200 years ago, and more than half the terms are either uncertain or unknown. The Act governed a most important branch of the revenue, and the

⁵ *Spruce Eels* may be eels from Russia; what the others may be seems very difficult even to guess at.

⁶ *Titling*, &c., will throw light on the early chapters in *Rob Roy*.

⁷ *Gadza*, probably from the French *gaze*, *gauze*. *Leuzernes* are probably furs got in the Alps, and collected at Lucerne. *Martrons* are no doubt martins, i. e. *sables*.

⁸ *Cullen knives*, of course, are those made at Cologne. *Sker knives* may be a corruption of the Dutch *sniker*. *Snee knives*, from *sniker*, to cut, and *snee*, to grasp.

⁹ *Black and Shaven Lattin*. An inferior sort of brass, generally used for candlesticks, &c.: rough (black) as it was cast, or turned (shaven) in the lathe.

¹⁰ *Budget or Hanging Locks*, small padlocks for travelling bags. *Nickercher*, probably neckercher. *Orsedew*, probably Orsedine or Arsedine, Dutch metal leaf, used instead of gold leaf; see Gifford's notes to Ben Jonson's *Bartholomew Fair*, Act II. Sc. 1.

¹¹ *Jene*, or *Jenes*, Genoa. *Paste of Jene* may mean the sham jewels made there, or the *pasta*, i. e. the different species of macaroni. *Penner*, probably pinner, a name for the lace lappets to a lady's head-dress.

¹² *Pouls*, pheasant pouls or chicks. The import of these birds, and more particularly of quails, seems a subject likely to lead to interesting facts.

¹³ *Saddles of Steel*, i. e. war saddles mounted with steel on the pommel and cantle.

¹⁴ *Scamoty*, perhaps scammony, a well-known drug. *Skeets for Whitsters*, i. e. bleachers, unbleached linen.

¹⁵ The famous Dutch *Tarras*, or *Trass*, used to form hydraulic mortar.

¹⁶ *Tikes*. Tyke is said, by Ash, to be a north-country name for a dog, or small bullock.

¹⁷ *Wadmoll* (ouate molle, Fr.), soft wadding.

chief part of our commerce; and yet, I suppose, ninety-nine out of one hundred of our merchants could not explain a tenth part of it. It would be doing good service to the cause of archæology, if your readers would kindly correct me where wrong, and supply what deficiencies they can.

A. A.

Poets' Corner.

AMERICAN AUTHORS.—1. J. N. Dearing, of Portland, in Maine, author of *Curabasset*, a Drama, 1831, and another drama, 1851. Is this author still living? 2. Robert Davidson, author of *Elijah*, a sacred drama, 1861, New York. Wanted, any information regarding the author. Has he published other works?

R. INGLE.

BUSTS OF CHARLES I.—Will your readers be kind enough to refer me to a list of all the known busts of Charles I., or assist me in compiling one? I know the bust inserted in an oval niche in the town wall of Portsmouth; that in a similar niche in the Market Cross, at Chichester; that in Hammersmith Church, and that in the Bodleian Library. I also know what is printed upon the subject in Walpole, ed. Dallaway, ii. 108. Walpole mentions a bust by Rysbrack; "composed from a copy of the portrait sent to Bernini, for the late G. Selwyn," and stated to be then "in the possession of the Marquis of Hertford." Where is that bust now? Walpole also mentions a bust by Le Sueur at Stourton. Does that still remain there; and will any one be kind enough to describe to me its general character? Is it in marble, or metal? in royal robes, or in armour? If there be any ornamentation on the armour, what is its character? Has it a falling collar, or a George, or any other indicative mark? Again, Walpole mentions "a brazen bust, in the passage near Westminster Hall." I have heard that that bust is now in some one of the apartments connected with the Houses of Parliament. Is that so? Finally, I have been told of several casts said to have been taken from the Bernini bust. I should be much obliged for any information respecting them, or indeed for any other information upon this subject.

JOHN BRUCE.

5, Upper Gloucester Street, Dorset Square.

CARICATURE PORTRAITS.—I recollect seeing, more than forty years ago, a set of engravings referring to the locality of Oxford, each being said to be likenesses of university and city celebrities existing at the time of publication. There was, if my memory does not deceive me, a "View from Christchurch Meadow," being the dean of that day; a "View from the Swan Brewery," i. e. William Hall, Esq., an eminent brewer; a "View from St. Aldate's Street," i. e. John Grosvener, Esq., a skilful surgeon, and a dozen or more be-

sides. Can any of your readers say where a complete set of these caricatures can be seen?

WILLIAM WING.

Steeple Aston, Oxford.

COIN QUERY.—I have just taken a Victoria shilling, marked on the obverse with a pretty little round stamp the size of a pea; the device on which is a lion ambulant, and around, this motto, HABILITADA . POR . EL . GOBIERNO, in very minute letters. What is this stamp, and whose device is it?

E. K.

DERBY DOLLS.—What is the origin of gentlemen returning from the Derby wearing little undressed wooden dolls in their hats?

RUSTICUS.

FAIRFAX'S HOUSE AT PUTNEY.—Few of the villages that surround our metropolis contain so many objects of antiquarian interest as Putney. Perhaps the inconvenient bridge that bars access across the river, except by a heavy toll, may have hitherto checked modern innovations; but I learn with regret its connection with the past is not likely to continue. The old house where Fairfax resided, and dated from which I possess some MS. letters of the great Parliamentary General, is condemned, and is soon to give way to a new street; other old houses are likely to follow. Perhaps this notice in your publication may induce the residents to use some exertions in time to spare some at least of these quaint and historic buildings, that form so characteristic a portion of their ancient suburb.

THOMAS E. WINNINGTON.

FIRE-HOUSES.—In a deed dated in 1680—

"All that ancient Messuage or Firehouse wherein one C. M. now dwelleth, and also one Firehouse called B. house. Also all that ancient Messuage or Firehouse wherein one J. B. now dwelleth," &c.

Again, in 1683, lease of "the Hall or Firehouse of the Manjon or Messuage house in L. N." &c. What is the meaning of the term "fire-house?"

C. J.

HYMNS, ANCIENT AND MODERN.—Are the originals known, from which the following are taken?—

"166. Behold the Lamb of God."

178. Jesu, my Lord, my God, my All"

(Not, as is sometimes said, the Oratory Hymn, which begins with the same line, and is a Eucharistic Hymn.)

"240. The year is gone beyond recall."

(From the Latin. What is the first line, and where can the hymn be found?)

"272. Ye servants of our glorious King."

H. W. D.

JUDGE JOHN PARKER.—In Foss's *Judges of England*, Judge Parker, one of the Commonwealth judges, is described as of Weyland Underwood, Bucks: admitted to Gray's Inn, March 13, 1611, and called to the Bar June 26, 1617. Now, one

of the judge's family told me that the judge was a member of the Middle Temple, not of Gray's Inn; and I find that John Parker, son of Richard Parker, one of the Masters of the outer Bar (query what rank was this?) was admitted into the Middle Temple, Feb. 28, 1631, and called to the Bar in 1638. I shall be greatly obliged to Mr. Foss if he will say which account is the correct one.

H. LOFTUS TOTTENHAM.

PLAGIARISM.—Has not some writer of the present day been much praised for the expression, "the deep slumber of a decided opinion?" Yet it is in *Thoughts for the Cloister and the Crowd*, London, 1836, p. 21.

CYRIL.

PRELATE MENTIONED BY GIBBON.—Gibbon, in a note on the Empress Theodora, gives a Greek extract relating to her, and adds: "I have heard that a learned prelate, now deceased, was fond of quoting this passage in conversation." Who was this prelate?

Bishop Horne enigmatically says (*Life*, by Jones, London, 1796, p. 195), in a letter dated July 2, 1788:—

"Who the late prelate was that used to talk [indecently] in Greek, I know not, but think it must have been —; for they do not always go together."

What does *they* mean? Greek and indecency?

Is Bishop Horne's letter still in existence; if so, the tantalising blank may be supplied without the aid of the italicised clue? My own conjecture is that the prelate was Warburton.

CYRIL.

QUOTATIONS.—Whence are the following?—

"Theology teaches that there are in God one Essence, two Processions, three Persons, four Relations, five Notions, and the circuminsession, which the Greeks call Perichoresia"—Quoted as "a passage from a Protestant work," by Whately, *Logic*, Appendix I., title "Person."

"Scire autem proprie est, rem ratione et per causas cognoscere."

"Youth is a blunder, manhood a struggle, old age a repentance."

CYRIL.

Can any one inform me where the following lines occur?—

" . . . Remembers its august abode,

And murmurs, as the ocean murmured there."

The lines, of which the above may be a mutilated fragment, I am unable to find. They refer to that murmuring sound, as of the sea, which one hears on putting the ear to the orifice or opening of any common ornamental shell.

T. W. W.

STAVENHAGEN FAMILY.—Can any of your readers furnish me with information concerning the origin and derivation of the above name? In the *College Atlas*, new edition (Routledge, 1865), I find a town of that name in the Grand Duchy of Mecklenburg-Schwerin, 53° 38' N., 12° 51' E., which I am informed took its name from this

family, to whom it originally belonged. Is this the case? If so, where can further information be obtained? What are the arms of the family?

W. S. J.

SHORTHOSE FAMILY.—My ancestor, the Rev. John Shorthose, vicar of Stanton-Barnard and of Uphaven, in the county of Wilts, and prebendary of Salisbury Cathedral, was of a family claiming its descent (whether legitimate or illegitimate not stated) from Robert Courthorse, or Courtois, eldest son of William I. I have sought in vain for a confirmation of this tradition, but it was universal in the family; and well do I remember about seventy-five years ago having been taken by my mother to see the tomb of my ancestor, as she called him, Robert, in Gloucester Cathedral. It would be doing me a great favour if any correspondent of "N. & Q." could furnish me with information on this subject.

A. C. M.

TOMBSTONE INSCRIPTION.—How old was a person who is said (on his tombstone) to have died "ætatis ultimo duodecimo lustri"? Perhaps my informer did not copy the inscription correctly.

F. M. S.

TRACY FAMILY.—I shall feel greatly obliged to any one informing me the date of death and place of burial of the first wife of the Hon. William Tracy [eldest son of the first Baron Tracy, his second wife Rachel survived him many years]; also the date of death and place of burial of the children by said first wife; also the date of death and place of burial of the father of Robert Tracy, of Craven Street, Strand (which Robert was commonly called William Beau Tracy), who married Susannah Owen, and died of a fever in 1756.

INQUIR.

THE TRIUMPH OF NEPTUNE.—

"Per virides fertur currus Neptunius undas,
Nereidumque cohors cingit amica rotas;
Et pluvie fugiunt nubes, seseque procellae,
Nam mites faciunt mitia cuncta Dea."

Eton, 1826.

These lines were brought to my recollection a few days ago when, in passing down Holborn, I observed, in a shop window, a porcelain group representing the above scene. I was induced to inquire whether this was British or foreign, ancient or modern? The answer was, that it was ancient, manufactured at Dresden. The price was sixty-five guineas.

The design is very spirited. The figure of Amphitrite particularly good, and truly feminine. She is evidently trying to restrain her lord, who is aiming a blow at some one with his spear.

Perhaps some person more conversant with such matters than I am will look at the group, and give his opinion as to the correctness of the statements made to me respecting it. The shop is 95, Holborn, near to Day & Martin's. W. D.

VAUGHAN: DOCKWRA.—Sir Henry Dockwra, Knt., created in 1621 Lord Dockwra, died in 1631, leaving issue by his wife Anne, daughter of Francis Vaughan, of Sutton-upon-Derwent. Was Lady Dockwra a sister of Sir John Vaughan, Governor of Londonderry, who was knighted in 1599 by Robert, Earl of Essex? Where is a pedigree of this family of Vaughan to be found?

H. LOFTUS TOTTENHAM.

Queries with Answers.

"PERISH COMMERCE! LET THE CONSTITUTION LIVE."—In the House of Commons, about the close of the last century, a member, in his speech, ejaculated—"Perish commerce! let the constitution live." Pray on what occasion were these words spoken; by whom, and at what date? I have heard them ascribed to Wm. Windham, M.P. for Norwich, or George Hardinge, K.O. (cousin of Lord Camden), M.P. for Old Sarum, a Welsh judge, &c. &c. AMICUS.

Bath.

[Our venerable correspondent at Bath is informed that the memorable words, "Perish commerce! let the constitution live!" rightly belong to George Hardinge, Esq., the Welsh judge, and were used by him in the debate on the Traitorous Correspondence Bill, March 22, 1793. (*Parliamentary History*, xxx. 622.) It is true that this strong expression was quoted by William Windham, Esq., in his speech on the Repeal of the Habeas Corpus Suspension Act, Jan. 5, 1795, and erroneously attributed to him in a pamphlet under the fictitious signature of Jasper Wilson, entitled *A Letter, Commercial and Political, addressed to the Rt. Hon. Wm. Pitt*, Lond. 8vo, 1793. Mr. Windham, however, though he denied the authorship of the words, justified the sentiment, under the explanation which he gave of it, namely, a preference, as an alternative, of government, order, and the British laws, above mere wealth and commercial prosperity. In the latter debate, the authorship of the expression was conclusively settled by Mr. Hardinge himself, who said, "That the calumny which had been thrown out on the words 'Perish commerce! let the constitution live!' properly belonged to him. He conceived it an honour to be joined with the right hon. gentleman even in a calumny. He avowed that he had said, and would now repeat, if we are reduced to the alternative of losing either our commerce or our constitution—"Perish commerce!" This was what he had said, and from this it was that the spiders of detraction spun that web in which they hoped to ensnare the right hon. gentleman. He should think himself degraded if he suffered it to remain a moment unexplained." (*Parliamentary History*, xxxi. 1086.) Judge Hardinge's exclamation will remind our readers of the well-known couplet of a noble lord—

"Let wealth and commerce, laws and learning die,
But leave us still our old Nobility!"]

COUNTESS OF SOUTHESK.—Who were the sisters of the well-known Countess of Southesk? William, Duke of Hamilton, mortally wounded at the battle of Worcester, died December 11, 1651. Anderson, in his tables (p. 766), names the issue of his marriage with Lady Elizabeth Maxwell, co-heir of the Earl of Dirleton, to have been—1. James, died young; 2. Anne, Countess of Southesk; 3. Elizabeth, married James, Lord Kilmaurs, and secondly, Sir D. Cunningham; 4. Mary, married Earl of Calendar, secondly, Sir J. Livingston, and thirdly, James, Earl of Finlater. 5. Margaret, married William Blair, of that ilk. Thomas Dalmahoy, Esq., who married the widow Duchess of Hamilton, names in his will, as her daughters, Lady Southesk and Lady Almond, and leaves legacies to "his said wife's other two daughters." On a MS. copy of his will, I have a note made by his niece, Mrs. Helen Innes, summing up the legacies. The legacies left to "the other two daughters" are placed opposite to the names of Lady Clare and Lady Colmar. The original will is registered in Doctors' Commons, 1682. A Scottish peerage of 1767, which I have, agrees with Anderson. Who was Lady Almond, or Lady Clare, or Lady Colmar? Are these names errors? yet the step-father names "Lady Almond." Perhaps "Lady Clare" was written, by mistake in the sound, for "Lady Blair."

C. C.

[Lady Almond and the Countess of Callendar are one and the same person, her husband using the courtesy title of Almond during the lifetime of his father. Her sister, the Countess of Southesk, appears in the same way as Lady Carnegie. Among the Lauderdale papers in the British Museum there are some most amusing letters relative to the latter lady. Being dissatisfied with the allowance made to her husband by his father, she made a *bolt* to London, in order to lay the matter before the King, and the old Earl writes most piteous letters to Lauderdale, begging that the fair fugitive may be packed home again.]

NICHOLAS DE CUSA.—I lately purchased a small volume, published in 1650, called the *Idiot*, in four books, by the famous and learned C. Cusanus. Can you tell me who Cusanus was, and where I can learn anything respecting him? F. W. C.

[The author of this little work is Nicholas de Cusa, the son of a fisherman, born in the year 1401, a man of extraordinary parts and learning. He assisted at the Council of Basle in 1431, and showed such eloquence that Eugenius IV. employed him as his ambassador at Constantinople, in Germany, and France. Nicholas V. made him a cardinal in 1448, and two years after bishop of Brixen. He died at Todi, a city of Umbria, on August 11, 1464, aged sixty-three. His works were printed in three volumes at Basil, in 1565, and his Life, with a portrait, has been written by Franz Anton Scharpf, Mainz, 1843, 8vo. Another of his works translated into English

is entitled *The Single Eye, or the Vision of God*, wherein is unfolded the Mystery of Divine Presence, so as to be in one place finitely in appearance, as yet in every place infinite present, and whilst He is here, He is universally everywhere infinitely Himself. Penned by that learned Dr. Cusanus, and published for the good of the Saints by Giles Randall. London, printed for John Streater, at the signe of the Bible in Budge Row, 1646, 18mo.]

"LADY SMOCKS."—Do the "lady smocks" in the song at the end of *Love's Labour's Lost*—

"When daisies pied, and violets blue,
And lady-smocks all silver white,
And cuckoo-buds of yellow hue,
Do paint the meadows with delight,"

allude to the "running for the smock," which was the practice, till very lately, in many parishes? Young girls in their teens, with nothing but a smock on, used to run a race of a hundred yards on turf, for a new one. It was a very pretty and merry sight; and the last in Kent was run only a few years ago at Chilham Castle, and was discontinued in compliance with the "proprieties" of the age. G. E.

[Dr. Prior, in his interesting little volume *On the Popular Names of British Plants*, p. 132, tells us the *Cardamine pratensis* is called *Lady's Smock*, "from the resemblance of its pendulous white flowers to little smocks hung out to dry." Dr. Prior properly remarks that—"Lady, in the names of plants, almost always alludes to Our Lady, Notre Dame, The Virgin Mary, whose name in Puritan times was often replaced with that of Venus, thus Our Lady's Comb became Venus's Comb, &c."]

LUDOVICO MONALDESCO.—Where can I find a full account of this writer, who is said by Disraeli, and, as Disraeli says, by Voltaire, to have written the Memoirs of his own time at the age of 115? Hole, in his *Brief Biographical Dictionary*, calls him "Lewis Bonconte de Monaldeschi, Italian Chronicler," and says that he was born in 1327 and died in 1442. O. E. A.

[Some account of Louis-Bonconte de Monaldeschi, or Monaldesco, will be found in the new edition of the *Biographie Universelle*, xxviii. 594, and in Zedler's *Lexicon*, xxi. 991.]

Replies.

DUBLIN UNIVERSITY LIBRARY.

(3rd S. ix. 409.)

From the earliest times the Irish have taken pleasure in hoaxing inquiring strangers. Evident marks of this pastime may be found in the marvellous stories about Ireland told by Giraldus Cambrensis in the twelfth century. But the most recent victim of it that I am aware of is your correspondent K. R. C. (*loc. cit.*), who tells your readers that on the floor of the University library in Dublin are piles of valuable books lying in the

utmost disorder; that these books are duplicates, intended not for sale, but to be burnt; and that they are not allowed to be sold "lest their circulation should alter the value of other copies."

It is strange that your correspondent, or any sensible man, should be taken in by such a story, but that the Editor of "N. & Q." should himself have been hoaxed by it is surprising; and yet he surely must have been so far hoaxed as to print the tale instead of expending a penny to learn from me whether or not it had any foundation.*

It has this much foundation. Some years ago the want of room in the library was greatly felt, and it was suggested that duplicates might be removed. Accordingly about 2000 volumes were selected, and stowed away in store rooms, because it was thought at that time that we had not the legal power of selling. That power has since been obtained; and when I became librarian I proceeded to examine the books with a view to the sale of them. This duty I soon found could not be entrusted to any one but myself. I discovered among the "duplicates" a copy of the *Charta maxima* of Newton's *Principia* (of which but twelve copies were struck off), with the author's autograph presentation of it to this University. Another "duplicate" was the Latin translation of Sarpi's *History of the Council of Trent*, having Bishop Bedell's autograph presentation of it to the library. It was clearly wrong that books with such autographs, even though duplicates, should be sold. It was then ordered that no presentation copies, or books with remarkable autographs, should be considered as duplicates; nor different editions of the same work, which in fact are not properly duplicates at all. I resolved, therefore, to go through all these books myself at intervals of such leisure as I could command; but leisure is an article now becoming daily more and more scarce with me. However, I have marked as real duplicates at least half the volumes in question, and a great number, not being real duplicates, I have restored to their places in the library.

A short time ago it became necessary to put a new roof upon the building; and occasion was taken to make the new roof higher, and erect additional bookcases, whereby we have nearly doubled our space for books. The "duplicates" during the process were piled upon the floor of the gallery in order to be removed by degrees into a room where they may be arranged, and prepared for sale. This is now being done. There is, therefore, some foundation for your correspondent's statement, and his inquiries no doubt proved

[* The Editor did not believe the tale, but thought it better to have it contradicted directly and distinctly, as he felt sure it would be by the learned Librarian, without any interference on the part of the Editor.—ED. "N. & Q."]

an irresistible temptation to one of the library attendants to practise upon him the hoax of which he became the victim.

Not very long ago the propensity for hoaxing strangers was practised upon the editor of *The Times* himself, who innocently swallowed the bait. Somebody wrote to the great newspaper to say that in Trinity College, Dublin, there were no resident students, no commons' hall, no chapel, nothing in short like a collegiate life. Accordingly *The Times* lectured us on the subject, called us a great day school, and advised us to lose no time in building a chapel and dining-hall, with rooms for the students.

JAMES H. TODD, D.D., Librarian.

Dublin.

PRECEDENCE.

(3rd S. ix. 278, 336, 399.)

I must join in the request of THE ORIGINAL COMPILER OF THE CLERICAL DIRECTORY that S. L. would point out his authority "that an Honorary Canon is a step in advance of the Rural Dean." The only reliable authority for deciding this point of precedence, as several correspondents in "N. & Q." have already mentioned, is Dansey's *Decanice Rurales*, a complete digest of all the Canonists in England, and indeed in Europe, who have written historically on this very ancient clerical office. The institution of Rural Deans, as to time and place, is uncertain. If S. L. refers to the learned Morinus (1649) he may satisfy himself that he must not be positive in the view he takes of the position of Rural Deans in the Anglican Church. And above all things, if he feels much interest in the question, I would recommend him to study Dansey's work, compiled with unwearied labour, and at considerable pecuniary sacrifice, from a request of the late Bishop Burgess, who, at the suggestion of Mr. Dansey, in 1825, revived the office of Rural Deans in the diocese of Salisbury. That the revival of this very ancient ecclesiastical office might be made according to former precedents in the diocese, the aged Bishop put into Mr. Dansey's hands an Address to the Clergy of the Deanery of Chalke, during the episcopate of Dr. Seth Ward (1667), by John Priaulx, D.D., Rural Dean of Chalke, whose learning and virtues are commemorated on a monument in the cathedral church; and further entrusted to him a MS. copy of Seth Ward's "Papers about reforming the Ecclesiastical Jurisdiction," that had been presented to Bishop Burgess by the grandson of Archbishop Sharpe. These original papers were supplemental helps to the deep researches made by Mr. Dansey in all the Canonists for *ruri-decanal* information in other dioceses. All this diligent inquiry was made by Bishop Burgess's direction, and Rural Deaneries were reconstructed in the Diocese of Sarum not

long before the Bishop died, and one of the first appointments was William Dansey, A.M., Rector of Donhead St. Andrew, as Rural Dean of Chalke, Wilts.

Honorary Canons were instituted by Bishop Denison, the successor of Bishop Burgess, in the Episcopal Office at Sarum. Whether they take precedence of the Rural Deans appointed by Denison's predecessor may easily be ascertained by reference to the registrar or other locally official person at the cathedral. This is not the difficulty of the question; the point to be decided is, whether they take precedence because they occupy the stalls of the *paid* Canons suppressed? Mr. Dansey's opinion (as far as I remember after the lapse of so many years) was that Rural Deans were of more ancient institution than Deans Urban, or Canons in cathedrals, an opinion formed on the authority of Morinus. (See Note, part II. sect. xxv. p. 451, *Decanice Rurales*.) I say this was Dansey's opinion as far as I can remember from my intimate friendship with him forty years back, when he was preparing *Decanice Rurales*, and frequently read to me the pages as they came fresh from the anvil, and showed me the passages in the learned authors on which he founded his assertions, passages quoted in the margin of the text (for he affirmed nothing without giving ecclesiastical or classical reference). He was most methodical in the arrangement of his library, stocked with more books, and more carefully selected than is usual in country rectories. He could at once put his hand on any passage which he had marked for quotation while compiling the *Decanice Rurales*, or other books which he had committed to the press for publication. And this, too, though the volumes on shelves rising above each other were very numerous in divers languages. How distinctly and gratefully do I remember the accurate arrangement of folios, quartos, octavos, for it was from these volumes, and from frequent conversations with him on their contents, that I mainly culled whatever literary or antiquarian lore I can boast of. What greater advantage could a village curate, fresh in Holy Orders, meet with than to find the rector of the adjoining parish with a well-stored library, and willing, through similarity of taste, to share it with his humble clerical neighbour?

QUEEN'S GARDENS.

JEWISH DOCTRINE OF THE RESURRECTION.

(3rd S. ix. 371.)

Before answering your correspondent, MR. W. MAUDE'S query—"Is it then held by the Jews at the present time that the resurrection will not be universal?"—I must take the liberty of mentioning a few facts. The Jewish Church can, by its

constitution, never be an absolute nor a coercive one: each individual member having the right to exercise his own reason in the interpretation of scripture. Nor has any one the right or wish to enforce his personal opinion upon his neighbour; so that it is constituted, as may be termed, into a federal republic, whilst each one acts as best suits his own opinion, the Jews are everywhere united, to preserve the fundamental divine law of Moses.

The ideas, therefore, of the Hebrew people at the present time are much moulded by the opinions, which are respected, but by no means taken as infallible, of the learned doctors of the past. The resurrection of the dead is, however, one of the dogmas which is believed by every Hebrew. It even forms the last of the Thirteen Creeds, as follows:—

"I believe with a perfect faith that there will be a resurrection of the dead when it will please the Creator, blessed be his name."

In the *Mishna* (Sanhedrin, cap. 10), it is distinctly stated:—

"The following have no share in the future world. Those that assert the resurrection of the dead is not in the Tora (Pentateuch), or that the Tora is not Divine, nor those that deny the existence of a Supreme Being."*

The resurrection will no doubt be a universal one, in the opinion of the Jews, as regards the pious, including every human being, be he Hebrew or no, as is stated in the *Talmud* (Sanhedrin, 92, B.)—"The pious among the Gentiles partake of the future bliss"; and also in (*Baba Kama*, 38 B; *Sukka*, 23 A; *Horajot*, 10 A; *Talkot*, Ex. xi. 7, &c.), "The Almighty, blessed be his name, withholds not reward from any living creature."

According to Maimonides, in his *Yad Hachazakah*, cap. 8:—

"Now the reward of the righteous consists in their attaining this bliss, and enjoying this felicity; again, the retribution which awaits the wicked is in their not attaining eternal life, but that they are to be cut off and die. Moreover, he who does not merit that life is virtually dead, who is never to live again, seeing that he is to be cut off in consequence of his wickedness, and perish like a beast."

This is, I have no doubt, the pretty general belief amongst the Jews of the present day, that the souls of the righteous will live again, but for the wicked total oblivion, as with the animal. The following extract from the *Jewish Chronicle*, May 4, will best illustrate the opinion of the modern rabbi upon future salvation, in which is understood the resurrection of the dead:—

"Krotoschin, March 9.

"On the 7th inst. a young man, native of a neighbouring city (Meloslaw), called R. Riesner, 24 years old, by birth a Protestant, embraced the Jewish faith. Within the ten years that our Rabbi Joel has been the spiritual guide of this congregation, this is the third conversion which

* An Epicurus is the term employed, which, as in the *Talmud* understood, is synonymous.

has taken place under him. At 11 o'clock in the morning the solemn act was performed. He produced the documents brought by the excellent young man; they consisted of a permission from the pastor of Meloslaw, a letter of release from his parents, and a letter of exhortation from Dr. Perles of Posen. Afterwards the Rabbi acquainted the inquirer with a portion of the ceremonial custom, and exhorted him to remain faithful to his (Protestant) religion, since our co-religionists, in many countries, were slighted and oppressed. 'In reference to faith,' continued the exhorter, 'all the inhabitants of the world can be saved, as already declared in the Talmud, "The pious of all nations have a share in the world to come."' Nevertheless, this bold young man persisted in his determination, and joyfully submitted to the act of admission, which concluded with a festive meal."

BARON LOUIS BENAS.

Liverpool.

GREEK CULTURE.

(3rd S. ix. 32.)

"I wish," says your correspondent, O. T. D., "for clearer *data* whereon to build that Socrates, Plato, Aristotle, and the sages 'that loved the right,' were not indebted to Hebrew sources for some of their moral illumination."

"It was not until the establishment of the Greek Empire in Egypt, until times that are somewhat subsequent to those of Plato and even of Aristotle, that any such intercourse between the Jew and Gentile world becomes apparent, as might probably lead to a communication of religious truth. As till that epoch the Jews enjoyed not in Egypt the public use of their own religion, so had they shewn till then no disposition to modify their habits of life with reference to those of the people among whom they dwelt. And hence arises a question in regard to the notion that even Plato, to say nothing of earlier philosophers, since he visited Egypt while it was yet under the Persian rule, might obtain access to the Jewish Scriptures, or even an acquaintance with their contents. The difficulties which he is supposed to have encountered in procuring communications from the priests of Egypt, on the subject of their mysteries, would be greatly enhanced in the instance of a people still jealous, at the period in question, of any interference with their religion; and averse, even for secular purposes, to other intercourse with the heathen than what necessity imposed. Nor is the impression which these historical facts are fitted to create abated by a view of the internal evidence. . . .

Whoever impartially examines the various points, in respect of which the comparison has been instituted, will perceive that the argument grounded on it would prove too much. The acquaintance with a positive and definite revelation, such as that of the Jewish Scriptures, if *direct*, would have rendered the views of the Greek philosophy far more distinct and accurate and explicit, than now they are seen to be, whilst even *indirect* communications from the same express source could hardly fail to have supplied certain main *facts* of the Mosaic history, decisive of points continually and vainly agitated by the heathen. The writings of Plato indicate no such clear and correct acquaintance with the truths of the Hebrew Scriptures, as even incidental communications of the contents of a written and subsisting document of so express a character would have ensured. Against Aristotle* the charge of

Hebraizing has been brought with yet less appearance of foundation; and more generally the points of agreement between the Jewish Scriptures and the writings of profane antiquity are to be accounted for upon grounds much short of these; partly by a reference of them to indistinct views of certain truths of Holy Writ obtained from the concurrent stream of primitive tradition, and by the possession by mankind at large of a common nature with the people for whom these scriptures more expressly were provided. If indeed in regard to the peculiar doctrines of revelation an essential and exact resemblance with the writings of profane antiquity could have been established, there would but be one allowable conclusion; but no such resemblance has been made good; and the truths of natural theology and ethics are a common property; mankind have, in proportion to their degree of mental culture, one general claim to them; and neither their character nor the facts of history will allow of an exclusive and systematic reference of their origin to revelation."—*The Mental Condition necessary to a due Inquiry into Religious Evidence, stated and exemplified, in Bampton Lectures.* By Charles Goddard, D.D., Oxford, 1824.

BIBLIOTHECAR. CHETHAM.

WHIPPING GROWN-UP DAUGHTERS.

(3rd S. ix. 51, 108, 186, 336.)

That the flagellation of young ladies, referred to by your correspondents, was a matter of very frequent occurrence in England so late as the earlier portion of the eighteenth century, may be true, and seems very probable; but is it less so that these inflictions, severe and indecorous as we now with reason deem them, were in reality mitigations rather than exaggerations of the stern domestic discipline, on which, throughout the previous three hundred years, "the wisdom of our ancestors" had been wont to pride itself? Lady Agnes Paston, writing *temp.* Hen. VI. (A.D. 1457) to her son's tutor, bids him—"if Clement hathe not amendyd, nor wyl not amend, trewelye belassche hym;" but amongst the females of her household, and those too of gentle blood and marriageable years, the Amazon meted out correction not vicariously, but *propria manu*, and with unsparing rigour. One of her relations, who urges a London correspondent to find a husband for his young kinswoman without delay, gives as the reason for such pressing importunity, a description of the merciless castigations to which the bride expectant was daily subjected by Lady Agnes: instancing the fact, that the daughter's head had been twice broken by her Ladyship within the then current week, and broadly hinting that something worse than an elopement might be anticipated if such proceedings were not speedily put a stop to,—"*for ye wel know cosyn that sorrowe oftentyme doth mak maydens demene themselves oderwyse then they wod.*" Lady Jane Grey's confessions to Roger Ascham—made towards the middle of the sixteenth century—characteristically delicate as is the reticence with

* Brucker, vol. i. 794, has well explained the purposes for which this charge was brought.

which they are communicated, refer unmistakably to her endurance of inflictions by the hands of her noble parents, not less personally painful than they were utterly revolting to her sense of decency and womanly decorum; and who, when stripes and indescribable corporeal indignities were the daily portion of a princess of the blood royal of England, heiress presumptive of, and—"Eheu infelix!"—subsequently elevated to the crown, can doubt that the brutal counsel of Sir Mungo Malagrowth, to "flog the wild blood out" of the gentle and affectionate Margaret Ramsey, was not more in keeping with the cynic than with the "good old times" he illustrated?

In Vanbrugh's *Relapse*, brought out in 1697, we find "Miss Hoyerden" urging her nurse to wink at a clandestine interview with her lover, promising extreme discretion, and adding—"if I misbehave, you shall whip me till the blood runs down my heels!" Dr. Johnson's proposition that—"Rod, I will honour thee for this thy duty"—should grace the tomb of a lady who had so flogged her maiden daughters that they became, in their turns, super-excellent wives, is known universally; not so perhaps an anecdote, naively told and highly characteristic at once of the severe domestic discipline, the simple-minded tenderness, and the silly superstition of the period, which is contained in that delightful gallery of family word-portraits—*The Lives of the Lindseys*. An attached pupil and affectionate, almost doatingly fond governess, were one evening conversing together, when some inelegant if not coarse expression used by the young patrician was reproved by—"The devil fetch me, your ladyship, but if you ever say that again I'll whip you!" Night wore on: the quietude and abandon of the couple increasing as the shadows deepened, till, inveterate habit for the moment mastering propriety, the *demoiselle* transgressed again. Her Mentor's pardon was accorded ere the penitent could ask it: but "the oath, the oath—there was an oath in heaven!" The young heiress of Balcarras had, at that time at least, no notion of the perjuries at which Jove laughs; but in mortal terror of the immediate advent of the devil to fetch away her preceptress should the latter break her word, rejected offers of forgiveness urged on her repeatedly, and with many tears. Eventually a smart flogging, not more gallantly endured than conscientiously if reluctantly administered, closed this strange controversy.

B. BLUNDELL, F.S.A.

CROMWELL'S SIXTY PROPOSITIONS FOR
REMODELLING THE CHANCERY.

(3^d S. ix. 321, 357.)

Mr. Carlyle probably referred to Cromwell's Ordinance "for better regulating and limiting the

Jurisdiction of the Court of Chancery," which will be found in Scobell's *Acts and Ordinances*, 324.

The facts connected with this Ordinance appear to be as follows:—

August 5, 1653. Parliament voted "that the Court of Chancery should be taken away, and the Committee of the Law to bring in an Act accordingly; and another for the causes now depending, and for future relief in Equity" (Whitelocke, 532).

Dec. 12, 1653. The Parliament was dissolved.

Dec. 16, 1653. Cromwell became Lord Protector under an instrument of government; which provided for the meeting of a new Parliament on Sept. 3, 1654, and empowered the said Protector in the meantime, with the consent of the major part of his council, to make laws and ordinances for the peace and welfare of these nations where it should be necessary; which should be binding, and in force, until order should be taken in Parliament concerning the same.

Aug. 22, 1654. Cromwell issued the Ordinance in question. It contains sixty-seven sections. Sections 40 and 41 are as follows:—

40. "That all Causes be set down for hearing in order as they were published, without preferring one Cause before another; and shall be so presented by the Chief Clerks without taking any fee for the same. And the Causes, being so set down, shall be heard in the same order.

41. "And that every Cause shall be heard [not heard and determined] on the same day on which it is set down for hearing; and for that purpose the Lords Commissioners, if there be cause, shall sit for hearing such Causes in the afternoon as well as the forenoon, except upon Saturdays."

April 23, 1655. It was ordered by H. H. the Lord Protector and his council, that the Lords Commissioners of the Great Seal do proceed according to the Ordinance of H. H. and the council, entitled "An Ordinance for the better regulating and limiting the Jurisdiction of the High Court of Chancery."

To this Ordinance Whitelocke and Widdington, Lords Commissioners, and Lenthall, M.R., made various objections; and upon sect. 41 they observed:—

"This is impossible to be done: for Causes of Equity depend upon so many Circumstances in cases of Frauds and Trusts, that three or four days is sometimes not sufficient for the orderly hearing of one Cause. And the sitting of the Commissioners on the Rolls days cannot consist, by reason of Counsel and Solicitors, who cannot do their duty at both places; and if this be imposed as a Law upon the Judges of that Court, they are enjoined thereby to act an impossibility.—Whitelocke, 624.

May 1. The Lords Commissioners and Master of the Rolls were ordered by the Lord Protector and council to proceed in the business of the Court of Chancery, as by the said Ordinance was directed.

The result was that, on June 6, 1655, the Lord Protector sent for the Lords Commissioners

and the Great Seal, which was, on the 15th June, delivered to Col. Fiennes and Mr. Lisle. (Whitelocke, 627.)

Lenthall withdrew his opposition, and retained his office. (Whitelocke, 627.)

The spirit of the Lords Commissioners' opposition may be judged of from their objection to the 41st section of the Ordinance. The intention of sections 40 and 41 was, that every cause should be set down for hearing in the order in which it was published, and heard on the day for which it was set down: so that the judge should not have the power arbitrarily to postpone or accelerate the hearing of any cause. But, *lex neminem cogit ad impossibilia*. Sect. 41 must receive a reasonable construction, and be read as if the words, "as far as may be practicable," had been inserted in it. Lenthall probably took this view of the matter. Whitelocke himself admits that a strict observance of the Ordinance, in the sense in which he read it, was not enforced. It would appear that his objections were not considered well founded. As to the objection to the latter part of sect. 41, what would Whitelocke have said of five Courts of Chancery regularly sitting, as they do now, at the same time?

I wish to add that Cromwell's Ordinances, during the time when he was Dictator, Dec. 16, 1653, to Sept. 2, 1654, deserve to be examined by all who are willing to do justice to Oliver. Some of these are given by Scobell; but a complete set of them will be found in Lincoln's Inn library.

F. BAYLEY.

FRANCIS COLE (3rd S. ix. 321.)—The work referred to by MR. INGLIS was printed with the following title:—

"The Prologue and Epilogue to a Comedie, presented at the Entertainment of the Prince his Highnesse, by the Schollars of Trinity Colledge in Cambridge, in March last, 1641. By Francis Cole. Lond. 4to. Printed for James Calvin, 1642."

The Rev. William Cole, who had seen a copy of the work, describes it as a small thing of only four leaves, including the title-page. On the back of the prologue is a woodcut of a young man, probably the author, in a beard; falling laced band; holding a paper in one hand and a round hat in the other; with his long robe or gown slung over one of his arms; in short boots and spurred. At the end of all is a humorous little poem called "The Echo." On the occasion of the visit of Prince Charles (afterwards Charles I.) to Cambridge, in March 1641—2, it appears that two plays were performed, viz. *Paria*, by Thomas Vincent, and *The Guardian*, by Abraham Cowley. The last-mentioned play was subsequently altered, and entitled *The Cutter of Coleman Street*. (See Cooper's *Annals of Cambridge*, iii. 321—323.)

THOMPSON COOPER, F.S.A.

DOMINICAL LETTERS (3rd S. ix. 295.)—Although B. H. C. says that Constantine II. did not introduce the first seven letters of the alphabet at the first Council of Nice, A.D. 325, there is no evidence to show that they were not in use at that time.

The Romans employed the *eight* first letters of the alphabet to mark certain days, before the Calendar was revised by Julius Cæsar; and, as the common year according to the Julian system consisted of 365 days, each week having *seven* days, there is every probability that the *seven* first letters of the alphabet now in use were retained by Julius Cæsar to mark the days of the week in turn; although at the same time they were fixed to the days of the month, as is seen in ancient Calendars.

B. H. C. must surely have made a mistake in stating that the first seven letters of the alphabet have grown obsolete. This can hardly be the case; as these letters, according to a table given in the Act of Parliament, 24 George II. cap. 23, are used with the Golden Number in finding out when Easter Day falls.

I should however be glad to know when, where, and by whom, the *eight* letters employed by the Romans, were introduced? A. L. C.

BURD OR BIRD, SCOTCH FOR MAIDEN (3rd S. ix. 390.)—G. R. K. says that he thinks the derivation of the English word *bride* is from *bird*, not *burd*. But I feel disposed to vindicate the latter way of spelling it—as in the old ballad called "Burd Ellen," beginning:—

"Lord John stood in his stable door,
Said he was bound to ride.
Burd Ellen stood in her bower door,
Said she'd rin by his side."

Bruder signifies a girl, a maiden, a bride. *Brudd*, in the same way, means a doll dressed like a bride; and *brudgume* is a bridegroom. And the Danes use *brud* and *brudgom*.

I think, therefore, there are good reasons for adhering to the form of *burd*, which is used both in old English and Lowland Scotch; which is evidently much nearer the original than the modern form of *bird*. This last appears likely to have changed its spelling only when the word became uncommon, and began to lose its meaning, and not to have connection with our word *bride*, except that of a common derivation. M. A. E.

No doubt Campbell meant by "bonny *bird*" the same as is meant in the line—

"Busk ye, busk ye, my bonnie, bonnie *bride*."

This change of position of the letter *r* is really very common in Anglo-Saxon, Dutch, and Old English; and I therefore add a few examples. Thus in Saxon, *brid* means a bird, *from* means firm, *drysmian* is to be dirty, *wyrhta* is a wright,

forst means frost, and so on. So in Old English we find *gers* for grass, *kers* for cress, *bren* for burn, *girn* for grin, *wrim* for worm, &c. In Dutch, frost is denoted by *vorst*, a frog by *vorsch*, &c.; and the remark may be extended to other Teutonic languages. Compare the double forms *sherd* and *shred*, *firth* and *frith*, and then surely the existence of the double form *bird* and *bride* cannot be surprising. See the old ballad of "*Burd Helen*."

WALTER W. SKEAT.

KING EDWARD VI.'S ITINERANT PREACHERS (3rd S. ix. 385.)—I find in *Biographia Britannica* ("Life of Bishop Cox"), that in 1550, he being then Dean of Westminster, "was ordered to go down into Sussex, and endeavour by his learned and affecting sermons to quiet the minds of the people, who had been disturbed by the factious preaching of Day, Bishop of Chichester, a violent Papist."

ARTHUR DALRYMPLE.

Norwich.

THE NAMES OF DOOLITTLE AND PRESENTLY (3rd S. vii. 459.)—One of your correspondents has inquired whether the name of Doolittle is extinct. It is not. Senator Doolittle is in Congress from Wisconsin. The Rev. Justus Doolittle has just published a work on Chinese Manners, and there is, or very lately was, a General Doolittle in the United States army.

H. Y. S.

ANONYMOUS: "DISSERTATION ON THE PYRAMIDS" (3rd S. ix. 390.)—The author of the *Dissertation on the Pyramids of Egypt*, 4to, 1833, was Thomas Yeates. See Memoir of him in the *Gentleman's Magazine* for December, 1839, p. 458.

Edinburgh.

T. G. S.

IRISH LITERARY PERIODICALS (3rd S. ix. 226.)—*The Kerry Magazine*. Thirty-six numbers were published by F. C. Panormo, of Tralee, during the years 1854, 5, and 6.

Duffy's Hibernian Magazine.—The first number was published in July, 1860, and this series ended in December, 1861. EVERARD HOME COLEMAN.

WALKING UNDER A LADDER (3rd S. ix. 391.)—The idea of unluckiness of walking under a ladder is no doubt founded on the fact that, if you do so, you are not unlikely to get something on your head or other parts of your person, which would be inconvenient to your feelings. As an illustration of the correctness of the idea, a friend of mine, who objected on principle to such superstitious nonsense, had a paint-brush dropped right on the top of his head while passing under a ladder in Cornhill. He has since been a devout believer in the ill-luck of the proceeding.

J. C. J.

SPANISH DOLLARS (3rd S. ix. 362.)—Your correspondent has committed an error in this couplet, which spoils the sense. The tail of an ass is nothing. On these dollars the head of George III.,

in an octagon cartouche, about three-eighths of an inch by one quarter of an inch, was stamped upon the neck of Charles III., and this gave point to the lines, which should be—

"To make dollars current, and legally pass,
Stamp the head of a fool on the neck of an ass."

H. W. D.

"ABRAMIDEIS" (3rd S. ix. 390.)—The singularities of this work will be accounted for when it is known to be a production of Wm. Coward, M.D., a very free thinker of the period, whose heretical book upon *The Soul* was burnt by the hangman by order of parliament. The book purports to be *The Lives of Abraham, Isaac, Jacob, and Joseph*, but as it concludes with Jacob's marriage to Rachel, it is unfinished, and no doubt remained so. *Abramideis* exhibits some of the author's heretical opinions, as well as much savouring of the burlesque. The patriarchs, indeed, met with hard usage in 1705, for, curious enough, Andrew Symson, the minister of Kirkcubright, brought out at Edinburgh in that year also his *Tripatriarchica, or the Lives of the Three Patriarchs*, in verse not less eccentric than Coward's; but there is a *bona fides* about the minister's book which is not so apparent in the medico's.

A. G.

ATHOL MOTTO (3rd S. ix. 394.)—I have heard, on tolerable authority, that the motto, "Furth fortune, and fill the fetters," is simply expressive of the savage valour of former times, and that it is, or was, to be found rudely carved on one of the walls of the old Castle of Balvenie, in Banffshire, which belonged to the Stewarts of Athol. John Murray, second Earl of Tullibardine, succeeded to the earldom of Athol (through his mother) in 1628.

T. K.

RODNEY TRIUMPHANT (3rd S. ix. 398.)—Will S. H. M. kindly give the authority for the first stanza of the epigram he quotes? The last two only are given in the *Gentleman's Magazine* for March 1780 (vol. i. p. 149), with the remark: "The following pointed epigram has appeared in the papers." It seems, therefore, that the first stanza was not part of the epigram as originally written.

H. P. D.

CONCILIUM CALCHETTENSE (3rd S. ix. 295, 419.) In Dugdale's *Warwick* (p. 708) extracts are given from the will of Lord Beauchamp of Powyk, bearing date April 9, 1475. He was residing at that time at Chelchith, in the county of Middlesex. A reference to the *Inquis. post mortem*, published by the Record Commissioners, in 4 vols. 1828, folio, with index of persons and places, would show whether Lord Beauchamp held an estate at Chelsea, in Middlesex.

In a paper read on April 25, before the British Archæological Association, on "Chelsea and Chelsea People," the Rev. C. Blunt points to the

probability of Chelsea being derived from *ceale*, chalk, and *hyd*, or *hythe*, a harbour; and that this hythe was used for landing chalk, and so had given a name to this place. ALBERT BUTTERY.

GROVE FAMILY (3rd S. ix. 371.)—Some of this family are resident at Zeals House, Meare, Wilts. The armorial bearings I cannot name.

E. VIRIDIS.

Somerset.

RURAL DEANS (3rd S. ix. 399.)—It appears that the office of Rural Dean, not being of universal institution, depends for its right and privileges on the custom of different dioceses:—

"Verum circa hæc aliaque jura et officia Archipresbyterorum notandum, illa plurimum ex consuetudine et institutionibus, seu facultatibus, quæ Archipresbyteris in singulis Diocesisibus dari consueverunt, dependere et variari: adeo ut ex consuetudine aut Decreto unius Diocesis quoad similia ad alias Dioceses ordinarie non licet inferre."—*Van Espen*, pars 1. tit. 4. cap. 5. § 7.

For the ancient English use, the Constitution of Cardinal Otho may be referred to, which in the enumeration of dignities places the Rural Deans before Canons:—

"Statuimus ut sigillum habeant non solum Archiepiscopi et Episcopi, sed etiam eorum officiales. Item Abates, Priores, et Decani, Archidiaconi, et eorum officiales, et Decani Rurales, necnon Ecclesiarum Cathedralium capitula, et cætera quæcunque Collegia et Conventus, simul cum suis Rectoribus aut divisim, juxta eorum consuetudinem vel statutum."—A.D. 1237.

EDW. MARSHALL.

CURIOUS EPITAPH (3rd S. ix. 410.)—In 1837 I copied the following epitaph from a gravestone in Faringdon churchyard. Revisiting the place twenty years after, I could not find the stone, which has been removed or destroyed. The churchyard appeared to have suffered extensive alterations. As an example of unexpected death, nearly as strong as that of the sailor "cut off in his prime, aged seventy-nine," I think it worth preserving: seventy-two years, with afflictions and physicians, might have been thought warnings:—

"Here lies the body of Rachel, wife of Edward James, who died January 21, 1834, in the 72nd year of her age.

"A sudden change, alas! with grief I tell:
She had no time to bid her friends farewell.
Reader, prepare thyself; make no delay,
'Tis God alone that knows the dying day.

Afflictions sore, long time I bore
Physicians were in vain,
Till God did please to give me ease,
And take me from my pain."

FITZHOPEKINS.

Garriek Club.

ONCE (3rd S. ix. 256.)—The omission of the word *when* or *if*, in the example given, is clearly incorrect—"Once we get in the thin edge of the wedge, the thick will follow." This will appear at once if we rearrange the sentence in a more natural order. The thick edge of the wedge will

follow *when* (or *if*) we *once* get in the thin edge. No good writer ought to be an authority for such an unjustifiable use of the word *once*, but unfortunately many writers of the present day, generally considered good, write very bad English. They have sanctioned the use of *than* after *scarcely*, of *different* to instead of *different from*, of *on* to for *upon*, and *immediately* and *directly* in the sense of *as soon as* instead of *immediately after* and *directly after*. Instances of *father-in-law* instead of *stepfather* (lately mentioned in "N. & Q.") are to be found in the works of Thackeray and Dickens.

UNEDA.

Philadelphia.

SIR WILLIAM TEMPLE (3rd S. ii. 352.)—R. S. T. asks why Sir W. T.'s portrait bears the motto "*Servare modum, finemque tueri, naturamque sequi*." In the "*Essay on Gardening*" (*Works*, ed. 1770, iii. 227), Temple quotes these lines, and says: "For my part I know not three wiser precepts for the conduct either of princes or private men."

CYRIL.

LITANY OF DUNKELD (3rd S. ix. 406.)—Our attention is invited by the contributor of this Litany to the circumstance of St. Mary Magdalen being enrolled in it among *virgins*. This does not appear to me to be the case here, any more than in the very ancient Litany of the Saints, where her name equally appears at the head of a number of virgins, at the end of which occurs the petition—"Omnes sanctæ virgines et viduæ, orate pro nobis." To say that this collocation in the Dunkeld Litany "demonstrates" that this saint is not "the woman that was a sinner," is surely going too far. In the beginning of the same Litany we find among the angels, Saint *Urihel*. It might as well be argued that this demonstrated the existence of such an angel. But the church has never acknowledged any angels by name, except the three mentioned in holy writ, Michael, Gabriel, and Raphael. The others, Uriel, Chamuel, Jophiel, Zadkiel, &c., we leave to Jewish traditions, painters, and astrologers. It appears to me that without determining anything respecting St. Mary Magdalen, the church places her name at the head of her female saints, as an illustrious person, whether virgin or penitent. But in the Roman Breviary the office of St. Mary Magdalen refers to all three of the women mentioned in the Gospels as if they were one person; and this affords valuable evidence in favour of that opinion. It is well known that the Fathers and early ecclesiastical writers were divided on the question, and that a great deal has been written on both sides by learned divines in succeeding ages. This, I think, should make every one cautious of pronouncing that any demonstration can be found on the subject. It still remains, and is likely to remain, undecided by authority. To my mind the Gospel

of St. John affords strong evidence in favour of there being but one Mary Magdalen; once a sinner, but afterwards a sincere penitent, and a devout attendant on our Blessed Redeemer.

F. C. H.

SAINT MICHAEL (3rd S. ix. 139, 181, 415.)—If MR. VINCENT's purpose is to express St. Michael by some carved emblem only, it will not be easy to accomplish this so as to obviate the danger of mistaking its application to certain other saints. Two modes, however, of symbolising the Archangel Michael may be suggested. In the church of the Holy Angels at Palermo, a figure of St. Michael was discovered in 1516, which represented him trampling upon Lucifer, and holding in his left hand a palm branch, and in his right a lance, from the top of which hung a white banner with a red cross, which was wound round the staff of the lance. From this an emblem might be contrived which, I think, would be both significant and distinctive: a dragon lying slain, and above it a lance, as above, and a palm branch across it. Another emblem might be adopted from an example in a gable window of Exeter Cathedral; a banner, on which is a dove. But though this has a certain antiquity in its favour, its application to St. Michael is not apparent.

I cannot agree with MR. VINCENT in restricting the title of archangel to St. Michael. He is undoubtedly the prince of the heavenly host, and the *first* of the archangels, but not the *only* one. St. John speaks of the *seven spirits* before the throne of God (Apocalypse, i. 4). These are justly considered to be of a higher order than other angels. Now St. Gabriel is one of them; for he distinctly proclaimed of himself to Zachary—"I am Gabriel who stand before God" (St. Luke, i. 19). It is true that he is not styled an archangel in the Gospel; but neither is St. Michael anywhere so styled in Holy Scripture. But the sense of the church and the language of the holy Fathers have given this title to those three exalted spirits, whose names alone are known to us, Michael, Gabriel, and Raphael. In the well-known Litany of the Saints, which is of very high antiquity, after the names of these three, occurs the petition: "Omnes angeli et *archangeli*, orate pro nobis." From which it is evident that the church never considered St. Michael to be the only archangel; and that the application of the same name to St. Gabriel is not to be attributed to any "bold and inventive mind."

F. C. H.

PORTRAIT OF WENTWORTH EARL OF STRAFFORD (3rd S. ix. 392.)—The portrait of Strafford by Vandyke, described by Macaulay, was subsequently engraved by Hollar, and dated 1640. The portrait is a three-quarter length, representing the Earl in complete armour, but bareheaded, the helmet being placed upon a fragment of rock, in

front of which the Earl stands. In the background a body of cavalry on a sea-shore with tents. This description is given from an impression in my own portfolio. Granger, in his description of this engraving, appends the following note:—

"Mr. Gerrard, in a letter to Lord Wentworth, then Lord-Deputy in Ireland, dated Sion (House), Oct. 9th, 1637, mentions this picture in these terms:—'I daily visit your picture, done by Vandyke, in armour, which hangs in one of the galleries here; which is all the service my eyes can do to your Lordship.—BRINDLEY.'"

M. D.

There can be little doubt that the picture of the Earl of Strafford and his secretary, is the one that Lord Macaulay had in view when he wrote that wonderful description quoted by Mr. Hamilton. The original of this picture is at Wentworth Woodhouse, where it was painted; and it seems to me far from unlikely that the great Whig historian should have seen it when staying with Lord Fitzwilliam.

The picture belonging to Sir H. Mainwaring is greatly inferior to the one at Wentworth, which is justly considered as one of the masterpieces of Vandyke. There is also a replica of the same picture at Blenheim.

There is a curious resemblance to Lord Macaulay's description in Dr. Waagen's *Art Treasures*. When speaking of the picture at Wentworth, he says:—

"We are distinctly shown a moment of that ominous period. In these serious features we read all the energy of a character devoted to the service of his sovereign, at the same time they have something tragical in the expression."

G. W. TOMLINSON.

Huddersfield.

ROBERT WALPOLE (3rd S. ix. 432.)—The following extract from Burke's *Peerage* (under "Earl of Oxford") may give some clue for an answer to DR. RIX's query:—

"Edw. Walpole, Esq., of Houghton, who m. Lucy, dau. of Sir Terry Robsart, and heir of her grandfather, Sir John Robsart, K.B. and K.G. (in consequence of the decease of her brother, Sir John Robsart, and his dau. Amy Robsart, wife of Sir Robert Dudley, Earl of Leicester.)"

CHARLES F. S. WARREN.

Corp. Chr. Coll., Cambridge.

QUOTATIONS WANTED (3rd S. ix. 413.)—The two lines cited by C. E. T., with some little variation, probably attributable to imperfect recollection, are to be found in the following verse:—

"I wish I was where Anna lies!
For I am sick of lingering here;
And every hour affection cries,
'Go, and partake her humble bier!'"

This verse is the commencement of a pathetic little poem by William Gifford, sometime editor of the *Quarterly Review*, and author of the well-known satire, *The Baviad and Moriad*, which

struck so deadly a blow to the "Della Cruscan" school of poetry, and which Canning (in a note to his poem, "New Morality") pronounced to be "unquestionably the best of its kind since the days of Pope." The verses I refer to will be found preceded by two other poems in a similar metre, and inspired by the same Anna, in the various editions of the *Baviad and Mæviad* (ed. 1797, p. 116; ed. 1811, p. 100); and were there introduced, I suppose, as a contrast to the sentimental effusions in the *Florence Miscellany*. They are also included by Mr. P. L. Courtier in his elegant selection of amatory poems, *The Lyre of Love*, 8vo, 1806, vol. ii. p. 113. This gentleman, in the short notice of Gifford prefixed, speaks of them as the "only" two wild strains that live in Mr. Gifford's recollection," adding, "surely it is of Anna that he speaks in the following melancholy passage of his early life:—

"I crept on in silent discontent, unfriended and unpitied: indignant at the present, careless of the future, an object at once of apprehension and dislike. From this state of abjectness I was raised by a young woman of my own class. She was a neighbour; and whenever I took my solitary walk with my Wolfius in my pocket, she usually came to the door, and by a smile, or a short question put in the friendliest manner, endeavoured to solicit my attention. My heart had been long shut to kindness, but the sentiment was not dead in me; it revived at the first encouraging words: and the gratitude I felt for it was the first pleasing sensation I had ventured to entertain for many dreary months."

The reference in the following lines from the *Mæviad* is doubtless to the same lady—

"What, throbb'st thou yet, my bosom, at that name?"
&c.—Line 179.

I have jotted down the foregoing details thinking that C. E. T. was perhaps interested in the lines, as to the authorship of which he inquired.

WILLIAM BATES.

Birmingham.

The lines quoted by your correspondent, C. E. T.—

"I wish I were where Helen lies;
Night and day on me she cries,"

occur in a ballad entitled "Fair Helen of Kirconnell," in Scott's *Minstrelsy of the Scottish Border*. They are the opening lines of the second part.

JON. BOUCHIER.

(3rd S. ix. 99.)—

"Ten commandments to man were given,
To man on earth from God in heaven."

I think these lines will be found in a story called "The Downward Path," in the *Leisure Hour* for 1855.

CYRIL.

FOOTPRINTS ON STONES (3rd S. ix. 205, &c.)—At Hood Hill, in the North Riding of Yorkshire, is a large block of stone with the mark of a foot on the centre of the top of it, called the "Devil's

Footstep." The tradition is, that when the first missionaries to England were teaching their doctrines on an adjoining hill, where this rock then was, the fiend appeared and endeavoured to confute them. Being defeated, he flew across the valley—still called "The Devil's Leap"—the rock sticking to his foot, and at last falling off on to its present place. I heard this narrative on visiting the place about eight years ago. CYRIL.

JAMES REYNOLDS, CHIEF BARON, AND SIR JAMES REYNOLDS, CHIEF JUSTICE (3rd S. iii. 54.) These two judges were members of Lincoln's Inn. The following notes I extracted from the Book of Admissions there:—

"James Reynolds, second son of James Reynolds, born at Bury St. Edmunds, co. Suffolk, was admitted 19th January, 1705."

"James Reynolds, son and heir of Robert Reynolds, of —(?) , co. Essex, was admitted 27th February, 1704."

I was unable to decipher the name of Mr. Robert Reynolds's residence in Essex.

H. LOFTUS TOTTENHAM.

Dublin.

GIBRALTAR (3rd S. ix. 387.)—Not far south of Samalout on the Nile rises a precipitous rock from the river's bank, which my dragoman called *Jabal-el-tayir*, from *jabal*, a mountain, and *tayir*, a bird, in Arabic. He stated there were other eminences of the same name higher up the river. If I remember rightly there is a Gibraltar or *Jabal-el-tayir* on the Gulf of Suez. The Gibraltar in Spain may be derived from the Arabic words *jabal*, a mountain, and *tarik*, a way or passage; and perhaps signified, as originally written, the mountain of or by the passage, i. e. the passage from Africa into Spain. It is equally probable that the first part of the name of the Moorish leader *Tarik-ben-Zeyad* was bestowed on "the rock" to commemorate his successful landing in Europe.

H. C.

"NAPOLEON'S MIDNIGHT REVIEW" (3rd S. ix. 431.)—I am possessed of a song bearing this title; music by Neukomm, and the words purported to be "translated from the German of Baron Zedlitz by William Ball. (Cramer, Addison, and Beale, 201, Regent Street. No date.)

H. A. KENNEDY.

Gay Street, Bath.

LOUIS XIV.: CHEVALIER D'ISHINGTON (3rd S. ix. 409.)—It seems to me that there can be no doubt about the meaning of the word *recrues*, as to which J. M. puts a mark of interrogation. The *Dictionnaire de l'Académie* bears as follows: "*Recrue*, s. f. Nouvelle levée de gens de guerre;" and it illustrates this in the very words given by your correspondent—"Faire les recrues d'un régiment."

G.

Edinburgh.

WYTWARD (3rd S. ix. 372.)—Wright gives "*witeword*, a covenant," in his *Provincial Dictionary*, but without assigning any reason. Bosworth gives Anglo-Saxon "*wita-word*, a counsellor's advice, the wage of law." If by *wage* is meant *pay*, the word may mean *legal expenses*. The derivation is, at any rate, most probably from *wita*, a wit, wise man, or counsellor; and *word*, a word. This suggestion may perhaps contribute to the discovery of the meaning.

WALTER W. SKEAT.

Miscellaneous.

NOTES ON BOOKS, ETC.

Essays on the Irish Church. By Clergymen of the Established Church in Ireland. (Parker & Co.; Hodges & Smith.)

The Oxford and Cambridge Essays may have suggested the form in which the present volume has been cast, but it has the advantage over its predecessors, by handling a pressing and interesting subject of the day. In view of the attacks now made on the Irish Establishment, and the call raised for its disendowment, four Irish Clergymen here present the public with formal Essays on the Principle of Establishment and Endowment; on the past History and present Difficulties of the Anglican Church in Ireland; on its Property and Statistics, and the Influences it exerts upon the Nation. These Essays are thoughtful and well-written; and they cannot fail to conciliate respect both for their authors and for the Church they represent, even when their arguments do not altogether carry conviction. They advocate the endowment of all religious bodies, but claim that that religious body to which the leading classes of a country belong, should be established by the State. They dwell upon the good service done by a Protestant Establishment in promoting loyalty to England, and they argue, very conclusively, that no sacrifice of her endowments would propitiate the people of Ireland, while the soil of the country remains in the possession of English owners.

Memorabilia Ecclesiæ; or Passages of Interest from the History of the Church. By Henry Grant. Vol. I. (Hatchards.)

Without any pretensions to originality, Mr. Grant has yet presented us with a very interesting and useful volume. His materials are chiefly taken from the familiar pages of Bingham, Neander, and Gibbon, but they are so selected as to give the general reader an excellent view of Church History, without obliging him to wade through dull centuries of inaction, or the intricacies of controversy. The book consists of what our forefathers would call "characters of men and things," from the Epistle of Clement and the Martyrdom of Polycarp, to the lives of Chrysostom and Cyprian, and the labours of Patrick and Columba in the British Isles. We cordially recommend it for the Sunday reading of our middle classes.

Men I have Known. By William Jerdan. (Routledge.)

A very long course of literary life, attended by an intimate intercourse with all the various ranks of society that animate the busy hive of our wonderful London, has supplied the author with matter for a good thick volume of general interest. Above fifty eminent statesmen, authors, artists, and otherwise distinguished individuals, are sketched out with biographical minuteness but with

characters. The author's opportunities appear to have been almost unlimited, and so far as he has here made a use of them, the revelations they have furnished cannot fail to be popular.

BOOKS RECEIVED.—

The Irish Literary Inquirer. Conducted by John Power, formerly of Bellevue, Youghal. *First Series. Part I.*

These notes on authors, books, and printing in Ireland, rich in biographical and bibliographical illustration of the literature of the Sister Island, deserve the patronage of every Irishman, who should reverse Rodrigo's practice, and take money out of his purse, and send a dozen stamps to the learned editor, No. 3, Grove Terrace, St. John's Wood, and secure the first Part of *The Irish Literary Inquirer*.

The Cistercian Priory of St. Leonard at Esholt, in Airedale. (Hotten.)

The first of a series of accounts of all the lesser priories in the West Riding of Yorkshire, which the compiler proposes to publish if encouraged so to do.

NATIONAL PORTRAIT EXHIBITION.—The interesting display of Historical Portraits at South Kensington increases in public favour. Some of its more salient points are admirably touched upon in an article in *The Cornhill Magazine* of the present month—a paper which we strongly commend to the attention of all about to visit or revisit this brilliant assemblage of Historical Portraits.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

DANTE'S VISION, translated by Rev. Henry Francis Cary, A.M. Vol. III., containing "Paradise." London: John Taylor, 1831.
Wanted by Messrs. George Hope & Co., Castlegate, York.

DUNTON'S LIFE AND ERRORS. Lond. 1818, 8vo. Vol. II. only; or the edition of 1899.

CORRESPONDENCE OF THE RT. HON. JOHN BRADFORD. Lond. 1834, 8vo. Vol. II. only.

IRISH MONTHLY MAGAZINE for 1831. Vol. II. only.
Wanted by Mr. John Power, 3, Grove Terrace, St. John's Wood, N.W.

EYTON'S HISTORY OF SHROPSHIRE. Parts I. to IV.; or Vol. I.

Wanted by Mr. William Johnston, 3, Queen Street, Cheap-side, London.

ELIE BENOT'S HISTORY OF THE EMBOT OF NANTES; and the Account of Mr. Marolles, or Le Febvre's Sufferings at the Gallies. Published in London, 1719, and again in 1786; with a Preface by Dr. Priestley.

Wanted by Mr. Macintosh, 21, Paternoster Row, London, E.C.

Notices to Correspondents.

CHORLTON will find articles on Piccadilly in "N. & Q." of 3rd March last, p. 176, and in subsequent numbers. For explanation of errors, see our 2nd S. iv. 108; x. 489; xi. 18, 98.

CORNUZ does not appear to have consulted the articles on Bishop Jeremy Taylor's second wife in "N. & Q." 2nd S. xii. 16; and 3rd S. vii. 37.

ATHENÆUM must submit his volume and query to some second-hand bookseller.

A. O. V. P. An account of the trial of Sir John Hotham and his son is printed in Rushworth's Historical Collections, Part III. vol. ii. pp. 738-804.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and News-men, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAPPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 21, WELLINGTON STREET, STRAND, W.C., where also all Communications for the Editor should be addressed.

LONDON, SATURDAY, JUNE 9, 1866.

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Notes.

THE BREADALBANE PEERAGE.

So little is known in the south as to the constitution of Scottish titles of honour, that the following details relative to the original creation of the Earldom of Breadalbane may be interesting, as it affords a prominent instance of the practice in Scotland of the sovereign conferring a power on a patentee to name his successor to the title.

John Campbell of Glenorchy, who had previously assumed the title of Caithness, from having got possession of the territorial estates of that earldom, but who was ultimately forced to relinquish the lands and earldom, was, upon August 12, 1681, created Earl of Breadalbane and Holland, Viscount of Tay and Paintland, Lord Glenurchy, Ormelie, &c. &c., with remainder to whichever of his sons procreated between him and Lady Mary Rich, third daughter of Henry, third Earl of Holland, he might choose to nominate. There were other remainders by which heirs male were called, and failing these, heirs general were nominated.

His lordship had two sons—Duncan, the eldest, who was styled Lord Ormelie, who survived his father, and was alive in 1721, and John. For reasons which it is not possible at this date to explain, Lord Breadalbane executed a deed of nomination, including an entail of the vast possessions he had contrived to gather together, in

favour of John, thereby excluding Lord Ormelie. Upon the death of the earl, which occurred in 1716, and who was then in the eighty-first year of his age, John succeeded both to titles and estate.

At the first election of a Scottish representative peer after the death of the first earl, Earl John voted by signed list in favour of the Earl of Eglington. His vote was objected to by Lord Saltoun, who protested that—

"No list or proxy be received from Mr. John Campbell, second son to the late Earl of Breadalbane, deceased, at this present election of a peer to sit in the most honourable the House of Lords, in the room of the Marquis of Annandale, deceased; for that the said Mr. John Campbell could be no peer, the honours and dignity of Earl of Breadalbane having been last vested in the said Mr. John Campbell's father, and he having left behind him a son, who commonly goes by the designation of Lord Ormelie, who is elder than the said Mr. John Campbell, and is yet alive; and although it might be true that the said Mr. John Campbell may have a disposition or nomination from his father to the honours and dignity of the Earl of Breadalbane, yet such disposition or nomination, if any were, could not convey the honours; nor could the Crown effectually grant a peerage to any person and such heir as he should name, such patent being inconsistent with the nature of a peerage, and not agreeable to law, and also without precedent; therefore, and for other reasons, he did protest, that no list or proxy be received from the said Mr. John Campbell as Lord Breadalbane; and that his vote be not numbered in this election; and thereupon took instruments in the hands of Mr. William Hall and Mr. Alexander M'Kenzie, clerks to this present meeting of peers, and required them to give authentic extracts of this his protest."

The Earl of Findlater made the following answer to the protest:—

"That the patent creates the dignity in favour of John Campbell of Glenorchy, his heirs male, and, in his option, any of his younger children that he should nominate to succeed him, by a writ under his hand; and so it was that the late Earl of Breadalbane did appoint the present earl to succeed him."

No attention was paid by the peers to the objection, and Lord Breadalbane's vote was received and marked.

At the general election on April 21, 1722, the earl again voted by signed list without objection, and his lordship continued to do so at all subsequent elections. His lordship was himself chosen one of the sixteen representatives of the Scottish peerage at the general election, 1736, on a vacancy, he being then in his seventy-fourth year; and he was re-chosen at the general election, 1741.

At the period of his election, and for a long time afterwards, the patent of his creation was not recorded. Upon an application to the Court of Session, their lordships having considered—

"The petition with patent produced, attested by the proper officers to have been written to the Great Seal, and registrate the 18 day of August 1681 years, and sealed at Edinburgh the last day of August said year, granted warrant to and ordained the Director of the Chancery and his Deputies to registrate the said patent of the date of the attestations of the former officers, and that in the

blank left in the books of Chancery of that date, where the said patent may be recorded, and ordain the said Director and his officers to give the Petitioner an authenticated extract thereof, with the present deliverance."

It will be observed that when this authority was granted, February 21, 1745, Duncan Forbes, of Culloden, the celebrated lawyer, presided and signed the interlocutor.

In this case there were three remarkable features: First. The patent of honour was not recorded, although said to have been "Registrare upon the 18th of August, 1681," but upon February 21, 1745. Second: The patentee had conferred upon him a positive right to name his successor to the peerage—a right which he exercised in favour of his second son, to the prejudice of his eldest one. Thirdly: The legality of this royal concession was not only recognised by the peers of Scotland in admitting the second son's right to vote at the election of Scotch peers as Earl of Breadalbane, but was directly sanctioned by the British House of Peers, where, as a lawful Scotch earl, Earl John was allowed to take his seat.

The first earl was a most unscrupulous person, and omitted no occasion to benefit himself at the expense of his neighbours. It was in this way that he originally got hold of the ancient earldom of Caithness, which had devolved on a thriftless nobleman, of whose pecuniary difficulties he had taken advantage, and from whom he had, on October 8, 1672, obtained a conveyance of his honours and estate. Upon the death of the spendthrift in May, 1678, Sir John had the address to procure a crown recognisance of the Caithness title, June 28, 1677; but this honour was not long in his possession, as the Privy Council in Scotland refused to allow it, and seated George Sinclair of Keiss, the heir male of the last Earl of Caithness, who was admitted to the Scottish Parliament accordingly, July 15, 1681. Whereupon Sir John, 19th August following, obtained the Breadalbane earldom, with precedence, strange to say, from the date of his Caithness patent.

The earl had been concerned, not very creditably, in the unhappy affair of Glencoe; and there was then a prophecy that the Breadalbane succession should never remain with his descendants—which has certainly been fulfilled, as the issue male of his body terminated with the third earl, who died January 26, 1782, whereupon the title and large estates under the nomination went to a remote collateral relation—Campbell of Carwhin, fourth Earl and first Marquis of Breadalbane, who married Miss Gavin of Langton, the daughter of a gentleman who had realised a fortune in Holland as a tailor, bought the ancient inheritance of the Cockburns, and married Lady Betty Maitland. Their daughter was the heiress of Langton, and

was the mother of the late marquis, whose death without issue has given rise to the conflicting claims of Campbell of Glenfalloch and Campbell of Boreland.

But whilst these individuals are valiantly fighting, a third party, said to be the descendant of the first Lord Ormelie, has stepped forward, and would exclude both of them if he could prove his pedigree. This lord's marriage—if he was married—may have influenced the first earl's settlement, as his Celtic blood might not recognise the notion of any *mésalliance*. Whereas John had first married a Cavendish, and secondly a Villien. This may have been a reason for a settlement of his title and estates, if indeed he had any ground for disinheriting, excepting a capricious, tyrannical, and overbearing temper. J. M.

RUGGLE'S "IGNORAMUS," AND MASON'S "NEW ART OF LYING."

The third scene of the second act of *Ignoramus* commences with the following colloquy:—

Cup. Libelli, belli, belli; lepidi, novi libelli; belli, belli, libelli!

Tri. Heus, libelli belli.

Cup. O *Trico*, mox tibi operam do. Ita vivam, ut pesimi sunt libelli.

Tri. Quid ais?

Cup. Haud ullum queo vendere: mane paululum obsecro.

Tri. Ocynus.

Cup. Libelli belli: *Anquilla Equivocationis, sive Dactyl strenue mentiendi cum privilegio, per reverendum in Christo patrem Andream Belzeub Johannem Cydonium.* Quis emit? quis? hem, vide. Quis emit *Belzeub*?—*Ignoramus*, ed. 1630, 12mo, p. 49.

In the admirable edition of this book published by John Sidney Hawkins, London, 8vo, 1787, the learned editor appends the following note to this passage:—

"The title of the book in the text is unquestionably, as are also some of the others here mentioned, supposititious. *Rabelais*, in like manner, book ii. chap. vii., giving a catalogue of the books in the library of St. Victor, introduces into it a number of books with humorous and satirical titles, which are known to have never existed. It may be proper, however, to mention, that in the year 1634 a little book appeared, entitled *The New Art of Lying, covered by Jesuites under the veil of Equivocation, discovered and disproved, by Henry Mason, Parson of St. Andrew's Undershaft*, London, 12mo, 1634, the title of which bears so strong a resemblance to a part of that in the text as almost to induce a suspicion that it was suggested by this passage."—Page 77.

Now, this edition of Parson Mason's little book I never saw, and Lowndes makes no mention of its existence. But what I have seen, and possess, is an edition in small quarto, London, 1624, and I infer from this that, though the title of the supposititious book cited by Ruggle may have been suggested by it, this latter could not be derived

from the passage in *Ignoramus*, the first edition of which did not appear till 1630, six years later. Is there an edition of the *New Art of Lying*, 12mo, 1634, or is Mr. Hawkins simply mistaken as to the date? *

Porson is said to have written a review of *Ignoramus*. Where is it to be found? See Barker's *Literary Anecdotes* (of Porson), vol. ii. p. 201.

That the piece was a great favourite with James I. is well known. "Never did anything," says Roger Cole, "hit the king's fancy as this play did; he had it acted over and over again." With the more modern scholar, it must, I imagine, be ever a favourite in no less a degree, though doubtless *caviare* to the modern theatre-goer in the person of the present occupant of King James's throne. The wit and humour throughout the piece, and the happy manner in which the common lawyers of the time are ridiculed, their general ignorance and want of literature, with the barbarisms of their legal Latin and forensic jargon, all tend to recommend the book to every one not qualified to take his name from the hero of the piece. Such a one, it may be inferred, must have been the writer of the following remarks, who probably had not read, and could not understand if he had, the book which he was speaking of:—

"While Cardinal Richelieu was endeavouring in vain to extend his despotism into the territory of genius, and to stifle the good taste which had already produced the *Cid* and an audience who had felt and admired its beauties, the pedantic James I. was regaled at Cambridge by a long series of bad jokes in worse Latin under the name of a Comedy in five long acts, with two still longer prologues, written for the occasion by an indigenous poet, of the harmonious name of Ruggles, and acted by members of the University. No wonder that under these circumstances, the theatre, forming no part of the amusement of the upper classes of society, and frequented only by the idle, the ignorant, and the profligate, should have incurred the disgrace and abuse to which its immorality exposed its genius, with the reformers of the ensuing reign."—*Comparative View of the Social Life of England and France*, &c., London, 8vo, 1828, page 193.

Who is the author of this book?

Mason's *New Art of Lying* is a curious and well-written little book, offering an ingenious exposition of Jesuitical amphibology. To it are prefixed "two severall papers of Latine Verses composed long since, in the yeere 1606." Of these, the former, "Ecloga, cui nomen Pseudolus sive Æquivocator," a curious colloquy between *Simia* and *Pseudolus*, is too long for transcription. It is the production of Thomas Goad, M.A. The latter is short, and too curious, as it appears to me, not to merit reproduction. It is as follows:—

"Questio Philosophica proposita in Comitibus, Oxon.—An Societati humane infestiores sint vafre amphibologi quam aperte perjuri? Affirmo.

[* We have before us the edition of 1634, 18mo: "London, Printed for John Clark, and are to be sold at his shop under S. Peter's Church in Cornhill, 1634."—Ed.]

"Faux erebi, patriæ fax, fæx mundi, unum at habebis,
Patrem flagitii, flagitio parem.
Herculeas ambo sceleri posuere columnas,
Nil ultra, hic calamo pessimus, hic manu.
Nomine qui varius, qui vestibis, ore, colore es
Vectus trans mare tu? Non (*mare mortuum*).
Curia papalis tibi visa est? Non (*sine scortis*).
Sacris Papa caput? Non (*caput æneum*).
Nam tu mendicans abraso crine Sacerdos?
Non (*ritu antipodum*); Non (*apud inferos*).
Nonne a te binis gravidata est Fulvia natis?
Non, verum fateor (*binula cum foret*).
Heus laqueo nodos, claudas hos ocyus uno,
Et nodo laqueos, in cruce carnifex.
Ignare æquivocæ fraudis constringito fauces,
Garnetto univoce guttura frangito.
Pendeat infelix, membris truncetur, apertè
Perjuro æquivocus crimine dirior.
Pectore diffisso videas, quæ mente reservat;
Evulsi latebras cordis et explices.
Ancipiti gladio Jesuitica texta secentur:
Solvii nam nequeunt ancipites doli."

These lines are signed Dan. Featly, *Magister Artium*. A side-note identifies Faux in the first line with Guido of powder-plot celebrity, and informs the reader that the "Patrem flagitii" in the second refers to Garnet, the Jesuit. In reading the lines, it must be borne in mind that the words inclosed in the parentheses express the mental reservations of the Jesuits.

WILLIAM BATES.

Birmingham.

BISHOP TAYLOR'S WORKS: MR. EDEN'S EDITION.*

A bibliographical list of Bishop Taylor's works, with a notice of the chief editions, might be appended with advantage to the excellent indexes which this edition contains. To exemplify the need of it (suppose the reader wishes to know the bibliography of what many consider to be Taylor's greatest work), on turning to the Index, he finds—*Life of Christ, or Great Exemplar*, when published, i. xxxvii.; and on looking up the reference, all the information given is Heber's statement that the *Apology for set forms of Liturgy* was followed in a few months by the *Great Exemplar*. To enter fully into the spirit of "this splendid work," as Bishop Heber justly terms it, and to enjoy it thoroughly, the reader should have it before him; not in the imperfect quarto of 1649, or in any modern edition, but as it appeared in its enlarged form, adorned with Faithorne's plates in the folio of 1653, which was frequently reprinted. Of all our divines, Bishop Taylor is the least insular and exclusive; and brings us back most vividly to mediæval as well as to primitive times, and thus he forms our chief connecting link with the great devotional writers of Christendom. Now, Faithorne's plates, though some of them be rude enough, are taken from the

* Continued from 3rd S. ix. 272.

old masters, and are in perfect keeping with the mediæval character of the book. In 1658, Cromwell imprisoned Jeremy Taylor in the Tower —

"On account of the indiscretion of his bookseller Royston, who had prefixed to his *Collection of Offices* a print of CHRIST in the attitude of prayer. Such representations were then termed scandalous and tending to idolatry, and an Act had lately passed inflicting on those guilty of publishing them the penalty of fine and imprisonment."

This freak of Puritanism seems all the more capricious when we have before us the *Great Exemplar* of 1653—the first page of which is a large print of the Annunciation, subscribed "Ave gratia plena," etc. — "Hail thou, full of Grace," &c.; while the frontispiece facing it contains, in the centre medallion, an excellent print of the Madonna and Child, by Raphael. The edition of the *Exemplar* which I possess is the *eighth*, Lond. 1693, folio, having *Cave* appended. I bought it some twenty years ago, and have ever since regarded it as one of my choicest treasures. I do not now remember whether all the plates in this edition are to be found in that of 1653. Several of them are dated 1678; and amongst those so dated are four of the most striking pictures in the book, viz. the folio plates of the Four Evangelists with the cherubic symbols, two of which are at the end of part I., and the other two at the end of part II. If Taylor placed them there, he must have written the lines underneath; but as Mr. Eden does not give them, I suppose they are not Taylor's. As a specimen, I append the verse under the print of St. John: —

"Look how the quick-sight Eagle mounts on high,
Beholds the Sun with her all-piercing eye:
So unto CHRIST'S Divinity I soar,
Beyond the strain of these that are before."

Mrs. Jameson, in her *Legends of the Madonna*, often quotes "the good Bishop Taylor:" perceiving how the poetry of his mind, the tenderness of his devotional feelings, and the whole bent of his wide and deep sympathies accord with the mind of ancient Christian art. She does not appear to have ever seen the pictorial *Exemplar*, or even to have been aware of its existence; but she instinctively gathers, from the unadorned work, that the author must have been familiar with the old painters, and with the thoughts which inspired their minds and which they embodied in their pictures. Thus, referring to his *Discourse of Nursing Children, in imitation of the Blessed Virgin-Mother*, Mrs. Jameson observes, that "prints and pictures of the Virgin thus occupied often bear significant titles and inscriptions of the same import: such as "Le premier devoir d'une mère," etc. Again, speaking of the treatment of the "Stabat Mater," she says: "The idea embodied by the artist should be that which Bishop Taylor has painted in words." I shall not say more on this subject at present, except to

express my surprise that in this art-loving age there has been no attempt made to produce a new pictorial edition of a book so eminently adapted for the choicest illustration, which furnishes the best comment on many treasures of Christian art, and which itself is one of the most precious treasures of English devotion.*

Bishop Taylor seems to have been as unfortunate in his portraits as Archbishop Leighton; though in his case it is strange, as he gave every facility to the artists, and had his portrait frequently taken. Taylor was an eminently handsome man, but all the portraits of him that I have seen are as eminently the reverse. Bishop Heber describes a pleasing portrait, copy of an original now lost, from which copy the engraving in Mr. Bonney's volume is taken; but this I have not seen. The portrait prefixed to the *Great Exemplar* represents a plain-looking unmeaning face, rendered still more unprepossessing by a close skull-cap. Beneath it are Taylor's crest and arms, and the following substitution for the family motto: "Non magna loquimur sed vivimus. Nihil opinionis gratia, omnia conscientie faciam." Of these two sentences, the first is taken from the *Octavius* of Minucius Felix, cap. 38; and the second from Seneca, *De Vita Beata*, cap. 20. Bishop Heber observes, that Taylor's armorial bearings "are almost uniformly appended to his portraits," but he makes no mention of the motto which Taylor adopted.

One of the most striking and beautiful productions of Bishop Taylor is his "*Discourse upon Mystical Theology*" (or *Meditation*, as he terms it), inserted in *The Great Exemplar*; and I trust that, in a future edition, some illustrative notes may be appended. I have hitherto read it in the old folio of 1693; and, on turning to the modern edition, one cannot help regretting that all the author's capitals and italics here, as well as elsewhere, have been discarded. I know that this is in conformity with modern taste and fashion, yet I suspect that many students of Bishop Taylor will join in this regret. I am not now advocating the indiscriminate and arbitrary use of capitals and italics which formerly prevailed, but only protesting against their indiscriminate rejection.

The text as it stands in the old folio is far more helpful, intelligible, and instructive both to eye and mind, than it is in its modern form. I refer especially to technical terms, allusions, proverbial phrases, &c.: such as *The Secrets of the Kingdom* (*Arcana Imperii*), and the ancient division of Mystical Theology into the *Purgative Way*, the *Illuminative Way*, and the *Unitive Way*; and the aphorism at the close of the *Discourse* (p. 143) —

* *The Life of Christ*, with Notes by R. Philip, and plates, published by Virtue, London, 1836, 4to, is said to be an indifferent edition; but I have never seen it.

Let no man be hasty to eat of the Fruits of Paradise before his time—which, in the folio, is expressly printed in italics as being a quotation, while in the modern edition it is absorbed in the text. In the following passage the punctuation has been strangely altered, probably by an oversight of the printer:—

"This we are sure of, that what some have called *Contemplation* hath been nothing but Melancholy, and unnatural lengths and stillness of Prayer hath been a mere Dream."—Edit. 1693, p. 61.

"... contemplation hath been nothing but melancholy and unnatural lengths; and stillness of prayer hath been a mere dream."—Eden's edit., vol. ii. p. 141.

A few notes to this Discourse would not be amiss. The reader may profitably compare it with the sixth book of St. Francis de Sales' *Traité de l'Amour de Dieu*, which Bishop Taylor undoubtedly had before him when writing it, and which will explain his allusions to what St. Teresa calls *The Prayer of Quiet, or Pure Contemplation*, and what St. Francis calls *The Prayer of Silence*. The "saying of Ægidius," or Friar Giles (quoted in p. 134), is not taken from the *Life of St. Francis of Assisi*, but from chap. iv. of this *Treatise* of De Sales', where it is given with all its circumstances. That striking passage from St. Bernard, quoted in p. 142, has not been identified by the editor:—

"I pray God grant to me peace of spirit, joy in the Holy Ghost, to compassionate others in the midst of my mirth, to be charitable in simplicity, to rejoice with them that rejoice, and to mourn with them that mourn; and with these I shall be content. Other Exaltations of Devotion I leave to Apostles and Apostolic men: the high Hills are for the Harts, the strong rocks and the recesses of the earth for the Conies."

I have looked for this more than once in the works of St. Bernard, but without success.

Bishop Heber has inserted in his *Life of Taylor*, a critical examination of his writings; but, though a poet himself, he does not dwell upon the poetry of Taylor's thought and diction, and the exquisite similes which form so characteristic a feature of our English Chrysostom. And yet he had here a fairer field for poetic contemplation than those which Warton made his own:—

"We will venture to assert that there is in any one of the prose folios of Jeremy Taylor more fancy and original imagery, more brilliant conceptions and glowing expressions, more new figures and new applications of old figures; more, in short, of the body of the soul of Poetry, than in all the odes and epics that have since been produced in Europe."—*Edinburgh Review*.

"His very style—like the murmur of a deep sea, bathed in the sun—so richly coloured by an imagination that was never disunited from the affections, and at the same time so sweetly cadenced, so full of gentle and varied melodies, reflects his character."—Lecky's *Rationalism*, 1865, vol. ii. p. 87.*

(To be continued.)

* I am indebted for these two quotations to a recent Catalogue of Mr. Quaritch's.

HOW TO FIND THE DAYS OF THE WEEK FOR ANY DATE.

It is obviously often of great importance to be able to tell readily on what day of the week any given day of the month fell in any given year. The following method, which I have lately worked out, seems to me so short and simple that I think many of your readers would be glad to know of it.

If the day belong to the nineteenth century, the calculation by means of the Sunday letter is very easy, and any one who has a Prayer Book at hand has all that he requires. For, having found that the Sunday letter for 1866 is G, and seeing the 19th of May marked F, he knows that this day is a Saturday. I would here, however, draw attention to a short method of calculation which amounts to the same thing as finding the Sunday letter, &c., and may be useful to a person who finds himself without a Prayer Book at the time he wishes to ascertain the desired fact. Its chief recommendation is, that by a little practice, it may be all carried in the memory.

1. Let the series of numbers 1, 4, 4, 7, 2, 5—7, 3, 6, 1, 4, 6—be called the *month-numbers*. This series is easily remembered by the usual distich, which I take leave slightly to alter, and to give in the form—

"At Dover dwell George Brown, Esquire,
Good Christian Finch, and David Friar."

Where the initial G in *George* means 7, the *month-number* for the fourth month, April; and so on.

2. Let the series of numbers 1, 2, 3, 4, 5, 6, 7, be called *day-numbers*, and represent Sunday, Monday, &c.

3. Let the number found by the Sunday letter rule be called the *Sunday-number*; the rule for any year in the nineteenth century being simply the following. Add to the given year its fourth part, omitting fractions; then divide by 7, and the remainder is the *Sunday-number* required.

These preliminaries being understood, the rule is short enough, viz.: Add the *Sunday-number* to the *month-number*, and the result is either the *day-number* for the first of the month, or exceeds the *day-number* by 7. The latter excess is easily perceived and allowed for.

Thus: required the day of the week on which the 18th of December, 1838, fell.

Process: Add to 1838 its fourth part 459, and the result is 2297. Divide by 7, and the remainder, 1, is the *Sunday-number*. But the *month-number* for December is 6 (answering to F in *Friar*). Add 6 and 1, and the result, 7, means that the first of December was a *Saturday*. The 18th, then, must have been a *Tuesday*.

The only difficulty which can possibly occur is when the year is a leap-year. But here, we have

only to subtract 1 from the result thus found for the months of January and February. For the rest of the year, the rule applies without alteration.

I now come to the more interesting and useful part of the question; viz. How to find the days of the week for a date several centuries back. The difficulties are two: first, the change of style; and secondly, the change introduced by the fact that the year 1800 was not counted as a leap-year. But the two following empirical rules dispose of these difficulties very shortly:—

1. For years before 1752, add 4 to the year, and also such a multiple of 28 as will give a result lying between 1800 and 1900. Thus, if the year be 1414, add 4, and also 15×28 , or 420, and the result is 1838. Now the calendars for 1414 and 1838 are alike.

2. For years from 1753 to 1799, add 12 and a multiple of 28. Thus: if the year be 1760, add 12 and 2×28 , or 56, and the result is 1828. Now the calendars for 1760 and 1828 are alike.

By way of examples, I give two very interesting instances of the use of the above rules:—

In Warton's *History of English Poetry* (vol. ii. p. 312, note *h*), the author says a certain book was finished on the 17th December, 1468; and he adds: "Unluckily, this day was a Sunday that year; a manifest proof that the name of Corsellis was forged." But Ritson quietly remarks upon this: "The 17th Dec. 1468, was a Saturday." Which is right?

The whole of the calculation may be made thus:—To 1468 add 4, and 15×28 , or 420, and the result is 1892. Add to 1892 its fourth part, 473; divide by 7, and the remainder is 6. The *Sunday-number*, then, is 6. The *month-number* for December is 6 also. The sum of 6 and 6 is 12, which exceeds 7 by 5. The first of December, 1468, was therefore a *fifth* day of the week, i. e. a *Thursday*: so that the 17th was a *Saturday*, and Ritson is right.

Again, by reference to the same volume (p. 101), we see that Tyrwhitt's arguments for the date of *Piers Plowman* depend on the assumption that the 15th of January, 1362, was a Saturday. Is this assumption a sound one?

To 1362 add 4, and 10×28 , or 448, and we get 1814; add its fourth part, 453, divide by 7, and the remainder is 6. Add the month-number, 1, and we get 7: so that Jan. 1 was a Saturday. So, too, was the 15th, and Tyrwhitt is right.

The following observations will also be found useful:—

1. It will be found that the calendars for the *seventeenth* and *nineteenth* centuries are *alike*. Thus, this 19th of May, 1806, is a Saturday: so was the 19th of May, 1606.

2. The change of Style was made in England in 1752, when Sept. 3 was reckoned as Sept. 14.

3. The change of Style was made in France and Spain in 1582, when ten days were omitted. Thus the 1st of January, 1584, in England, was the 11th of January in France. The year 1600 was reckoned as a leap-year in both France and England, but 1700 was a leap-year in England only. This is why Sept. 2, 1752 (England), was Sept. 13 in France: so that on the following day the dates were made alike in both countries.

4. The calendar for the *early* part of 1752 (by adding 4 and 56) resembles that for 1812—the 2nd of September being Wednesday; that for the *latter* part of 1752 (by adding 12 and 56) resembles that for 1820—the 14th of September being Thursday, the day following.

WALTER W. SKEL.

NATIONAL PORTRAIT GALLERY: VISCOUNT DUNDEE. — May I protest, however humbly, against No. 897 of the collection (a portrait by an unknown artist) being considered a fair likeness of Viscount Dundee; and express a hope that, in the next exhibition, we may see either Sir P. Lely's portrait of him—the Milton Lockhart portrait—or that, in my opinion, far more striking one now in the dining-room at Dalkeith Palace? The latter, though quite unlike all other portraits of him that I have seen, appears to me to do most justice to the haughty beauty which even his enemies allowed he was possessed of. F. M. S.

JOHN DE CRITZ: VANDYCK. — The following entries respecting payments to John de Critz and to Vandyck have been found among the Signet Office Docquets by Mr. John J. Bond of the Public Record Office, and copies of them have been kindly furnished to me by that gentleman. They will no doubt interest some of your readers:—

"Feb. 1638. De Critz. A Warrant to the Excheqr to pay 215^{sh} 13^s to John de Critz his Ma^{ty} S^{jt}ant Painter. w^{thout} accompt, the same haveing ben due vnto him along tyme since in his Ma^{ty} greate Wardroabe, By Warrant epert ut sup^a.

"Feb. 1638. Van Dike. A Warrant to the Excheqr to pay 305^{sh} 11^s to S^r Anthonie Van Dike, Knight, w^{thout} accompt for certeyne Pictures by him p^{ro}vided and deliv^{er}ed for his Ma^{ty} use, By Warrant from M^r Sec. Windebank, and by him ped."

There is little known of the works of John de Critz. Walpole seems to have seen only some clever pen-and-ink sketches by his hand, but mentions his having painted the portrait of Sergeant Maynard, and also ceiling decorations. He notices payments to him for repairing pictures of Palma and the Cæsars of Titian in 1632; also for "gilding with good gold the body and carriages of two coaches, and the carriage of one chariot and other necessaries, 179l. 3s. 4d. anno 1634."

De Critz repaired "the whole body of his Majesty's privy barge," and did other work not

ordinarily within the province of the sergeant-painter. (See Walpole's *Anecdotes of Painting*, Wornum, vol. i. 366.) The payment mentioned in the above warrant might seem from its amount to refer to art-works of more importance.

R. H. SODEN SMITH.

"HONI SOIT QUI MAL Y PENSE."—In a review of Sir Bernard Burke's *Peerage* lately published (*Athenæum*, 1866, p. 232), an allusion is made to a very laudable practice which has gained in all our Peerages and the Landed Gentry. I do not know whether Sir Bernard Burke's was the first to introduce this very commendable piece of courtesy, but believe he was, spite of the remarks of the curious, the envious, and the malignant; remarks such as "To what good end"? "It cannot be for any good purpose," "Why should a woman be more ashamed of her age than a man"? and such like. Now, besides the delicacy which every man observes towards the sex, allowance should be made for a weakness, if so it can be called, always allowed to exist. A man keeps any one's secret except his own; a woman keeps no one's secret but her own. And what is more sacred to a woman than her age, and to have that violated and published to the vulgar—oh, how horrible! Talking on this subject reminds me of something *apropos* of age that happened some time ago to two acquaintances of mine. A maiden lady, Miss V—, remarkable for her youthful appearance and elegant style of dressing, about sixty-five years of age, resided with her niece, a widow of some forty or forty-five years of age. One day being at a select party together, one elderly lady, more unmannerly than discreet, asked "Pray Miss V— how old are you?" "About the age of Theresa," was the nonchalant reply, at the same time looking across the table at her niece, who sat opposite. Theresa, who heard the answer, bursting with rage, could only give vent to it on returning to the carriage, when the first outbreak was, "So like your daring impudence indeed." A storm ensued, which lasted all the way home, and Theresa would neither speak nor dine with her aunt for more than a month; and, I verily believe, never thoroughly forgave her. So much for this tender point in woman's history.

A. C. M.

COLONIAL PROGRESS.—The Blue-Book of the Statistics of the Colony of Victoria for the year 1864 has just been issued from the government printing-office. It forms a volume of 306 pages of the customary official size and solidity of type. One or two facts culled from it will show the almost unprecedented progress of the colony. Thus, in 1836 the total population was 186 males, and 38 females, or 224 souls in all; with 1 birth and 3 deaths, and marriages *nil*. In 1864 the population was 348,279 males and 257,222 females,

or 605,501 souls in all; with 25,690 births, 8887 deaths, and 4554 marriages. The yearly revenue is, in round numbers, 3,000,000*l.*, and the annual expenditure is about the same amount. The imports for 1864 amounted in value to 14,974,815*l.*, and the exports to 13,898,384. D. BLAIR.
Melbourne.

POETIC HYPERBOLES.—

"None but thyself can be thy parallel."

Theobald's *Double Falsehood*, attributed by him to Shakspeare, but thought to be Shirley's.

I have nothing to say, Sir, about the authorship of the play, nor of the value of the line; yet I think many such false attempts to do an impossibility in obscure language, which only simplicity can do, if done at all. I cannot help thinking that even Milton's great name alone could have carried down the stream such a figure as—

"A lower deep beneath the lowest."

But my note is merely to call attention to a passage in one of our greatest poets, where this thought was laboured, and the metal even turned over on the anvil at a second heat.

The quotation is from Spenser's translation of the *Ruins of Rome*, from Bellay. How far the original is indebted to the translator for extending the figure, I do not know, as it is long since I have seen the French poet, and am not versed in his antiquated language:—

"This citie more than that great Phrygian mother
Renown'd for fruite of famous progenie,
Whose greatness by the greatness of none other
But by her selfe, her equal match could see:
Rome only might to Rome compar'd bee,
And only Rome could make great Rome to tremble," &c.
The 7th Stanza in Sonnett.
J. A. G.

Queries.

WAS THE REV. JAMES HERVEY EVER IN LOVE?

Rather late to ask such a question, the reader may perhaps say, seeing the pious and ingenious author of the once popular *Meditations among the Tombs* has been more than a century in his grave. Nor should I have mooted the subject at all, if lapse of time had not removed what follows from the sphere of living sympathy into the domain of biographical incident. Accident has placed before me an old letter, the lively and intelligent writer of which, after describing the portraits of two elderly ladies, one—

"A sedate and venerable matron, formerly lovely, Jane H.; the other, her sister Alice, somewhat younger, and with a countenance eminently indicative of—

'A mind at peace with all below;

A heart whose love was innocent,'"

adds—

"But even innocent love does not always, or often, run smooth. These sisters had a brother, beloved—as an only

brother generally is; and he was worthy of their love. This youth became acquainted at college with the (future) author of the *Meditations*, and a friendship, fervent as that of Damon and Pythias, sprang up between them. In one of the 'long vacations' at Oxford, Hervey was invited by his friend to visit him in Westmoreland; the latter saying jokingly to his sisters, 'You must guard your hearts, girls! for I know not the equal of my friend Hervey; he is all that is excellent, eloquent, and charming'; adding, most seriously, 'to own the truth, there is not the man in the world I should like so well for a brother-in-law. I think he would just suit sister Alice.'

With or without such prelude, how often have love and matrimony resulted between fellow-collegians and their sisters from such visits!

"Alas, for poor Alice! She thought as her brother did, when she saw their visitor—and it proved no joke to her. A deep and lasting attachment sank silently into her heart. 'She never told her love'; and whether it was responded to, tradition does not say—probably enough to keep hope alive; for *he* never married; nor *she*, in his lifetime. Why should she marry and leave her beloved brother? To keep his house—to read with him the beautiful and congenial effusions of *his* and *her* dear friend (no doubt duly presented by the author)—was not this happiness enough for *her*? And doubtless she judged right, since happiness with him was not to be her destiny. She had, at least, the satisfaction of thinking that she might cherish her blameless passion unreprieved, as the destiny she missed was not shared with any other. If her lot had been more favourable, she must soon have become a widow; for heaven claimed its own in her beloved Hervey, and her brother was not long in following him. Her sisters were married and far away; and she was left stranded and alone on the desert shore of life. How touching, how sad," says the letter-writer, "is such a situation; how many, many women are destined to endure it! But peace, if not happiness, was still in store for her. A clerical lover, who saw not in her face the ravages of time and sorrow, but only the sweet and placid traits of a pious resignation, wooed her at last from her solitude of soul, and, all other ties thus shattered and broken, prevailed on her to unite her fate with his."

Meeting casually with this touching epistle in a sweet female life, and coming into such tender contact with the character of one of the most pious and popular authors of the last century, I "made a note of it." The writer of the letter quoted assumes that Hervey was neither unconscious nor negligent of the passion which he had inspired; but I think that may be doubted. At all events, I am not aware that the life, the letters, or any other writings of the amiable rector of Weston, contain any allusion to love matters, directly or indirectly. J. H.

CLARENDON STATE PAPERS.—Does any catalogue exist, in print or manuscript, of the Clarendon State Papers in the Bodleian Library? I am aware one is in process of formation, but I want to know if there is anything of the kind that can be seen now. CORNUB.

SIR THEOBALD [TONY] BUTLER.—Can any of your correspondents, interested in genealogical in-

quiries, communicate any exact information as to the parentage of the eminent Roman Catholic barrister, Sir Toby Butler, who was the Solicitor-General of James II., and whose name appears subscribed to the treaty of Limerick? Sir Bernard Burke, in his *Landed Gentry* (1862, p. 191), states him to be son of James Butler, of Shanagollen, in the county of Clare. But this appears to rest on no more secure foundation than the statement of the late Sir William Betham, that he was son of Theobald Butler, of Knocklofty, who was son of James, the fifth son of Theobald, first Lord Cahier. The inscription on the monument of Sir Toby Butler in St. James's churchyard in Dublin records the date of his death, and the erection of the monument by his eldest son James. The shield above this inscription exhibits the armorial of the Roche family in pale, with the coat of arms of the Butlers; corroborating the fact that he intermarried with a lady of the Fermoy family. There is little more beyond the statement of his great eminence as a lawyer.

Some recent notices of the Butler family in your pages refer to others scarcely so distinguished, and seem to have regard chiefly to the counties of Kilkenny and Tipperary, where the Ormond branch were chiefly located. Sir Bernard Burke also states Sir Theobald Butler to have been born in 1642, but the inscription on his tomb would lead us to believe he was not born till 1650. This inscription is given with tolerable accuracy in the late Richard Lalor Sheil's *Sketches of the Irish Bar*, afterwards published in a collected form; but as his object was not genealogical accuracy, it gives no aid in the present inquiry. This memoir is, after all, little beyond rhetorical declamation as to Sir Toby Butler's advocacy of Catholic claims at a particular period when the penal laws were peculiarly stringent and oppressive, and exhibit the fact of Sir Theobald Butler's having lived at the period when the country was suffering much from the change of dynasty.

The immediate object of the present query is to ascertain if there exists direct evidence, or any clue to it, of the ancestry of this eminent man, who is known to be "E gente Butlerâ, Hibernus jurisconsultus legum patriæ."

Ομικρον.

DE LIZARDI.—Is this family one of those ranked as noble in Italy or elsewhere on the continent?

F. M. S.

GAMING IN GREECE.—Was gaming ever prohibited or restricted by legal enactment in Ancient Greece? And in what authors is the subject treated? SCISCITATOR.

"GARRICK'S MODE OF READING THE LITURGY." Will any correspondent inform me by whom the book so entitled was compiled? Is there any proof that the matter in it really proceeded from Garrick? The directions are given throughout

in the third person—"Mr. Garrick recommended," "Mr. Garrick advised," &c. It is, I would say, of little value, for the instructions in it tell only how to simulate devotion in a theatrical way, like Dr. Dodd; and by Dr. Dodd the book might very well have been written. It was republished in 1840, with notes and a preliminary discourse, by "Richard Cull, Tutor in Elocution." O. E. A.

GREAT EVENTS FROM LITTLE CAUSES.—Dean Swift, in his *Inquiry into the Behaviour of the Queen's last Ministry* (1715), says:—

"I have seen an old bedmaker, by officiously going to one door, when gratitude as well as common sense should have sent her to another, become the instrument of putting the nation to the expense of some thousand lives and several millions of money. I have known as great an event from the stupidity of a beggarly Dutchman, who lingered on purpose half an hour at a visit, when he had promised to be somewhere else."

One of Swift's editors says that the bedmaker was "Mrs. Foisson, necessary-woman to the Queen, preferred to that employment by Lady Masham," and that the Dutchman was "Carew [Carey], Lord Hunsdon, born and bred in Holland."

What are the circumstances to which Swift refers?
UNEDA.

HANDLEY FAMILY.—Can any one give me any information respecting a family of Handley settled on the borders of Nottinghamshire or Derbyshire, one of whom (a fifth son) went to Ireland towards the close of the last century? I am aware that there is an existing family of the name, to which the late well-known member for Boston belonged, but I am without any knowledge of a connection between the two.
J. H.

HARES AND EASTER EGGS.—Can any correspondent, familiar with German popular antiquities, throw any light on the origin or meaning of the custom of putting the figure of a hare among Easter eggs when given as a present—either a hare in the basket of eggs, or a small figure of a hare in one of the fancy eggs?
F. S.

JEWELS ON THE ARMS.—Amongst the female portraits now exhibiting at South Kensington of the age of Queen Elizabeth, I observed some of the ladies with a jewel fastened to the sleeve of the right arm. This unusual position of jewellery seems to have been in vogue at that period, for at Stanford Court, in Worcestershire, on the Salwey portraits on the wall panels of the gallery, painted either late in Elizabeth's or early in James the First's reign, nearly all the ladies are represented with a profusion of glittering ornaments in this fashion. I did not observe it extended in the Kensington Exhibition later than Elizabeth.

Ladies' dress of that day was of an extravagant character, but an ornament of the arm, otherwise than a bracelet, is very peculiar. Are there any

records of this fashion before or after the queen's reign?
THOMAS E. WINNINGTON.

JOHNSON.—Edward Johnson, son and heir of Robert Johnson, Gent. (query of the Tower of London?) was admitted into the Inner Temple Jan. 19, 7 James I. A.D. 1609. He was a Bencher in 1644, when his son and heir, Robert Johnson, was admitted into the Inner Temple. Some of your correspondents can perhaps let me know whether his family was from Buckinghamshire, the date of his death, and the names of his wife and mother.
H. LOFTUS TOTTEHAM.

JEAN ETIENNE LIOTARD, a Genevese artist (born 1702, died 1779), worked in enamel, crayons, and miniature. He travelled to Constantinople, and there fell in with Sir Everard Fawkener, who brought him to England, where he was much employed for portraits. In the Dresden Gallery there are four of his works in *pastel*, one being the celebrated "Vienna Chocolate-Girl." I am desirous of knowing whether he painted life-sized portraits in oil, while in England; and, if so, where any of them are now to be found?
J.

A LOST NOBLEMAN.—I was once told the story of a nobleman who was going out for a drive with his family: the carriage was at the door of his mansion, and he was about to step into it, when he recollected that he had left something behind; he returned into the house, and from that moment to the present nothing has ever been seen or heard of him. Is there any foundation in fact for this account? If so, who was the nobleman or person of whom the incident is related, and when did it occur?
J. W. W.

MACULLOCH OF CAMBUSLANG.—In reply to a former query of mine, a correspondent (3rd S. i. 397) was kind enough to refer me to some vols. of MSS. now preserved in the library of the Free Church College, Edinburgh, as containing the correspondence of this celebrated original revivalist. But I found on inspection that these volumes could not be the ones I was in search of, and which I had seen quoted in some book which I now forget. I am still most anxious to find the volumes containing the original letters of Maculloch's correspondents. In what library or collection are they now preserved?
F. M. S.

NORFOLK WILES.—In *Ram Alley, or Merry Tricks*, by Lodowick Barrey, 1611, Act IV. (aped Dodale, *Old Plays*, 2nd ed. 1780, vol. v. p. 463), Justice Tutchin says to Throate the Lawyer,—

"You, Sir Ambo-dexter,
A summer's son, and learn'd in *Norfolk Wiles*,
Some common bail, or Counter lawyer,
Marry my niece! your half sleeves shall not carry her."

Whence the expression, and where else used?
Most of the old playwrights make Norfolk people "flats."
ACHIL.

PHOTOGRAPHIC MIRACLE.—It is much to be desired that the question involved in the paragraph which I inclose, should be thoroughly discussed in the columns of "N. & Q." Like statements appear constantly in the newspapers. If the thing be altogether a fallacy, let it be exploded. If it be a truth, let us have it investigated and explained.

"A curious story as to the permanence of impressions on the retina has just come from America. The *Memphis Bulletin* says the body of a man was found in Memphis in such a condition as to leave no doubt that he had been murdered. The police, finding no clue, decided on trying photography; and accordingly, on the day of the murder, with the aid of a microscope, images left on the retina of the eye of the dead man were transferred to paper, and curious facts developed. A pistol, the hand, and part of the face of the man who committed the crime are perfectly delineated."

ACHENDE.

POSITIONS IN SLEEPING.—The Hindoos believe that to sleep with the head to the north will cause one's days to be shortened, to the south will bring longevity, to the east riches, and to the west change of scene. Some superstitious people in England object to their bedsteads being placed parallel to the planks of the floor, considering it unlucky to sleep across the boards. A servant girl from a village near Didcot, in Berks, tells me that the old people in her part of the country dread lying on a bed in which pigeons' or doves' feathers have become mixed with the others, believing that great agony will attend their last moments if they are on it at that time. Is it known in what this superstition originates?

H. C.

"POSITIVE PHILOSOPHY."—Can any of your readers tell me where to find a short and clear account of the *Positive Philosophy*, without having to read through Comté's formidable volumes?

F. G. W.

A RAG UPON EVERY BUSH.—This saying, or proverb, if it can be called one, is usually applied to young men who are in the habit of showing "marked attention" to more than one lady at a time. "Oh, he has a rag on every bush." I do not remember having heard it anywhere but in Ireland, and there it is commonly expressed. Can the phrase have had its origin in the West and South, where it is the custom of devotees to tear off a piece of their ragged clothes, and hang it on a branch of a holly-tree or bush, which usually grows by the side of a holy well? A devotee going from one holy well and its particular saint to another, would have but a fickle love for his own patron saint, and his rag would be found on many a bush or tree. This is no draw on the *imagination*, for I have often seen such trees *covered over with all sorts of rags*.

GEORGE LLOYD.

Darlington.

STELLA AND VANESSA.—Are there any likenesses of Miss Johnson* and Miss Van Homrigh in existence, either paintings or engravings?

BAR-POINT.

ANCIENT STATUE AT RUTHERGLEN.—In the *Glasgow Mercury* of July 8, 1793, the following paragraph appeared:—

"On Monday, the 30th of June, the workmen began to pull down the kirk of Rutherglen. The remains, now growing old, and being no longer a fit place for worship, are to be replaced by a new edifice. On Wednesday, the 2nd of July, was discovered in the area of the church, a statue. It was buried under ground to the depth of four feet, and rested against a cylindrical font that was by, upon one side. Around both were several human skulls and bones. This beautiful relic is of stone, and about twenty-seven feet (?) in height. The mitre, the pastoral staff, the fringed pendants, and the rest of the pontifical dress, are highly ornamented with a variety of colours and gilding, in the best preservation. Near them were found some fragments of an urn, that measured five feet (?) in diameter. It was very thick, and regularly fluted on the outside."

Can any of your correspondents state what became of this "statue"? Is it still extant? Where? What prelate is it? X. Y. Z.

"TEISA": ANNE WILSON.—As "N. & Q." has correspondents at Darlington and Newcastle-upon-Tyne, I venture to ask them for any information concerning Anne Wilson, who, in 1778, printed, in the latter town, a poem entitled *Teisa*, descriptive of the river Tees. II.

DR. VAN MILDERT, BISHOP OF DURHAM.—This distinguished prelate was (in the early part of his life) one of the authors of *Poems by a Literary Society*, comprehending Original Pieces in the several walks of Poetry, 1784. London. See Nichols's *Literary Anecdotes*, viii. 146, 7, 8. One of the bishop's coadjutors was Mr. T. Percy, afterwards Rector of Thurrock Grays, Essex, a nephew of Bishop Percy. If any reader has a copy of these poems, could he give me the titles of those written by Bishop Van Mildert? Is there any mention of the bishop's poetry in his life prefixed to his *Theological Works*, 6 vols. 1830? R. INGLIS.

Queries with Answers.

THE NUNNERY OF KILBURN.—Can "N. & Q." inform me in what part of Kilburn stood the nunnery alluded to in the following extract from Dugdale's *Monasticon*?—

"Kilburn Nunnery in Middlesex, a Cell to Westminster Abbey. In the reign of King Henry I., Herbert, Abbot of Westminster, Osbert the Prior, and all the Monastery,

[* In Evans's *Catalogue of Engraved Portraits*, vol. i. art. 5887, we find "Mrs. Esther Johnson, the 'Stella of Swift,' nat. Richmond, Surrey, 1681; ob. 1728; buried in St. Patrick's Cathedral. From the miniature by the Rev. John Parnell, engraved by Cooke, 8vo."—Ed.]

with the consent of Gilbert, Bishop of London, gave to the three holy maids, Emma, Gumild, and Christina, the Hermitage of Cuneburn, which had been built by Godwin," &c.

The remembrance of this religious house is perpetuated in such names as Abbat's Road, Abbey Gardens, Priory Road, &c., which either conduct to or are in the vicinity of the meadows, in one of which the nunnery probably stood. The brook of Cuneburn, or Kilburn, is now nothing more than a sewer of dirty running water, which, taking its rise near the village of West End, Hampstead, passes under the Edgware Road, and falls, I believe, with all its impurities, into the Serpentine in Kensington Gardens. H. C.

[It was in the early part of the twelfth century that a pious recluse named Godwyn built himself a hermitage, surrounded with a sheltering wood, vocal with the melody of birds, and closely adjoining the murmuring rivulet of Keele-Bourne, or the cold brook:—

"A little lowly hermitage it was,
Down in a dale, hard by a forest's side,
Far from resort of people that did pass,
In travel to and fro.
Thereby a crystal stream did gently play,
Which, from a sacred fountain, welled forth alway."

So sang Edmund Spenser, the Prince of Poets. Godwyn, in the latter part of the reign of Henry I., granted his hermitage of Cuneburna, with the adjoining lands, to the conventual church of St. Peter, Westminster, "as an alms for the redemption of the souls of the whole convent of brethren." It appears from the Charter of Foundation that the Abbot Herbert, together with the Prior Osbert de Clare, and the whole convent of Westminster (Gilbert Universalis, Bishop of London, consenting), gave this hermitage and lands to three virgins, by name Emma, Gunilda, and Cristina, and to all who should thereafter take up their abode in that place for the purpose of leading a holy life. After the dissolution of the priory, the lands of this house, being in the hands of King Henry VIII., that "Defender of the Faith," he, in the year 1537, entered into an exchange with the prior of St. John of Jerusalem, by which "the site, circuit, and precinct of the dissolved priory of Kilburn, with the demesne lands of the same, and certain other lands in Kilburn, Hampsted, and Kilburn Wood," were conveyed to the latter in return for the manor of Paris Garden, in Southwark, where, twelve years before, had been erected a circus for bull and bear-baitings! Another small additament for the next edition of that black chronicle of desecration, Sir Henry Spelman's *History and Fate of Sacrilege*.

Kilburn Priory stood in the space between Priory Road and St. George's Road, Kilburn, and nearly behind No. 26 of the houses in the former locality. Our informant, now residing at Kilburn, was acquainted with an elderly lady, who died about twenty years ago, at the age of eighty, who pointed out to him the place where the ruins of the priory stood, and where she, as a girl,

had played at hide-and-seek. He can also remember the field in question being denominated the Abbey Field, and the old path which in former times had led up to the priory, the gravel of which was constantly turned up by the plough. In the immediate vicinity there had been a burial ground, and many skulls and other human remains were some years ago disinterred from this place during the construction of the London and North-Western Railway. The famous Kilburn Wells adjoined the same spot, and was a favourite place of resort to the Londoners till about thirty years ago, when the grounds were sold and built upon. They are now the property of the Railway Company. The Old Bell Inn, Kilburn, on the right-hand side of the Edgware Road, just before reaching the Railway Bridge at Kilburn Station, was the house to which in old times visitors used to resort for the purpose of drinking the mineral waters in the vicinity. It had large gardens adjoining, part of the site of which is still attached to the house, and another part, with the mineral spring itself, has become the property of the railway company already mentioned. The ball-room, or dancing-hall, as represented in old engravings of the place, was in existence in the memory of persons still living.

Kilburn Wells was in its day a favourite place of recreation and amusement, and enjoyed as large a share of popularity as Cremorne or Highbury Barn of the present time. The water appears to have been of a saline or alkaline nature, and is said to have been specially prized by those who, on the previous evening, had been indulging too freely in convivial potations. We are assured that the well itself still exists in an outhouse at the rear of a house in the Edgware Road. It may be mentioned, in conclusion, that the present Bell Inn at Kilburn is a modern mansion; the old house, to which the wells and gardens were attached, and which is also said to have been a resort of the famous Dick Turpin, having been taken down a few years ago. The name of Kilburn Priory is still preserved in the appellation of various places in the neighbourhood.

In the British Museum is a drawn plan of the site of Kilburn priory of St. John Baptist, with views taken in 1790. Also, a south-west prospect of it, as it appeared in 1722, from a copy of the original drawing in the possession of James Hormsby, Esq. Published Sept. 2, 1798, by J. Seago, of High Street, St. Giles. The latter drawing has been reproduced in Park's *History of Hampstead*, which contains a long and interesting account of this once-famed cell to the Westminster monastery, with an engraving of the seal of the priory.]

CENTUM SIGN: SOL-FA.—I take the liberty of referring to you the following questions: 1. What is the origin of % as a sign for percent.? 2. What is the origin of the term "Sol-fa" or "Solfeggio" applied to a system of music? Why are Sol and Fa selected as descriptive notes in preference to the others of the scale? A READER OF "N. & Q."

[1. Several conjectures as to the origin of the per centum sign have already appeared in our pages. One of the

most probable methods of accounting for the symbol %, as signifying per cent., is, that it is a corruption of p/c, the initial letters of per centum with a line between. While PROFESSOR DE MORGAN remarks ("N. & Q." 2nd S. x. 319):—"There has long been a similar usage in algebra: 3÷7 means the fraction $\frac{3}{7}$. Now, suppose 8 per cent. denoted, as it may be by 3-100, anyone who remembers that in percentage 100 is always the denominator, may be content with 8÷." See "N. & Q." 2nd S. x. 117, 216.

2. The notes of the present scale of music as arranged by Guido, the monk of Arezzo, about A.D. 960, were, for the convenience of the vowel sounds, taken from the syllables of a Latin hymn to St. John, composed by Paul, a deacon of the church of Aquila, beginning,—

"UT queant laxis REsonare fibris
MIRA gestorum FAMuli tuorum
SOLVE polluti LABii reatum.
Sancte Joannea."

In process of time this system was termed Sol-fa-ing, or as an old author says—

"Do, re, mi, fa,
I'm quite sick of this sol-fa-ing,
I've forgot all you've been saying."

A Solfeggio has really nothing to do with Guido's syllables, although the Italian corresponding term for the English Sol-fa. It is an exercise on certain of the words by themselves, and does not necessarily include the whole series.]

ADOLPHUS MEKERCHUS.—I have a copy of a work, entitled: *Adolphi Mekerchi Brugensis de veteri et rectâ Pronuntiatione Lingue Græcæ Commentarius*, Bruges, Hubert Goltz, 1665. Can any of your contributors give me any information about its author? Also, was he a friend of the poet Buchanan—seeing that a paraphrase of the "Song of Simeon," written by him, is added to Buchanan's version of the Psalms? (Buchanan's *Works*, Amsterdam, 1687, Wetstein.)

SCISCITATOR.

[Adolphus Metkerke, or Mekerchus, an eminent jurist and man of letters, was born at Bruges in 1528. He spent the greater part of his life in the service of the revolted states of the Low Countries, in the quality of Counsellor of State, and envoy to foreign potentates. He was ambassador to the court of Queen Elizabeth when he died in London on Oct. 6, 1591, and was buried in the church of St. Botolph, Aldersgate, under a monument which, when that church was rebuilt, was conveyed to Julians, near Buntingford, in Hertfordshire, the seat of his descendants, and is now in Rushden church. The inscription on it is printed in Clutterbuck's *Hertfordshire*, iii. 576, and in the *Gent. Mag.* lxvii. (i.) 274, which also contains a portrait of him. Mekerchus published, in addition to the above work, an edition, with annotations, of Bion and Moschus; a translation of Theocritus into Latin verse; and A Collection of the Proceedings at the Peace concluded at Cologne in 1579. He also assisted in the *Lives of the Cæsars*; the *Medals of Magna Græcia*; and the *Fasti Consulares*, published by Goltzius.]

"LES SONGES PHYSIQUES."—Who was the author of a book, in the French language, published at Amsterdam in 1781, entitled—

"*Les Songes Physiques; ou, Diverses Questions Problématiques, avec les différentes Réponses, Répliques ou Réfutations qui ont été faites sur chacune de ces Questions.*"

This work was one of the predecessors of *Notes and Queries*, although not published as a periodical, and having the various answers appended to the questions. There are a few Dissertations and Observations interspersed.

Here are translations of a few of the titles:—

"6. Whether it is better for a worthy man to marry a virtuous woman, by whom he is loved, and whom he does not love, than to marry one whom he loves, and by whom he is not loved?"

"8. Which of the two passions, Hatred or Anger, is most to be blamed and feared?"

"17. Why are men of letters rarely favoured by fortune?"

"20. Do others know us better than we know ourselves?"

"26. Which is most to be pitied, the jealous husband, or the wife the innocent object of his jealousy?"

"33. Which is the most useful, the lawyer or the physician?"

"41. Whether great talkers are men of sense (*esprit*)?"

UNEDA.

[This work is attributed to l'Abbé Moreau de Saint Elie, frère de Maupertuis. There was an edition printed at Amsterdam in 1753, 12mo. See Barbier, *Dictionnaire des Anonymes*, No. 17178.]

J. B. S. MORRITT.—Will the Editor be good enough to inform me when the owner of Rokeby, to whom Scott dedicated his poem with that title, died?

D.

[That accomplished gentleman and high-principled Conservative, John Bacon Sawrey Morritt, Esq., died at Rokeby Park, Yorkshire, on July 12, 1843, in the seventy-second year of his age. Some biographical notices of him will be found in the *Gentleman's Magazine* for November, 1843, p. 547, and the *Annual Register* of that year, p. 281.]

Replies.

FERT: ARMS OF SAVOY.

(3rd S. ix. 323, 400.)

It is with some surprise that I find D. P. in his reply to MR. DAVIDSON's query about the Order of the Annunciation, again bringing forward the old fables with regard to the origin of the motto FERT, and the arms of Savoy. Both stories, as I have already pointed out in "N. & Q." (3rd S. iii. 208), have been most conclusively refuted long ago; of this fact the extracts I now subjoin will afford abundant proof.

Rhodes was relieved in the year 1310, but Guichenon, in his *Histoire Généalogique de la Maison Royale de Savoie*, shows that the word

FERT appears both on the coins and on the monument of Thomas de Savoye, who died in the year 1233, or seventy-seven years before the date of the alleged assumption. It also is found on the coins of Louis de Savoye, Baron de Vaud, who died in 1301. The motto, then, was certainly *not* assumed with reference to the siege of Rhodes, nor has it the significance ascribed to it of "Fortitudo ejus Rhodum tenuit." Triers, in his *Einkleitung zu der Wapen-Kunst* (Leipzig, 1744), says, under the head of "Wapen des Königs von Sardinien" (at pp. 767, 768):—

"Das Hertz-Schildlein. In rothem Felde ein Silbernes Creutz. Wegen des Hertzogthums Savoyen. Es haben verschiedene Scribenten vorgegeben, das ehemalige Savoyische Wapen sey in güldenem Felde ein schwarzer Adler gewesen, Graf Amadeus Magnus aber habe zum Andencken, dass er An. 1310, die Türcken von der Insul Rhodis weggeschlagen, das weisse Creutz der dasigen Ritter, welche nach der Zeit auf der Insul Malta ihren Aufenthalt gefunden, zum Wapen angenommen. Es ist aber von Guichenon und andern genugsam erwiesen worden, das diese *Expedition* ein Fabel sey."

And he refers to Spener and to Menétrier, whose quotations I give below.

Spener, *Operis Heraldici p. spec.* p. 336 (Frankfurt am Main, 1680), says:—

"Ipsam Sabaudiam notat scutulum medium *rubeum* cum *cruce argentea*. Traditio communis hactenus fuit, *Amedeum III.* vel. *IV.* cognomine *Magnum* Sabaudie comitem 1310, adversus Turcos asseruisse Christianis *Rhodum*, quam ob causam ei equites Rhodii vel Hierosolymitani concesserint *crucem* suam cum dictione *F.E.R.T.* quæ juxta singulas literas denotet 'Fortitudo Ejus Rhodum Tenuit.' Vel apud Geliot. p. 54, *Fauce, Enfonce, Romps, Tout*. Hac autem *cruce* assumpta dimissum fuisse vetus *ὄγκυρα*, quod fuerit *nigra aquila rostro et membris rubris in auro*, demonstrandæ ex Imperatoribus Saxonis origini. Verum Celeberr. *Sam. Guichenon* commentum refutavit, cui *Brianvillius*, p. 70, acquiescit. Conf. C. Franc Menestrier," &c. &c.

I have not Brianville at hand, but the quotation from Menétrier is as follows:—

"Les Armoiries de Savoye, qui sont de gueules à la Croix d'Argent, ont aussi donné occasion à une fable du siège de Rhodes, que l'on a dit qu'Amedée le Grand avoit fait lever avec ses Troupes, et qu'après une action si glorieuse, les Chevaliers de Rhodes le prièrent de prendre leurs Armoiries. Guichenon a réfuté cette fable en son *Histoire Généalogique de la Maison Royale de Savoye*, mais il n'a pas donné l'occasion de cette Armoirie qui est celle du Piedmont, de la République de Florence, aussi bien que de la Savoye. C'est la Devise de Saint Jean Baptiste, comme la Croix de gueules sur argent est celle de Saint George."

He then goes on to show that all Lombardy was under the protection of S. John the Baptist:

"Les anciennes Armoiries de Savoye estoient l'Aigle, parceque la Savoye estoit un Fief Impérial, mais depuis que les Comtes de Savoye furent maîtres du Piedmont, ils prirent la Croix de Saint Jean Baptiste, qui est la devise du Piedmont, et des lors elle devint l'armoire de Savoye. . . . Cette conformité d'Armoiries de la Croix blanche sur gueules avec celle des Chevaliers de Saint Jean de Jérusalem, qui la portent pour la même raison, a

donné lieu à la fable de Rhodes, parceque cette croix se nommoit la Croix de Rhodes, comme celle de leur manteau se nomme Croix de Malte, depuis que ces Chevaliers sont établis dans l'Isle de Malte."—*Recherches du Blason*, pp. 129—132 (Paris, 1673).

In Menétrier's other work, *L'Art du Blason justifié* (Lyon, 1681), he also alludes to this old fable, which Le Labourer had given in his work, *Les Origines des Armoiries*, and shows how it was refuted by the tomb of Thomas de Savoye in the town of Aosta. He cites a passage from P. Monod, the historian of Savoy, which is of interest, and is as follows:—

"Quant à la devise de FERT, il est très assuré, qu'elle n'a été inventée du Comte Vert, et beaucoup moins à l'occasion de la prise de Rhodes, puisque Thomas de Savoye, Prince de la Morée, and d'Achaïe, père d'Amé le Grand, la portoit desia, comme on voit en son sépulchre à la ville d'Aouste, où le chien, qui est à ses pieds a un collier fait aux lacs, que nous appellons de Savoye, dans lequel sont les mêmes lettres, en même forme Gothique qu'elles sont dans l'ordre, et du collier pend dans un escu la croix pleine de Savoye, qui fut retenué d'Amé son fils, et transmise par luy à ses descendans, venque les premiers Comtes avoient porté l'aigle. Le dit Thomas, comme Cadet, avoit pris la croix portée par les meilleures villes du Piedmont, qui luy estoit échû en partage, et non la Maurienne, comme dit Pingon. . . . Quant à la significacion du mot FERT, je la tien naturelle, et crois que la Comte Vert s'en voulut servir, non seulement parceque c'estoit un mot de devise ancien en sa maison, mais aussi pour mémoire du collier honteux qu'il fit porter au Marquis de Saluces."

A meaning which has sometimes been given to the word FERT is, "Frappez, Rompez, Entrez, Tout," but I think from the above we may fairly conclude that the devise consisted of a single word, and not of four initial letters.

The United Order of St. Maurice and St. Lazarus is not only "occasionally heard of" but is frequently conferred by the King of Italy at the present day.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

ISLE, AISLE, OR AILE.

(3rd S. ix. 350.)

These words in their orthography and application form a very curious subject of inquiry, which is by no means exhausted. The following remarks may perhaps contribute in some small degree to its elucidation.

Great confusion frequently arises from mixing up together words which have some apparent resemblance, but the derivation of which is from an entirely different source. *Island*, *Isle*, and *Aisle*, have nothing in common in their parentage. They are not even cousins-german. *Island* is a word of pure Anglo-Saxon origin, which has Frenchified itself, and introduced the letter *s* without any authority whatever. Its original form was *Ea-land*, or *Ig-land* (water-land), as in the following passage from King Alfred's translation of Bede's

History:—"Breton is garsecges caland thæt wæs ingeara Albion haten." "Briton is an island of the sea, that was formerly called Albion." After undergoing many changes in its orthography, it settled down into *iland*, and so continued to be spelled up to the middle of the seventeenth century. In Sherwood's *English and French Dictionary*, published in 1650, the word is spelled in both ways. At that time the French still retained the *s* in *isle*, but as they discarded it, the English, from a fancied connexion with the French and Latin, introduced the *s* into *island*.

Isle, *aisle*, or *aile*, as applied to church architecture: your correspondent, W. C. B., suggests that *aile* may possibly be derived from *ail*, but naturally asks the question, "Why then does *s* appear?" This introduction of *s* into the word seems to have puzzled Johnson, who could only account for it as a corruption, assuming the word to be derived from the French, *aile*. Richardson makes no attempt at explanation.

That *aisle*, in its architectural application, is ultimately traceable to Latin, *ala*, is unquestionable, at the same time it can be shown that the letter *s* has been introduced in a perfectly legitimate manner. The term *ala* is applied by Vitruvius to the aisles or corridors extending round the atrium or hall in Roman houses, as we now find them in the Pompeian remains. He lays down the proportions as not very dissimilar from the aisles in a mediæval church. "*Alis dextra ac sinistra latitudo, cum sit atrii longitudo ab triginta pedibus ad pedes quadraginta, ex tertia parte ejus constituitur.*" The Roman basilica was formed with *ale*, or side aisles, and the term was continued when Christian churches were built on the same model. Gervase, describing Canterbury Cathedral, A.D. 1174, speaks of an inclosure which "*corpus ecclesie à suis lateribus quæ ale vocantur dividebat.*" In the tendency to diminutives which characterised the low Latin dialect, *avilla* was substituted for *ala*, and this again was corrupted into *ascella*. Gregory of Tours, in the sixth century, describing the church at Clermont, speaks of it as "*habens ab utroque latere ascellas eleganti constructas opere.*"

Ascella, in French, took the form of *aiselle*, which is still preserved in the sense of armpit, but as applied to the church has been shortened into *aisle* and *aile*. The latter form has always existed as the direct representative of *ala*, wing, so that it may be said the other has merged into it. The introduction of *s* into the English word *aisle* is thus accounted for. *Aile* is seldom used in modern French in the sense of English *aisle*, *bas-côté*, or *collateral*, have almost entirely superseded it. (See Viollet le Duc, *Dictionnaire Raisonné*; and De Caumont, *Rudiment d'Archéologie*.)

J. A. P.

yknowe, Waverree.

NEED FIRE.

(3rd S. ix. 263, 354.)

The statement that—

"On the whole, the great distinguishing difference between the Bale-fire and the Beacon-fire was, that the first was lighted at fixed and periodically recurring times, the latter on occasion of emergency, such as sudden hostile raid or invasion, or the like"—

is exactly the reverse of the truth.

The *beacon* was a heap of stones, which served as a guide to navigators and others; a fire being regularly lighted on its top at night before modern light-houses were invented. The *bale-fire*, on the other hand, was the signal of a raid or invasion. That this latter statement is correct is proved by an Act passed in a Parliament of James II., held at Stirling on Oct. 13, 1455. I have before me, as I write, the folio copy of the Acts of the Parliament of Scotland, published by the Royal Commission in 1814, in which this statute will be found on p. 44 of vol. ii. As this, however, is not easy to reproduce without types specially cast to represent the contractions, I quote from the volume of *Scots' Acts*, published at Edinburgh in March, 1683, the text being verbatim the same in both:—

"Item, it is seen speedeful that there be coist maid at the East passage betwixt Roxburgh and Berwick. And that it be walked (watched) at certain fuidrs (fords), the quhilkes if mister (muster) be shall make taikenings (tokens) be *bailes burning and fyre*. In the first, a *bail* to be made at Hume, be the walkers at that fuidr, quhair it may be seene at Hume. And als that the samin perones may come to Hume, in proper persons, and their *bailes* be maid in this maner—Ane *Baile* is warning of their cumming, quhat power that ever they bee of; twa *bailes* to-gidder at anis, they are cumming indeed; four *bailes* ilk ane beside either and all at anis as four candelles, suith-fast knowledge that they are of a great power," &c.

Jamieson certainly defines *bail* as a "flame or blaze of whatever kind, or for what purpose soever;" but the quotations he gives do not support his definition—*ex grege*, that from "Christ Kirk of the Green"—

"And brane wode, byrnt in *bailis*."

On the contrary, it decidedly shows that the wood was bound up in faggots.

I believe that Beacon, Bale-fire, and Need-fire, were constantly used to signify the same thing. Sir Walter Scott, although he may often have sinned against historical accuracy, is always strictly correct in his border phrases; and the following passages, from his *Lay of the Last Minstrel*, clearly show that the words were interchangeable:—

"Why watch these warriors armed by night?

They watch

To see St. George's red cross streaming,

To see the midnight beacon gleaming."

Canto i. st. 6.

"Is yon the star o'er Penchryst Pen,

That rises slowly to her ken,

And spreading broad its wavering light,
Shakes its loose tresses on the night?
Is yon red glare the western star?
O, 'tis the *beacon-blaze* of war."—Canto III. st. 25.

"On Penchryst glows a bale of fire,
And three are kindling on Priesthaughswire."
St. 27.

(Note. "Bale, Beacon-faggot.")

"The ready page, with hurried hand,
Awaked the *need-fire's* slumbering brand."—St. 29.
(Note. "Need-fire, beacon.")

Of course it is needless to point out that the page could have no need to resort to the primitive plan of rubbing two sticks together to procure a light.

One more quotation from the opening lines of the next canto, and I am done:—

"Sweet Teviot, on thy silver tide
The glaring *bale-fires* blaze no more."

GEORGE VERE IRVING.

We are much indebted to A. for the *light* he has thrown on the origin of the several kinds of fire noticed in the papers above referred to. But however correct he may be in the distinctions drawn between them etymologically, no such difference was recognised in common parlance, at least, not on the Borders. *Bale-fire* is constantly used as synonymous with *Beacon* in the old Scotch acts of parliament (as observed in my former communication) when providing for the regulation and defence of the fords across the Tweed. The lines quoted in the same paper from Sir Walter Scott—no mean authority on matters connected with Border antiquities—show that he considered the term *Bale-fire* to denote a warning of sudden hostile invasion, to which I may add other instances from the same poem:—

"Is yon the star, o'er Penchryst Pen,
That rises slowly to her ken,
And spreading broad its wavering light,
Shakes its loose tresses on the night?
Is yon red glare the western star?
O, 'tis the *beacon-blaze* of war!"

Further on, the Seneschal of Branksome Castle, in summoning the garrison to prepare for attack, continues—

"On Penchryst glows a *bale* of fire,
And three are kindling on Priesthaughswire;
Ride out, ride out,
The foe to scout!"

Ye need not send to Liddesdale,
For when they see the blazing *bale*
Elliot and Armstrongs never fail.

Young Gilbert, let our *beacon* blaze
Our kin and clan and friends to raise.

The ready page, with hurried hand,
Awaked the *need-fire's* slumbering brand,
And ruddy blushed the heaven;
For a sheet of flame from the turret high,
Waved like a blood-flag to the sky,
All flaring and uneven;

And soon a score of fires, I ween,
From heights and hill and cliff were seen,
Each with warlike tidings fraught," &c.
Lay of the Last Minstrel, canto III.,
stanzas 25, 27, 29.

In a note on stanza 27, Sir Walter adds:—

"The border beacons from their number and position formed a sort of telegraphic communication with Edinburgh. The Act of Parliament of 1448, cap. 48, directs that one *bale* or *faggot* shall be warning of the approach of the English in any manner, two *bales*, that they are *coming indeed*; four *bales* blazing beside each other, that the enemy are in great force. . . . These beacons (at least in latter times) were 'a long and strong tree set up, with a long iron pole across the head of it, and an iron brander fixed on a stalk in the middle of it, for holding a tar-barrel.'"—Stevenson's *History*, vol. ii. p. 701.
W. E.

"ANNALS OF YORKSHIRE." HENRY SCHROEDER (3rd S. ix. 405.)—Your correspondent says that Schroeder's qualifications as a poet may be judged of by some pieces which are still extant, and which once enjoyed a great popularity. Amongst others, "If you ask where I come from, I say the Fellside."

If by this reference is intended to be made to the old Cumberland song of "Croglin Watty," the first line of which runs thus—

"If ye ax where I come frae, I say the fell seyde,"

your correspondent is mistaken in ascribing it to the authorship of Schroeder. It was written by Robert Anderson, of Carlisle. CAMBERIAN.

POPULATION OF ANCIENT ROME (3rd S. ix. 431.) This question is fully discussed in Gibbon, ch. xxxi. vol. v. p. 275, of Milman's edition. It may sound curiously to the modern Londoner that Gibbon in assigning 12,000,000 for the population of Rome under Theodosius, should add—

"A number which cannot be thought excessive for the capital of a mighty empire, though it exceeds the populousness of the greatest cities of modern Europe."

See the article "De Censura et Censu" in vol. iii. of Lipsius, edit. 1675; and Vossius, *De Antiqua Romæ Magnitudine* in *Grævius' Theatrum*, vol. iv. IGNATIUS.

MATTHEW C. WYATT'S MONUMENT OF GEORGE III. (3rd S. ix. 413.)—The etching of a triumphal car drawn by four horses, and occupied by a royal personage, as described by W. P., is Matthew Cotes Wyatt's original design for the public monument to King George III., which was afterwards reduced to the single horse, bearing the deceased monarch upon his back, which now stands between Cockspur Street and Pall Mall East.

In the *Handbook for London* (1849, p. 222) it is stated that this statue was erected in 1837: it was, however, finished and opened to public view on August 3 in the previous year. See an

account of the ceremonial and various other particulars in the *Gentleman's Magazine* for Sept. 1830, p. 304, accompanied by a copy of the proposed inscription (an encomium in English of considerable length), which was never added. A wood engraving of the original design (copied probably from the etching mentioned by W. P.) will be found in the *Gentleman's Magazine* for March, 1822, p. 208. This elaborate composition was necessarily abandoned from a failure of adequate subscriptions. For the present statue Mr. Wyatt received 4000*l*. J. G. N.

The "spirited etching" of the car described by W. P., and rightly ascribed to the late Mr. Matthew Wyatt, was the original design for a quadriga, with the king, to surmount Mr. Decimus Burton's arch at Hyde Park Corner, upon which the much-criticised equestrian statue of the Duke of Wellington (by the same artist) has been placed. It was suggested at the table of Mr. Jerdan at Brompton whilst the arch was building, and the idea much approved by the architect. How it came to have its present substitute is a long story, and hardly worth telling. W. I.

RING (3rd S. ix. 431.)—I remember as a boy having a ring in my share of a Michaelmas apple-pie in Ireland, and being then of the mature age of thirteen and a half, I was informed that I would be married within a twelvemonth; but I was not. I suppose a ring in a cake serves the same purpose. C. W.

THE SCHOLMEN (3rd S. ix. 431.)—On this subject a great deal has been written by German authors, but in the following MR. COOPER will find able sketches of the scholastic philosophy, and its chief exponents:—

Hallam, *Mid. Ages*, ch. ix. p. 2.; S. Turner, *Mid. Ages*, vol. iv. ch. x. xi. xii.; Hampden in *Encycl. Metrop.*; the celebrated article in liii. of *Edin. Rev.*; Berington, *Lit. Hist. Mid. Ages*, 4to, 1814.

Of special works: J. Brucker, *Hist. Crit. Philos.*, 6 vols., Lips., 1767, is the one used by Hallam; Victor Cousin, *Phil. Schol.*, Bruxelles, 1840; Hauréau, *De la Phil. Scolas.*, 2 vols., 1850; Morin, *Dict. de la Philos. Schol.*, &c., publié par l'Abbé Migne, 2 vols., 1856; Ritter, *History of Philosophy*, 4 vols., Ox., 1837-47; Rousselot, *Etudes sur la Phil. dans le moyen âge*, 3 vols., 1840; Tennemann, *Geschichte der Phil.*, 11 vols., Lips., 1798; or as *Manuel de l'Histoire de Phil.*, reduced by Victor Cousin to two vols., Bruxelles, 1836. The work of Remusat, *S. Anselme de Cantorbery*, 1853, is interesting. Hallam, I see, alludes to Buhle, *Geschichte der Phil.*, Gottingen, 1800, which is not translated, I believe. To the splendid edition of Thos. Aquinas (Venice, 28 vols., 1775 . . . 88) are prefixed able dissertations, and a life by Echard. See also Erigena (J. Scotus), edit. Migne, 1853.

IGNATIUS.

LAST EXECUTION FOR ATTEMPTED MURDER (3rd S. ix. 412.)—A CONSTANT READER will find the information he seeks in the *Report of the Capital Punishment Commission*, published this year, p. 650. The last case was that of Martin Doyle, aged twenty-six, who was executed at Chester for an attempt to murder a woman with whom he cohabited; having broken her head in a brutal manner with a stone. This execution was in 1861. The judicial statistics state:—

"This, the last execution which will take place where murder has not been accomplished, is the only case that has occurred for one-and-twenty years, in which the extreme penalty of the law has been inflicted for any crime but murder."

Full particulars will be found in the *Judicial Statistics* for 1861. T. B.

The last execution for attempted murder was, if I mistake not, that of Martin Doyle; who was hanged at Chester on the 27th of August, 1861, for "wounding with intent to murder" one Jane Brogine. By the "Criminal Law Consolidation and Amendment Acts" (24 & 25 Vict. c. 100, s. 11), the punishment for this offence is now (at the discretion of the court) either penal servitude for life, or for any term not less than three years, or imprisonment for any term not exceeding two years, with or without hard labour, and with or without solitary confinement. It is not a little singular that this Act was actually already passed before Doyle was put upon his trial. Unfortunately for the prisoner—though not perhaps unfortunately as far as the strict requirements of justice were concerned, for his crime was marked by features of peculiar atrocity—the Act did not come into operation until the first day of November following. J. B. SHAW, M.A.

The Portico, Manchester.

The following information will enable the querist to ascertain what he wishes to know. Although I was engaged as counsel in the case, I have no recollection or memorandum of the exact date. Martin Doyle was tried and convicted at Chester for a brutal attack upon a woman, with intent to murder her. The woman had lived with him some time. They were on a journey together, tramping to the harvest, on the Staffordshire border of the county, going to Talk o' the Hill. The woman fell asleep by the road side, with her head on Martin Doyle's lap. He was jealous of her. He laid her head softly on the ground, and pounded her to death (as he thought) with a large stone. To make sure, he came back a second time and pounded her again. He was executed without respite, although the act of parliament making the offence no longer capital, had at the time of his conviction been passed, but had not yet come into operation. H. L.

THE MOON (3rd S. ix. 412.)—Your correspondent's difficulty seems due rather to a want of

familiarity with the laws of optics than of astronomy. It is a law of optics that a body, to be visible at all, must either be self-luminous, or capable of reflecting light: so that the earth, though it may not seem to shine with metallic lustre to an eye placed close to it, nevertheless reflects such floods of light as would make it seem very lustrous to an eye placed so as to be able to see it all at once. The sea in particular must seem very bright. The appearance known as the "old moon in the young one's arms," i. e. the visibility of the dark portion of the moon when it is very new is supposed to be due to earth-shine. That the moon shines by reflected light is obvious, from observation of eclipses of it. In an eclipse, the source of its illumination is cut off by the interposition of the opaque earth. But the lustre of the moon, as compared with that of the sun, is slight indeed, amounting scarcely to a 300,000th part of it; and its brightness is only very noticeable when the sunlight is quite lost, and when it is enhanced in appearance by the darkness of the sky round it. It were easy to fill many pages on so interesting a subject, but your correspondent will probably be satisfied by references to popular works. See Lardner's *Popular Astronomy*, chap. v.; ditto, 2nd Series, chap. i., on the "Theories of Light;" Milner's *Gallery of Nature*, especially pp. 77, 88, which are most excellent. Or, if he wishes for something more scientific, let him consult Mrs. Somerville's *Connection of the Physical Sciences*, especially p. 409, where the true law of illumination is explained, viz. that the illuminating power of any surface is proportional to its extent, and decreases inversely as the square of the distance; so that one reason for the moon's brightness is its nearness.

WALTER W. SKEAT.

MOURNING CLOAKS (3rd S. ix. 320.)—MR. DOBSON has not taken into consideration that an outfit for the style of funeral which requires cloaks is not kept in Preston. The undertaker's black horses, harness, &c., must be got from Liverpool or Manchester by those who desire to make that kind of display at a relative's funeral. P. P.

THE RENNIE FAMILY (3rd S. viii. 10, 538.)—I am now able to supply F. M. S. with the information he asks for regarding the Rennie family. The Melville estate was purchased by Captain David Rennie, in the year 1760. On his death, which took place at Melville Castle on Nov. 17, 1764, the property was divided between his two daughters, who became, in the phraseology of Scotch law, his heirs portioners. The eldest, Elizabeth, married Henry Dundas, the first Viscount Melville, whilst Janet, the second, became the wife of Baron Cockburn of Cockpen. In 1773 Lord Melville purchased Mrs. Cockburn's moiety, and afterwards added to the original estate of

Captain Rennie by the acquisition of other neighbouring lands. As I am interested in the same family, I should be happy to communicate with F. M. S., if he can throw any more light on its history. My address is known at the office of "N. & Q." W. E.

HERALDIC (3rd S. ix. 238, 421.)—Allow me to thank F. J. J. for his notice of my question, and for his reference to "Gregson's Fragments," a book which unfortunately is not within my present reach. That reference, however, hardly supplies the answer to my query. The arms of Carew, Or, 3 lions *passant* in pale sab. are very different from those whose owner I wish to find, viz., per pale or and sa. 3 lions *rampant* counterchanged. The marriage with an heiress of Norreys (a junior branch probably) indicated by that coat being borne in pretence, must have taken place long since the days of Henry VIII. The identification of the coat above referred to would probably help to settle the date. CROWDOWN.

WORKS ON ALGIERS (3rd S. ix. 414.)—1. *Conquest and Colonization of Africa*, reprinted from *The Times*, 12mo, 1860; 2. Davies, *Algiers* in 1857, its *Accessibility, Climate, Resources, &c.*, crown 8vo, 1858; 3. Sainte-Marie (Comte), *Visit to French Possessions in Africa*, post 8vo, 1846.

IGNATIUS.

THE WORD "BUT" (3rd S. ix. 321, 419.)—May I add a postscript to my former reply, as I now see it was so briefly put as to be somewhat liable to misconstruction? In saying that "who but he" is wrong, I meant only that whenever *but* is considered as a preposition, it should, like all other prepositions, be followed by an oblique case; and this is the better plan, as we can then use the phrase in any order:—"who but him went," or "who went but him," or "but him, who went," without any ambiguity. Yet, doubtless, usage also sanctions the other form of expression, which, though idiomatic, seems to me incomplete, and only explicable by making *but* a conjunction, and supposing an ellipsis of the verb. Special instances are often wrong; the very first I found was in the ballad of "Edward, Edward," where are the lines—

"O, I hae killed my hawk sae gude,
And I hae nae mair but he, O!"

which is indefensible on *any* theory, and was of course caused by the want of a rhyme to "ye, O!" With respect to Horne Tooke's theory, as given by IGNATIUS, and followed by Richardson, it should be noted that even if *but* were the imperative mood of *bōtan*, it would still be *būt*, not *büt*; so that the distinction would have to be made between *büt* and *büt*, not between *büt* and *büt*; for the verb is *bōtan*, not *botan*, and the accent (too often neglected) makes all the difference between *boot* and *böt*. This is why I prefer the

simpler supposition that "but" is simply the A. S. *biutan*, which was a conjunction quite as often as a preposition. It seems true, however, that in the one special sense of *yet, however*, it does not occur very early, for its place was often supplied by *ac*, and its use in this sense only became more frequent as the word *ac* became more obsolete.

WALTER W. SKEAT.

THE RULE OF THE ROAD (3rd S. ix. 206, 443.)

In Belgium, Germany, and most parts of Switzerland, the French rule of the road prevails. In the cantons of Switzerland next Italy, and in Italy itself, they drive and ride as in England, passing right-arm to right-arm. Walkers pass left-arm to left-arm, with the obvious reason of preventing umbrellas or whatever they carry in the right hand from dashing. Cricketers sometimes in making runs forget this, especially as it is more natural to keep the side they start from—the left of their own wicket; but I have seen a collision of bats, and sometimes of bodies (more haste worse speed) the result. The French plan of one rule for walkers, riders, and drivers, is, I think, the best: all should pass meeting left-arm to left-arm, and overtaking by the left. The English rule certainly leaves the whip arm free to a coachman who has passengers on his driving-box, and enables him to look at his wheels, which no one worth calling a coachman ever does; and a coachman's place is properly in the middle, not on either side of his box, and in advance and clear of his passengers on either hand. Our plan has further the disadvantage of an exception, which the heels of a bad horse will very forcibly impress on any one who, riding or driving, meets or passes him in the usual manner, and gets the benefit of a "lash-out" on the knee or panels for his forgetfulness. There is nothing like a "rule absolute." X. C.

SCOTCH PROVERB (3rd S. ix. 13.)—The general idea attached to this proverb by the citizens of dear old Bon Accord, when I lived among them, seemed to be "He who will go to law must go to law,"—the *Burgh Insignis* of Cupar, co. Fife, being the seat of the law business of the county.

IGNATIUS.

ENGLISH POPULAR TALES (3rd S. ix. 411.)—I have now before me the beautiful old German tale of "Ashputtel" in English. It is in "*German Popular Stories*," translated from the '*Kinder und Hausmärchen*,' collected by M. M. Grimm, from oral tradition," 2 vols. 1824-6. As the book is, I believe, now rather scarce, I will quote a passage from the notes:—

"Ashputtel, 'Aschen-puttel.' Several versions of this story are current in Hesse and Zwehrn, and it is one of the most universal currency. We understand that it is popular among the Welsh, as it is also among the Poles; and Schottky found it among the Servian fables. Rollenhagen, in his '*Froschmüsel*' (a satire of the sixteenth century), speaks of the tale of the despised Aschen-püsel;

and Luther illustrates from it the subjection of Abel to his brother Cain. M. M. Grimm trace out several other proverbial allusions even in the Scandinavian traditions. And lastly, the story is in the Neapolitan '*Pentamerone*,' under the title of '*Cenerentola*.'"

Our popular nursery tales are very ancient, and it is probable that many of them are of Teutonic origin. The English stories of *Tom Thumb*, *Tom-a-lyn*, *Tamlane*, *Tommel-finger*, &c., all refer to the same mystic personage, who is of Scandinavian descent, and figures in as many different characters in the legends of the North. The adventures of *Jack the Giant Killer* may be traced in the fictions of the Edda. At one time he is Thor; at another, he robes himself in the coat which renders him invisible, and which is the cloud-cloak belonging to King Alberich, and the other dwarfs of Teutonic romance; and at another, he wears the shoes of swiftness, in which Loke escaped from Valhalla.

For full information on the subject of our nursery romance, your correspondent may consult an admirable article in the *Quarterly Review*, vol. xxi. ("Antiquities of Nursery Literature"), and the notes to *German Popular Stories* mentioned above.

Many of the editions of the old nursery tales which issue from the press at the present day are grossly incorrect. In the attempt to modernize them, they are spoilt; and it is often difficult to recognise the *Jack the Giant Killer* and *Jack and the Bean Stalk* of our childhood in the garbled form in which they now appear. Ignorant editors are not likely to improve them.

H. P. D.

HENRY VII. AND THE EARL OF OXFORD (3rd S. ix. 433, 434.)—DR. HAHN, in his illustrations of the designation *Yeoman*, has made quotations from Spelman, Lingard, and Hallam, which convert a well-known historical anecdote into two—of different parties and different dates. In the quotation from Spelman, the parties are Henry VII. and the Earl of Oxford; in that from Lingard, Henry VIII. and the Earl of Essex. In the appended note, Essex is stated to have been fined ten thousand pounds; and the Earl of Oxford "according to Hallam," fifteen thousand pounds.

Lingard is correctly quoted as stating:—

"That nobleman (the Earl of Essex) on one occasion had entertained the King at his castle of Henningham," &c.

But this was a slip of Dr. Lingard's pen, which is I find remaining in his third edition, 1825, v. 458; but it is corrected in the fifth, 1849, iv. 337. Henningham is only another name for Hedingham, and Castle Hedingham is the great stronghold of the Earls of Oxford, situated in the county of Essex—whence probably the mistaken introduction of the name of an Earl of Essex.

Hallam also is guilty of the inadvertence of

exaggerating the fine, already (as Dr. Lingard remarks) "almost incredible," from fifteen thousand marks (or 10,000*l.* as correctly translated by Lingard) into fifteen thousand pounds.

"The Earl of Oxford compounded, by the payment of 15,000 pounds, for the penalties he had incurred by keeping retainers in livery: a practice mischievous and illegal, but too customary to have been punished before this reign (Henry VII.)." — *Constitutional History*, 1829, i. 21.

One is here tempted to ask, was Hallam really correct in this remark? Had all the previous legislation against retainers and liveries been allowed to remain ever a dead letter upon the statute book?

The anecdote (which is further familiar from being related at length by Hume) is originally told as a traditional "report," in Lord Bacon's *Life and Reign of Henry VII.*; and Lingard introduces it, not unreasonably, with the remark, "If we may credit a story related by Bacon."

At any event, it belongs to Henry VII. and the Earl of Oxford, not to Henry VIII., nor an Earl of Essex. J. G. N.

DR. POLIDORI (3rd S. ix. 345, 395.) — It never occurred to me that, when I sought to do some justice to the memory of a forgotten author — of foreign name, descent, and connections, and who had been in his grave for nearly half a century — I might haply "gall the ribs" of some living relative. Yet so it is; and I can only express the regret I feel if I have, in any degree, wounded the susceptibilities of one of whom the unfortunate Polidori would, if he had lived, been the uncle, and who now steps forward to confirm the greater part of my inferential biography of his deceased relative. Looking upon the author of *The Vampire* as one of the Byronian asteroids, I simply sought to focusize, as it were, the scattered statements in the *notices* of Moore; and I stated distinctly, in commencement, that all that I had succeeded in learning of him was gained from this source, and his own published writings. Thus, MR. ROSSETTI ought not to have implied that I had been guilty of "precipitancy" in making "point-blank assertions about suicide," since the statement — as MR. ROSSETTI should not at this time of day require to be informed — has already been before the public for nearly forty years, and the terms in which the assertion is made leave no room for doubt as to their meaning. The passage on which I based my statement is as follows: —

"With this prospect, which he considered nothing less than ruin, before his eyes, the poor young man was it seems on the point of committing that fatal act which two or three years afterwards he actually did perpetrate. Retiring to his room, he had already drawn forth the poison from the medicine chest," &c. — *Moore's Life of Lord Byron*, 8vo, 1838, p. 138.

So much for my "precipitancy" in making

"point-blank assertions" about facts of which I know nothing! I may add that this previous attempt of the unfortunate Doctor — the "point-blank assertions," of Moore (who doubtless *did* know a good deal about the facts) — the early death — the evidently suspicious circumstances calling for an inquest — taking the verdict of the latter, *quant. val.* — leave little difficulty in the formation of an opinion as to the real facts of the case.

WILLIAM BATES.

Birmingham.

QUOTATIONS (3rd S. ix. 413, 452.) — I should think Gilfillan may mean that the *idea* of the line —

"You scarce can see the grass for flowers" —

is borrowed from an old author; though, if this is all, it seems hard that Tennyson should not have been credited with sufficient invention to have been able to produce it. Very likely the "old writer" was Chaucer, for the following quotation from the Prologue to the legend of "Good Women," comes near it: —

"Upon the small, softe, swete gras,
That was with floures swete embrouded;" —

and I daresay a passage may be found which is closer still, for Dan Chaucer delighted in daisies above all things, and laments concerning them, saying: —

"Alas, that I ne had English rime, or prose
Suffisaunt this floure to praise aright."

I quote from Tyrwhitt's edit. pp. 411 and 410.

WALTER W. SKEAT.

Your correspondent T. W. W. will find the lines he asks for in Walter Savage Landor's *Gebir*. The passage is as follows: —

"And I have sinuous shells of pearly hue;
Shake one, and it awakens, then apply
Its polished lips to your attentive ear,
And it remembers its august abodes,
And murmurs as the ocean murmurs there."

These lines, of course, remind one of Wordsworth's exceedingly fine ones on a similar subject in the fourth book of the *Excursion*: —

"I have seen
A curious child, who dwelt upon a tract
(Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell," &c.

JONATHAN BOUCHIER.

[We are indebted to several other correspondents for similar replies.—ED.]

Miscellaneous.

NOTES ON BOOKS, ETC.

Catalogue of a Collection of Printed Broad-sides in the Possession of the Society of Antiquaries of London. Compiled by Robert Lemon, Esq., F.S.A. (Printed by the Society.)

In the year 1756 the Society of Antiquaries purchased two folio volumes of Proclamations, extending from Edward IV. to James I., which had formerly been the pro-

perty of Martin Folkes, their late President. These were no doubt one of the collections formed by Humphrey Dyson, and their purchase by the Society led to an act of conspicuous liberality on the part of the well-known Thomas Holles of Lincoln's Inn, who, through Professor Ward, who had been his tutor, presented "a large and curious Collection of State and other Papers from the time of Henry VIII. to Charles II. inclusive, in twelve volumes, folio, purchased by him, 28th January, 1756, in one lot, No. 911, at the sale of books belonging to Mr. Charles Davis, Bookseller in Holborn, deceased, in order to complete the set of Proclamations which he understood was purchased for the Society some time since by Dr. Gifford, and of which valuable collection he judged this was originally a part." In 1852 the binding of these fourteen volumes, and the condition of many of the papers themselves, were found to require attention; and it was eventually decided to divide them into two separate collections. The Proclamations, one of the most valuable Collections known to be in existence, and which had been greatly enriched by the liberality of the late William Salt, Esq., F.S.A., were thrown into one independent series, and the Broad-sides, including the Ballads, and which had, in like manner, been enriched by the contributions of the late Prince Consort, and several other Fellows and Friends of the Society into another. This task was undertaken by Mr. Lemon, who in his zeal for the service of the Society, compiled Catalogues both of the Proclamations and of the Broad-sides. This latter is now before us; and we congratulate the Fellows on the appearance of a volume of so much interest and curiosity. The papers included under the general title of Broad-sides are of very varied character. Among them are many curious Grants of Indulgences and other ecclesiastical privileges; Ballads and other Compositions in verse, which many will consider among the most remarkable features of the Collection, and which furnished materials both to Percy and Warton. But the Miscellaneous part of the Collection, for its illustration of popular manners and feeling on the one hand, and of our history and biography on the other, is deserving of special attention. The book is one most creditable to Mr. Lemon and to the Society, and we hope will be received with such general satisfaction as to induce the authorities at Somerset House to follow it up with the CATALOGUE OF PROCLAMATIONS.

The Annual Register. A Review of Public Events at Home and Abroad for the Year 1865. New Series. (Rivingtons.)

We congratulate Messrs. Rivington not only on the care and ability which are displayed in the preparation of this the third volume of their New Series of *The Annual Register*, but also on the early period at which they have succeeded in producing it. When we look at the mass of useful information it contains, the excellency of its arrangement, and its valuable Index, we cannot doubt that this New Series will attain, if not exceed, the deserved popularity of its predecessors.

A Biographical and Critical Dictionary of Ancient and Living Painters and Engravers. Forming a Supplement to Bryan's "Dictionary of Painters and Engravers," as edited by George Stanley. By Henry Ottley. (Bohn.)

The fourteen years which have elapsed since the publication of the new edition of Bryan's *Dictionary of Painters and Engravers*, "revised, enlarged, and continued to the present time, by Mr. George Stanley," has furnished ample materials for a supplemental volume; and Mr. Ottley seems to have devoted himself with considerable diligence to the task of preparing it; while the indefatigable publisher himself seems to have contributed

some seventy articles to the present work, and promises with all convenient speed another supplement, in which he proposes to introduce more of the mercantile element; that is, to give the auction prices of the principal pictures.

PALMERSTON MEMORIAL AT ROMSEY ABBEY.—The late Lord Palmerston spent much of the time he was enabled to snatch from public business at his beautiful seat of Broadlands, the place of his birth and his death. He desired that his body should rest at the little town of Romsey, which is situate just without his Park; but the great value of his service to his country was so universally felt that the nation decided he should be buried in Westminster Abbey. That a memorial may exist in Romsey, it is proposed to reconstruct the east chapel of the abbey, which will contain a recumbent effigy of the great statesman, and the monuments of his family now in the abbey will be removed there.

A church of importance has existed in Romsey from very early times, and a great part of the interior of the present abbey is Norman architecture of the best period. Great care has been taken to make out a correct plan of the buildings; and, as many of the windows and other details of this chapel have been found inserted into the church, the architect will be enabled to really reconstruct what in the thirteenth century was the beautiful termination of the east end of this abbey, and it will be used for daily service when built.

MR. SWINBURNE has a volume of miscellaneous poems in the press, which will shortly be published by Messrs. Moxon & Co. Mr. Tupper is about to issue an elegant impression of his "Proverbial Philosophy," to be termed the Bijou Edition. This edition, we are told, will complete the Two Hundredth Thousand printed of this work, and it will be dedicated, by permission, to Mr. Gladstone.

Notices to Correspondents.

Q. OXFORD (Cheltenham.) There is no charge for the insertion of Queries.

GENERAL NOTE.—So many Queries on points of protocol of interest only to the querist now reach us, that we feel compelled to repeat our announcement that for the future no such Queries can be inserted unless there be added to them the address to which the information inquired for may be sent. If we give up space to such Queries it is not fair to our readers to give up further space to information of no general interest.

ASHRA has an imperfect copy of the first volume of *The Origin of the English Drama*, by Thomas Hackins, M.A., of Magdalen College, Oxford, 8vo, 1773, in 3 vols.

GEORGE LAROC will find the words of the Salisbury rubric in "N. & Q." 1st S. iv. 150; and in the same series ten other articles on the *Eng. Finger*.

J. W. W. On the origin of the festival of Trinity Sunday, see our 2nd S. xi. 471.

ESMARTH.—In our last number, p. 462, art. "Robert Walpole," for Earl of "Oxford" read Earl of "Orford."

"NOTES & QUERIES" is registered for transmission abroad.

GRAND FESTIVAL OF FLOWERS.—The following distinguished guests have been invited, and have signified their intention to be present:—H.R.H. the Duchess Magnolia, H.R.H. the Princess Jessamine, H.R.H. the Princess Orange Blossom, H.R.H. the Princess Spring Violet, H.R.H. the Princess Tuberose, H.M. the Meadow Queen, attended by the Hon. Misses Vernal Grass and New Mown Hay of fragrant memory; the Duchess Dowager Heliotrope, the Peerless White Rose, the Marchioness of Mitcham Lavender, the Marchioness Mignonne, the Countess Eau de Chypre from Cyprus, the Countess Santal Wood of Timor, the Viscountess Hyacinth and Wallflower, the Baronesses Hoya-belle, Geranium, and Clove Pink, The Lady Lily of the Valley, the Hon. Miss May Blossom, the Hon. Miss Verbena Leaf, Miss Sweet Daphne, Miss Jonquil, Miss Citronella, the Grande Duke Frangipani, the Duke Opoponax, Marquis Rondeletia, the Earl Volkameria, the Earl of Ambergris, the Viscount Stephanotis, Rear-Admiral Patchouly, Captain Sweet William, General Vitiver, Count Lebanon Cedarwood, Major Fragrant Phlox, Lieutenant Hawthorn, Captain Cedra, Sir Scented Stock, and many others of distinguished odour. The Lotus of Egypt, the accepted Bride of the Nile, is also expected. The numerous guests on their arrival will be received by Messrs. Peas and Lupin. The interior of the Laboratory of Flowers has been elegantly decorated for the occasion. Visitors may obtain samples of the breath of each Fragrant Guest at 2s. 6d. each, at 2, New Bond Street, W., London.

LONDON, SATURDAY, JUNE 16, 1866.

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Notes.

BISHOP TAYLOR'S WORKS: MR. EDEN'S EDITION.*

Among my Taylor memoranda, I find the following very beautiful simile; but I have lost the place in which it occurs, and should be glad to recover it:—

"I have sat upon the Sea-shore and waited for its gradual approaches, and have seen its dancing waves and its white surf, and admired that He who measured it in His Hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting Pleasure, till it has detained his eye, and imprisoned his feet, and swelled upon his Soul and swept him to a swift destruction."

Another sea-side simile occurs at the opening of a striking passage in the *Via Intelligencie*:—

"Spend not your time in that which profits not; for your labour and your health, your time and your studies are very valuable; and it is a thousand pities to see a diligent and a hopeful person spend himself in gathering cockle-shells and little pebbles, in telling sands upon the shores, and making garlands of useless daisies."—Vol. viii. p. 389.

Milton furnishes a close parallel (*Par. Reg.*, iv. 322):—

* Concluded from 3rd S. ix. 469.

Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
Uncertain and unsettled still remains;
Deep versed in Books and shallow in himself,
Crude or intoxicate, collecting toys
And trifles for choice matters, worth a sponge,
As Children gath'ring pebbles on the Shore."

To this I may add the memorable words of Sir Isaac Newton, uttered a little before his death, and breathing the spirit of Socrates:—

"I don't know what I may seem to the world, but, as to myself, I seem to have been only like a boy playing on the Sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great Ocean of Truth lay all undiscovered before me."

Perhaps the most lovely of Bishop Taylor's similes is that of the sky-lark, in his sermon on *The Return of Prayers*, vol. iv. p. 61. I know no parallel for it; but, in addition to the exquisite lyrics of Shelley and Wordsworth which it will suggest to the general reader, I may note a very beautiful simile in the *Treatise* of S. F. de Sales' above referred to (liv. 5, ch. 12), which somewhat resembles the sweet tribute paid to this heavenly bird by good Izaak Walton. What so frequently happens with Jean Paul Richter, sometimes, but rarely, is the case with Taylor: viz. his finer fancy at times degenerates into the fantastic, led astray by the temptation of some learned allusion; as when, alluding to one of the worst of the *Æsopic* fables, he compares "unchristian persons" to "shelled fish" being cooked (vol. ii. p. 543). Cf. "N. & Q.," 2nd S. iii. 281.

LETHREDENSIS, a valuable correspondent of "N. & Q.," who has been for a long time missing, mentioned a work ascribed to Bishop Taylor, about which it would be desirable to get some more information. It appears to be a chap-book. See "N. & Q.," 2nd S. iii. 457; xii. 183:—

"A Golden Chain to link the Penitent Sinner unto Gon: [by John Andrewes?] whereunto is added *A Treatise on the Immortality of the Soul*, by J. Taylor, D.D. With a Portrait of Jeremy Taylor by Drapentier. Printed by Tho. Norris at the Looking-Glass on London Bridge, 1719." 12mo.

An edition of "Bishop Taylor's *Whole Works, with an Essay, Biographical and Critical*, by H. Rogers," 3 vols. imp. 8vo, was published by Bohn in 1851. I should be glad to be informed of its character and merit. I believe, before Mr. Eden's edition, no attempt had been made to *edit* Bishop Taylor's works wholly or in part. I should also be glad to be referred to any good articles on Bishop Taylor, and his works, which have appeared in periodical literature.

As Bishop Taylor occupies a very honourable and prominent position in the history of Toleration, I may here observe that Bishop Heber pays him a very questionable compliment, when he declares that "Milton's zeal for toleration was as

unlimited and as consistent as Taylor's was." Mr. Eden appends that most eloquent and striking passage in which Coleridge compares together Milton and Taylor. The greater part of this parallel is, as it ought to be, a strong antithesis; but the last paragraph sets forth what Coleridge considers the points "wherein these great men resemble each other;" and the main points of resemblance he declares to be benevolence and tolerance. Nay, more, he asserts this in the most unqualified terms, and throws down a challenge to any gainsayer, rounding his challenge with a sweeping attack upon Archbishop Laud and Bishop Hall. Now, this only provokes the reader to remember many passages in the great poet's life and writings which he would willingly forget, such as his controversy with Salmasius and the conclusion of his *Treatise on Reformation*, vol. i. p. 274; which a very competent critic pronounces to be "the most superlative instance of fanatic malignity I ever yet saw." See Jones of Nayland's *Works*, London, 1810, vol. v. p. 49.

Besides the quotation of this passage, the only notice taken of Coleridge in this edition is a reference to two passages in the *Aids to Reflection*. This is to be regretted, for Coleridge furnishes many valuable criticisms on Taylor's genius and writings, besides making many injurious and unfounded assertions respecting Taylor, to which the weight and influence of his great name give a wide circulation. I shall close this note by bringing together some of his more genial criticisms on "that great and shining light of our Church, in the era of her intellectual splendor, Bishop Jeremy Taylor":—

"Taylor's was a great and lovely mind. The happiest synthesis of the divine, the scholar, and the gentleman, was perhaps exhibited in him and Bishop Berkeley. Though consummate in both logic and rhetoric, Jeremy Taylor was yet no metaphysician. Learning, Fancy, discursive Intellect, *tria juncta in uno*, and of each enough to have immortalised a man, he had; but yet οὐδὲν μὲν ἄ φθον. Images, conceptions, notions, such as leave him but one rival, SHAKESPEARE, there were; but no ideas. Taylor was a Gassendist. Jeremy Taylor does not appear to have been a critical scholar. His reading had been oceanic; but he read rather to bring out the growths of his own fertile and teeming mind, than to inform himself respecting the products of those of other men. Jeremy Taylor would have been too great for man, had he not occasionally fallen below himself. In all men, and in all works of great genius, the characteristic fault will be found in the characteristic excellence. Thus, in Taylor, fulness, overflow, superfluity. He was often seduced into an impolitic management of a cause by the fertility of his intellect and the opulence of his erudition. Jeremy Taylor is an excellent author for a young man to study, for the purpose of imbibing noble principles, and at the same time of learning to exercise caution and thought in detecting his numerous errors. [How true of Mr. Coleridge himself!] Let not the surpassing eloquence of Taylor dazzle you, nor his scholastic reticary versatility of logic illaquare your good sense. He was infected with the spirit of casuistry; but when he escapes from the

Monomian Romaism, which netted him in his too eager recoil from the Antinomian boar, brought forth and foddered (as he imagined) in Calvin's sty—when from this wiry net he escapes into the Devotional and the Dietetic, as into a green meadow-land, with springs and rivulets, and sheltering groves, where he leads his flock like a shepherd—then it is that he is most himself,—then only is he all himself—the whole Jeremy Taylor. Or, if there be one other subject graced by the same total heautophany, it is in the pouring forth of his profound common sense on the ways and weaknesses of men and conflicting sects—as, for instance, in the admirable birth, parentage, growth, and consummation of a religious controversy in his *Dissuasive from Popery*. With all his astonishing complexity, yet versatile agility of powers, he was too good, and of too catholic a spirit, to be a good polemic. Hence he so continually is now breaking, now varying, the thread of the argument; and hence he is so again and again, forgetting that he is reasoning against an antagonist, and falls into conversation with him as a friend,—I might almost say, into the literary chit-chat and unwithholding frankness of a rich genius, whose sands are seed pearl."

"Many years ago, Mr. Mackintosh gave it as an instance of my perverted taste, that I had seriously contended that, in order to form a style worthy of Englishmen, Milton and Taylor must be studied instead of Johnson, Gibbon, and Junius; and now I see by his introductory Lecture, given at Lincoln's Inn, he is himself imitating Jeremy Taylor, or rather copying his semicolon punctuation as closely as he can. Indeed, Jeremy Taylor's works would be of more service to an English barrister than those of Demosthenes, Æschines, and Cicero, taken together."

"Perhaps the most wonderful of all Taylor's works is that on the *Real Presence*. The *Deus Justificatus* is the most eloquent work of this most eloquent of divines: had I said of men, Cicero would forgive me and Demosthenes nod assent. But the work in which all his powers are confluent—in which, deep yet gentle, the full stream of his genius winds onward, and still forming peninsulas in its winding course—distinct parts that are only not each a perfect whole—or in less figurative style (yet what language that does not partake of poetic eloquence can convey the characteristics of a Poet and an Orator?), the work which I read with most admiration, but likewise with most apprehension and regret, is the *Liberty of Prophecy*. Taylor having enriched us with such and so many models of Private Prayer and Devotional Exercise, it is most desirable that a well-arranged collection should be made from them; a selection is requisite rather from the opulence than the inequality of the store. For surely, since the Apostolic age, never did the Spirit of Supplication move on the depths of a human soul with a more genial life, or more profoundly impregnate the rich gifts of a happy nature, than in the person of Jeremy Taylor!"

The editor of Coleridge's *Table Talk* observes:—

"Mr. Coleridge placed Jeremy Taylor amongst the four great geniuses of old English literature. I think he used to reckon Shakspeare and Bacon, Milton and Taylor, four-square, each against each. In mere eloquence, he thought the Bishop without any fellow. He called him

* *Notes on English Divines*, London, 1853, vol. i. pp. 173, 280, 209, 181, 194, 198, 248, 801, 256, 202, 174, 320, 280, 203, 187; *Aids*, London, 1848, pp. 203, 275; *Table Talk*, London, 1851, pp. 51, 91. There is a Selection of Bishop Taylor's prayers published by Rivington, and another by Hatchard.

Chrysostom. Further, he loved the man, and was anxious to find excuses for some weak parts in his character.* But Mr. Coleridge's assent to Taylor's views of many of the fundamental positions of Christianity was very limited; and, indeed, he considered him as the least sound in point of doctrine of any of the old divines, comprehending within that designation the writers to the middle of Charles II.'s reign."

P.S. I beg to thank MR. EDEN for his very kind reply which has appeared since the above was written. EIRIONNACH.

EPITAPHS IN CHRIST CHURCH CATHEDRAL, DUBLIN.

Observing that many unpublished epitaphs appear from time to time in your pages, I send two, which, from the injuries of time or neglect, are now somewhat obliterated and difficult to be deciphered, and therefore in some danger of being lost. Any one interested in such matters will readily perceive their value in an archæological and historical point of view. They are inscribed on a monument in the southern aisle of Christ Church Cathedral in Dublin.

Sir Phelim O'Neill and his brother Turlough appear to have been the leaders in the county of Tyrone of the well-known Rebellion which broke out on October 23, 1641—the discovery of which was made, as Sir John Temple, then Master of the Rolls, states, by Owen O'Conolly, a soldier of inferior rank in the service of Sir John Clotworthy, of Antrim. Owen O'Rowe, mentioned in the inscription, was undoubtedly the celebrated Owen Roe O'Neill, who, at an early age, as it has been stated, entered the Spanish Imperial service, influenced by the same motives that induced Marshal MacDonald to enter that of France, namely, that the door of promotion was closed to him at home. From his connections and great abilities, Owen Roe rose rapidly, and held a high post in Catalonia; and is still remembered there as Eugenio Rufo. He held Arras in 1640 against the French; and, as Carte the historian relates, surrendered at the last upon honourable terms. Yet such was his conduct in the defence that it added to his reputation, and procured him extraordinary respect even from the enemy.

He was sent for at the first outbreak in Ireland, in 1641, but it was not till the close of June, 1642, that he embarked from Dunkirk with many officers and men, and supplies of arms; and sailing round the north of Scotland, landed in Donegal. He was immediately conducted to Charlemont, and invested with the chief command in Ulster. His career in Ireland may be briefly narrated. One of his chief achievements was the victory at

Benburb, where he fought a battle against a commanding force on June 5, 1646, which he completely routed. He maintained a hard-fought struggle through a few successive years, and in 1649 made a truce with General Monk and the Parliamentary forces, for which they were severely censured. (*Vide Journals*, Aug. 10, 1649.)

On August 14, the redoubtable Cromwell landed near Dublin, and after the fearful siege and storming of Drogheda, so well described by Sir Henry Tichborne, as well as in Cromwell's letters and other contemporary authorities, he went southward with his forces. Thither Owen Roe resolved to follow, desirous of measuring swords with him in a pitched battle; but it was not so decreed. It has been supposed that poison was given to him at Derry or soon after. Such has been the tradition recently embodied in the powerful lines of a modern writer:—

"Did they dare, did they dare
To slay Owen Roe O'Neill?
Yes, they slew with poison
Him they feared to meet with steel!

"Sagest in the council was he,
Kindest in the hall;
Sure we never won a battle,
'Twas Owen won them all.

"We thought you would not die,
We were sure you would not go,
And leave us in our utmost need
To Cromwell's cruel blow."

A powerful constitution struggled long with the poison. For the conclusion of his story we quote the same writer:—

"Slowly and sinking, he marched through Tyrone and Monaghan into Cavan, and lingered till the 6th of November, when he died at Cloughoughter Castle, the abode of Maelmordha O'Raghallaigh, or O'Reilly (the kinsman of Colonel Philip O'Reilly of Ballynacargy Castle), who had married Rose O'Neill, sister of Owen Roe.

"The news of his death reached Ormond's camp when the Duke was preparing to fight Cromwell, when Owen's genius and soldiers were most needed."

The history of this eventful period has hitherto been delineated only by party writers, who lived too near the time to give the details of the fierce struggle with fairness and impartiality. To treat of it as its importance requires would exceed the limits your columns afford.

Heic juxta conditæ sunt exuvie
Clarissæ viri GULIELMI CADOGAN armigeri
Qui
Prænobili Thomæ comiti Straffordian
Hiberniæ sub auspice Caroli præregi fuit a secretis
Nec non ob eximias animi dotes acceptissimus
Postea perduellione sævientia dira
Pro Religione Rege patriaque
Majoris Titulo decoratus
Fortiter dimicavit
Deinde Burgo et Castro Trimensi
Meritorium ergo præfuit
Ac contra nefarios proditores
Phelimum O'Neill & Audacem O'Rowe
Strenuissime propugnavit

* Mr. Coleridge's love for Bishop Taylor was of rather a peculiar kind: with strange credulity, he received the calumnies of unscrupulous adversaries, and without examination circulated them as undoubted truths.

Natus est V^o die Februarii An^o MDC^o
 Cærdiffe oppidi apud Cambrenses non obscuri
 Antiqua et illustri prosapia ortus
 Filius nempe primogenitus
 Henric' Cadogan de Llanbede
 Filii natu secundi Gulielmi Cadogan
 De Treferrydach in Com. Monmuthiens. Armⁱ
 Qui a Principibus Cambri Britannis
 Ferloxiensibus & Powysionis
 Paternum Genus deduxit
 Matrem habuit Equestri celebri
 Gente Stradlingorum Castri de Sancto Donato
 Equitis Aurati, Ejusdem familie Quinti decimi
 E vivis excessit
 XIV^o die Martii AD MDC LX^o
 Ubi primum Viderat
 Qui nihil magnis habuit in votis
 Auspicalissimum Regem Carolum II^{um}
 Ex iniquo Exilio Reducens
 Et saluum.

P.M.S.

AMBROSII CADOGAN Armig' qui Maxime sui
 Desiderio Parentibus bonisque omnibus Relicto XI die
 Sep. An^o Dni MDCXCVII e vivis excessit jacet sepultus
 una cum PRÆCLARO AVO ac ejus Tumulus . . .
 Inscriptio seorsum Insculpta est cujusque Gratia hoc
 ex Pio Affectu Mostissimum Pater
 ADDITAMENTUM subiecit.

J. HUBAND SMITH.

Royal Irish Academy, Dawson Street, Dublin.

ADMIRAL SIR THOMAS ALLEN.

Having recently had occasion to consult the excellent memoir of this noted naval commander, in the *Biographical Dictionary* published by the Society for the Diffusion of Useful Knowledge, I was led to push my inquiries a little further; and the result is, that I have obtained some supplemental particulars concerning Allen. These have never appeared in print, as far as I am aware, and I therefore venture to forward them to "N. & Q."

The writer of the memoir above referred to asserts, that the dates of the birth and death of Sir Thomas Allen are unknown. Both, however, are supplied by his epitaph, which the late Mr. Davy has transcribed in his valuable MS. collections for the history of Suffolk. Sir Thomas died at Somerleyton, or Somerly, in that county; and, in the recess of a stopped-up window in the parish church, stands a bust of marble on a bracket, under which is this inscription:—

"Near this place lies interr'd
 SIR THOMAS ALLEN, Bart,
 Whose unshaken fidelity to his Sovereign Charles 2^d
 Was rewarded with many marks of his royal favour,
 Having had the honour of serving him
 As Admiral of his fleets,
 In the British and Mediterranean Seas,
 Controller of the Navy, Capt. of Sandgate Castle,
 And Master of the Trinity House.
 He died in 1686 in 78th year of his age."

Curiously enough, however, the parish register declares that he was buried on Oct. 5, 1685. If

this be correct, the monumental inscription is obviously wrong. Epitaphs, it seems, occasionally give false information with regard to dates as well as other matters. Goldsmith's epitaph is a memorable instance of this. Another is that on Guest, Bishop of Rochester, which states that prelate to have died on Feb. 28, 1578; whereas in reality he died on Feb. 28, 1576. "In lapidary inscriptions," says Dr. Johnson, "a man is not upon oath."

In Lowestoft church is this epitaph, on one of Sir Thomas Allen's daughters:—

"To the Memory
 of
 ANNE ALLEN,
 Youngest daughter
 of
 Captaine (?) Thomas Allen,
 Admirall of his Ma^{ty} Fleet.
 Now in the Mediterranean Straights,
 which Anne departed
 this mortal Life
 upon the last day of May,
 A^o Dñi, MDCLXIII,
 and of her age
 the xviith years.

"A pious, virtuous, blameless, spotlesse maid,
 By cruell Death was suddenly betraid
 Of sweetest Life. Alas! a Barbarous Crime,
 To cropp a flower so sweete, so near the prime.
 Cease brinish teares, forbear your grievous moane,
 A happy change 'tis, a Cælestial throne
 Prepared is: what Comfort doth this give—
 To pay a debt, to dye and yet to live."

In all the biographies it is stated that Sir Thomas was a knight, but this seems to be an error, as he is styled a baronet in his epitaph; and it is stated in Wotton's *Baronetage* (iii. 326), that Thomas Allen, of Blundeston, Suffolk, *Esquire*, was created a baronet on Feb. 7, 1673.

The Lady Rebecca, wife of Sir Thomas, was buried at Somerleyton, Sept. 22, 1680.

At Somerleyton Hall is preserved an oval portrait of Sir Thomas. Mr. Davy remarks: "This may possibly be the picture from which the engraving by Vandrebanc was taken; or a copy from Sir Peter Lely. THOMPSON COOPER.

NAPIER FAMILY.

The late John Riddell, Esq., whose accuracy in genealogical and historical matters relative to Scotland is so well known and justly appreciated, published a volume of Tracts, legal and historical, with other antiquarian matter, chiefly relative to Scotland (Edin. 1835, 8vo), full of the most valuable and out-of-the-way information. One of the articles has relation to the noble family of Napier, now represented in the female line by the Lords Napier, and in the male line by Sir Robert Milliken Napier, of Milliken, who enjoys the old baronetcy of the first Lord.

William Napier, of Culcreuch, heir male of the first Lord Napier, married Jane, daughter of James Milliken, of Milliken, in the county of Renfrew. In this way that estate came to the Napiers, who subsequently took the name of Milliken. Although under the last patent the peerage descended through females, the baronetcy fell to the heir male, and was taken up by the late possessor of the honour.

In referring to one of the name, Mr. Riddell mentions that Alexander Napier discharged "the grave duties of Provost of Edinburgh and Dean of Guild," so far back as 1403. The union of these two distinct offices in one person—a circumstance quite unusual—led to an investigation of the evidence adduced in support of the assertion, which has resulted in showing that the person employed in transcribing had committed a serious mistake. The extract was taken from a MS. in the Library of the Faculty of Advocates, "in the handwriting of the sixteenth century" (p. 124). The matter stands thus in the note in support of the text. After mentioning the election of officials on October 3, 1403, it is entered thus (p. 124):—

"Prepositus Alexander Naper, Decanus Gilde et Custoditor operis ecclesie.

Simon de Schele Ballivus de Leyt.

Thomas Robertson Thesaurarius," &c.

This is altogether wrong, the entry in the MS. being as follows:—

"Prepositus Alexander Napr,
Decanus Gilde et custodator operis ecclesie Simon de Schele.

Balivus de Leyt. Joannes Robertson.

Thesaurarius, Joannes Law."

In other words, the Provost is named Alexander Naper; the Dean of Guild and Superintendent or "Custodator" of the work of the Church, Simon de Schele—this latter duty properly appertaining to the Dean of Guild; the Baillie of Leyth, John Robertson; the Treasurer, John Law.

The Provost had always enough of work on hand to employ him, while the duties of Dean of Guild were even then sufficiently defined and intelligible to keep any citizen appointed to the office fully engaged.

Leith at that period, and for four centuries afterwards, was a burgh of barony holding of Edinburgh, and was ruled by a Baillie, who was a member of the Town Council; whilst the city treasurership was held by John Law, who, perhaps, was an ancestor of Law the Financier, whose father was an Edinburgh citizen.

From the great care bestowed uniformly by Mr. Riddell on such matters, it is strange that these errors should have escaped his vigilant eye. It is, however, a species of consolation to more humble antiquarian aspirants to know that mistakes can be made by persons of more advanced research; and it verifies the Latin adage, "Aliquando bonus dormitat Homerus."

J. M.

"ROMEO AND JULIET."

"*Mercutio*. O, then, I see Queen Mab hath been with you.

She is the fairies' midwife, and she comes

In *shape* no bigger than an agate-stone

On the forefinger of an alderman,

Drawn with a team of little atomies

Athwart men's noses as they lie asleep:

Her waggon-spokes," &c.—Act I. Sc. 4.

Like an agate-stone in a ring! Surely a strange shape and simile for Queen Mab, and a substantial one, betokening a size and weight hardly accordant with our conception of the lively old lady. Were the dame as portly as the largest among ring-stones she would have somewhat overburdened the hazel-nut, and tasked the little atomies at their gallop. If it be said that the word *shape* applies not to Queen Mab's person only, but to herself and her surroundings, the plain answers are, that she herself is the only antecedent mentioned, that in *shape* is not in a *shape*, and that if it were it is a more than questionable use of the word to make it mean equipage, when equipage has neither been mentioned nor alluded to.

Again, if like an agate, whence the suggestion set forth at length—"On the forefinger of an alderman"? What suggested this, or what is it meant to suggest to us? I had always felt that there was something incongruous here, and therefore unlike Shakespeare, but until the other day never gave it sufficient attention.

Read *state* and all becomes clear and apposite. At present the words *drawn* and *waggon-spokes* break in suddenly on the current of our thoughts, and turn us most inartistically from Queen Mab's person to a wholly new idea—namely, her conveyance. But with *state* *Mercutio's* words show from the first that vision of the Queen in her state progress which he sees already in his mind's eye, and which he is about to describe. Instead of a strange incongruous simile inserted between "she comes—drawn," we have "she comes in state drawn by little atomies," where, through the intervention of "*state*," the word *drawn* applies to the compound idea of herself and her conveyance, and prepares us for "her waggon-spokes." Hence, too, it is that in the first sketch, or first quarto, while there is mention of waggon-spokes, waggon-cover, traces, collar, whip, wagoner, and horses, nothing is said of the waggon. Afterwards, the description of the chariot was evidently given by *Mercutio* as if it were his—as it was Shakespeare's—afterthought, evolved out of the growing luxuriance of his fancy. The afterchange also of "in this sort" to "in this state she gallops," is in favour of the previous use of the latter, for Shakespeare was fond of such repetitions, and it is one which marks the recurrence to the main theme after the digression into the details of the equipage.

Lastly, the comparison is to the agate-ring of an alderman, because it is the state of a lesser than a Lilliput magnate compared with that of a large-sized Brobdignagian, the size of the essential part of the signet as compared with the whole pomp and grandeur of a full-blown alderman clad in civic robes, and carried in a cumbrous civic coach.

"Romeo. Away to heaven, respective lenity,
And fire-eyed fury be my conduct now."

This reading of the first quarto requires no support against the misprint, which ended in the "fire and fury" of later editions. I am not aware, however, whether a parallel passage has been adduced from Antonio and Mellida, where Marston has evidently formed his lines on a remembrance of those of Shakespeare:—

"Antonio. Now, therefore, pity, piety, remorse,
Be aliens to our thoughts, grim fire-eyed rage
Possess us wholly."—*Second Part*, Act V. Sc. 2.

B. NICHOLSON.

New Zealand.

HENRY PLAYFORD'S PUBLICATIONS.—In the numerous works on music published by Henry Playford, there has not been included in the recent edition of *Lowndes*—

"The Division Violin, containing a Collection of Divisions upon several Grounds for the Treble Violin; being the first Musick of the kind made perfect. The Third Edition, much enlarged." London, 1688.

It is an oblong folio "printed on copper-plates," and the title has an engraving of a gentleman in a wig of the period playing on a violin, with the "Division" music before him, which nevertheless he is not looking at, as he is portrayed in a sitting posture pleasantly smiling to an imaginary auditor.

The rarity of a work which passed through three editions is a remarkable instance of the perishable nature of productions of the kind. One of Playford's publications, and not the least interesting of them, was his *Dancing Master*, which contained the names of the tunes as well as instructions as to the manner in which the dances were to be executed. This production, which passed through numerous editions, is nevertheless of great rarity; and it was only after a fruitless search of many years that I was enabled to pick up the 16th edition, London, 1716, at a stall, fortunately complete.

The names of the composers "of the Division Violin" may be interesting—Redding, Paul-wheels, Farrinell, Tollet, Simpson, Banister, David Mell, Sen'r Balshar a Germane, Frecknold, Cornel. Van Shmelt, Robert Smith, Anthony Poole, Solomon Eckles, Beckel, Thom Baltzar, Mr. Baptist of France. Amongst the tunes are "The Duke of Norfolk, or Paul's Steeple," "Old Simon the King," "Roger of Coverly," "John, come kiss

me." It was to an air of this name that one of the "Godly Ballads" was sung, which will be found in the reprint of Andro Hart's rare collection of extraordinary improvements upon profane "songs" at the date of the Reformation in Scotland, edited by the late Sir John G. Dalziel "Johnney, Cock thy Beaver—a Scotch tune." This air is evidently Scottish, but is quite new to me.

J. M.

A CURIOUS SPANISH SEPULCHRAL INSCRIPTION. In the parish of San Estéban, Valladolid, is an old hospital founded by Piedro Miago, the Mayor-domo of Don Pedro Ansurez. At the entrance of this hospital was to be seen, in the time of Ponz, who visited Valladolid at the end of the last century, the sepulchral monument of Piedro Miago, with the following curious inscription:—

"Aquí yace Pedro Miago;
Que de lo mio me fago:
Lo que comí y bebí, perdí:
Lo que acá dejé, no lo sé;
Y el bien que fice, falló."

I should be glad to see a translation of these verses in old Spanish, from some competent Spanish scholar. The second verse completely puzzles me. I may mention, that in the last verse, *fice* is also written *fize*, in another copy of the inscription which I have seen. (Consult Ponz's *Viage de España*, tom. xi. ed. Madrid, 1783, p. 120.)

J. DALTON.

English College, Valladolid.

MOPS AND BROOMS.—There are few trades or callings which have not some story which is told against them to annoy them. The Thames bargeman above bridge gets very angry when asked, as Albert Smith has euphemised it, "Who partook of juvenile canicular pasty under the pontine structure at Marlow?" The men who navigate the billy-boys, or sea-going barges, also have a story against them, any allusion to which makes them extremely irate. They generally live aboard their craft, and, while the man hands the sails, the wife steers. I have seen this done when a heavy sea has been running, and watch-tackles on to the tiller, the woman all the while singing, and carrying a child in her arms.

Well! the story is this: A billy-boy bargeman married a woman who was so stupid she never could remember which was *starboard*, and which *port*, so he tied a mop to the former side, and a broom to the other, and used to cry out, "Hard-a-mop! hard-a-broom!" to direct her how to steer. The fishermen call out this when they meet the billy-boys, to the no small annoyance of the men. When a person is muddled, and does not know which way to look, he is said to be "all mops and brooms." May not this story be the origin of the phrase?

A. A.

Poets' Corner.

A NEW NAME.—When there is so much ado in discovering the origin and meaning of old words, and new importations are questioned with uncommon severity, it must seem to be a bold thing to offer to invent a word altogether new, and ask for its introduction into the *copia verborum* of the English tongue. It has been, or ought to have been said, that the allegory of Cadmus sowing serpents' teeth represented the first cultivation of letters; just as if we took a handful of types from the printer's fount and scattered them broadcast to reap a crop of words. And it appears remarkable that under such circumstances there should be no good, genuine, applicable single English appellation whereby to distinguish the sowers and reapers in this most important harvest. They must be designated by paraphrase—Literary men, Men of Letters, Authors only if they have published books—Littérateurs, an ugly adaptation of the French—Writers, a term of other meanings, or the obnoxious Scribblers! Now, seeing the inconveniency of this condition of affairs, and feeling that we are in want of a title for individuals who make literature a profession, and even for prolific and persistent correspondents of "N. & Q.," who delight in the literary exercise of their faculties, I venture to propose, for all time to come, that such persons should call themselves and be called by the honoured name of **LETTERISTS!** W. I.

THE PRINCESS OLIVE OF CUMBERLAND.—My attention has been called by a friend to an article relative to this lady in the *Gent.'s Mag.* vol. xcii. (xv. N. S.), part II. pp. 33-38.

This article gives the true genealogy of this too famous person. She was really the daughter of Robert Wilmot, of Warwick, a house-painter, who was the brother of the Rev. James Wilmot, of Warton-upon-the-Heath.

The article being so *apropos* of the proceedings now pending, should, I think, be reproduced textually. In some respects it will amuse as well as inform. H. C. C.

CROMWELL'S LETTER TO COLONEL HOBART.—In Mr. Carlyle's *Cromwell's Letters and Speeches*, edit. 1850, Letter X. is printed without any address. In turning over a volume of Civil War Tracts in the British Museum this morning, I came upon—

"A True Relation of a great Victory obtained by the Parliament Forces in Lincolnshire under the Command of Lord Willoughby, Colonel Hobart, Colonel Cromwell, [and] Lieutenant-General Itham. Printed for Benjamin Allen in Pope's Head Alley, May 27, 1643."

In this pamphlet I found the identical letter, with its address. It is headed—"A Letter from Collonell Cromwell to Collonell Hobart from Shasten." There can be no doubt whatever that this is the same letter printed by Mr. Carlyle, although it differs from his text in some trivial matters. A. O. V. P.

Junior Athenæum Club, 6 June, 1866.

Queries.

ABRACADABRA.—The ordinary meaning of this word is "a superstitious charm against agues"; amplified by Maunder to—

"A term of incantation, formerly used as a spell or charm, and worn about the neck as an amulet against several diseases. In order to give it the more virtue, it was to be written as many times as the word contains letters, omitting always the last letter of the former, and so forming a triangle."

I am not inclined to figure Maunder's triangle, but shall be happy to learn the *unde derivatur* of Abracadabra. GEORGE LLOYD.

Darlington.

ANGLO-SAXON GUILDS.—I should feel obliged by being informed where to meet with a full list of the names of Anglo-Saxon and other ancient guilds, and particulars concerning them.

CAIRSTON.

CLELAND OF CLELAND.—Can MR. GEO. VERE IRVING, or any other of your Scottish contributors, put me in the way of a pedigree of this family, or inform me in fact who at the present time has a right to the principal arms of the family? The branches of Faskine, Knownoble Hill, Monklands, Whithorn and Gartness have all determined in females, but through these have still known representatives, most of them, with their lineage, to be found in Burke. Certainly in the descent of Mr. Rose-Cleland, of Rath-gael, in Ireland, the main line is given down to a certain point; but after this I can find no record whatever, except casual and unconnected notices of the chief line of one of the oldest and most distinguished families of Clydesdale.

It is true that my researches have been confined to such authorities as the British Museum affords; and you will perhaps allow me to take the opportunity of remarking, that the facilities offered there for research in Scottish history, public and domestic, are capable of great improvement. The collection of English county histories is most copious, and is very properly placed with books of reference on the shelves of the reading-room; while the library seems to possess scarcely any works on the counties of Scotland and Ireland, and such as it has must be hunted for in the Catalogue. It was only quite by chance that I lately stumbled across Mr. Vere Irving's *Upper Ward of Lanarkshire*—one of the best local histories that ever appeared.* X. C.

COACH RACES.—Evelyn in his *Diary*, under May 20, 1658, notes:—

"I went to see a *Coach race* in Hyde Park, and collation in Spring Gardens."

[* See "N. & Q." 3rd S. vii. 86, for a notice of this valuable contribution to the local history of Scotland.—Ed.]

Were such races usual? Were the ordinary lumbering coaches of the period used for them? How many horses drew them? Any information on the subject will be thankfully received.

MOREWOOD.

C. B. DEEBLE, author of *Corydon*, *Seleninus*, and *Sylvia*, a Dramatic Pastoral. No date. Privately printed. Can you tell me anything about this author? I only know the book from its title in a catalogue.

R. INGLIS.

HAM HOUSE: ARRAS.—Some of the rooms at Ham House (probably the only mansion remaining with its furniture, fittings, and its priceless curiosities in the same state as the Duke of Lauderdale left it in Charles II.'s reign) have rich silk hangings on the walls and other tapestry. Are these silk hangings the wall-covering that bore the name of "Arras," from the French town that first produced them, or does "arras" mean any kind of tapestry?

I never saw anything approaching to the effect of these rooms, and can imagine what it must have been before time had somewhat faded the glorious colours of the silk.

THOMAS E. WINNINGTON.

HERALDIC.—I am anxious to know what family, in the seventeenth century, bore Argent, on a chevron, between three pheons sable, a rose of five leaves, or. The rose is small, and may be only a mark of cadency. Crest, a demi-eagle displayed.

A. O. V. P.

HORIZON.—Can any of your readers tell me what is the distance from the sea-shore to the horizon? How far, I mean, can a person see over the ocean who is standing at the edge of the water on a clear day?

F. G. W.

Exeter Coll. Oxon.

"THE HURST JOHNIAN."—A few years ago were published several volumes of a periodical conducted with considerable literary ability, by the students of St. John's College, Hurstpierpoint, called *The Hurst Johnian*, published at Brighton. Can any of your readers inform me who is the author of "Ulysses' Return, or Black is White," an original Burlesque in three scenes, in Nos. 57 and 58, Dec. 1863, signed TAT?

R. INGLIS.

"THE KILMAINHAM PENSIONER'S LAMENT."—Who was the author of a small-sized anonymous publication (with eight illustrations), entitled *The Kilmainham Pensioner's Lament*, Dublin, 1834?

ABEBA.

LAWRENCE OF THE ISLE OF WIGHT.—Why is it that, in the New Forest, when persons are found lazy, they taunt them that, "the man from the Isle of Wight has been paying them a visit"? The said "visitor" seems to bear the name or sobriquet of Lawrence. What is the origin of this?

J. K. C.

LAW OF EDWARD THE CONFESSOR.—There is a long passage interpolated in the so-called Law of the Confessor, professing to be founded upon a statute of King Arthur. It is quoted as genuine in Bonnechese, *Quatre Conquêtes de l'Anglais*, but affirmed to be spurious in Thorpe's *Anglo-Saxon Laws*, 8vo ed., p. 613. No information is given as to the age of the MS. in which it occurs. May I ask some one of your learned contributors to give me some information on this point?

8.

EARLIEST FORCED PAPER CURRENCY.—In a book called *Histoire des Rois de Chypre de la Maison de Lusignan*, Paris, 1732, I have just met with a passage which records the earliest instance of a paper currency that I know. Speaking of the desperate measures resorted to by King Henry in the recovery of his kingdom, the writer says (vol. i. p. 115):—

"Il fit quantité de petits billets avec l'empreinte de son sceau, qu'il faisait circuler au lieu de l'argent, s'obligeant de les payer comptant aussitôt que les Impériaux [les forces de Frédéric II.] seroient chassés de son royaume."

Is this really the first instance of a forced paper currency?

T. WOODHOLM.

"PER CHRISTUM DOMINUM NOSTRUM."—Can any good reason be assigned for having changed the *period* before the above expression, as found in the Romal Missal, and in the Latin Prayers in the Liturgical services of Queen Elizabeth 1560 (Parker Society), into a *colon* or *semicolon*, as found in the English Liturgies of King Edward VI. (Parker Society), and in our present Church Prayer Book?

In the Private Prayers (English) of Queen Elizabeth, 1578 (Parker Society), the *period* is retained before "Through Jesus Christ, our Lord."

It will be generally allowed, I suppose, that in all cases, except where the context points out a different sense, where the above short Latin expression is used, some such word as "Oramus" is understood; and if so, "Through our Lord Jesus Christ" means "We offer up this prayer in the name of Jesus Christ," or some expression to that effect, in obedience to John xv. 16. If so, it forms a sentence by itself; yet we not unfrequently hear clergymen read it, as if it formed a part of the previous sentence, which often alters the sense very materially, as in the prayers for "Rain," "Fair Weather," also in the Collects for "Grace," and for the first, second, and third Sundays after Trinity, &c. &c.

If the *period* had been retained in our English Prayer Book, they could not well have fallen into that error.

M. H. C.

DEATHS OF THE REGICIDES.—Several of the judges of King Charles I., who were convicted and condemned after the Restoration, were not brought to execution, but closed their days in the

Tower of London. Is there any record of the dates of their deaths? J. G. N.

HENRY SAMPSON.—Is anything known as to the parentage of Henry Sampson, Dean of the College of Westbury-upon-Trym, Gloucestershire, in 1465, and as to the time and place of his death, and what relatives he had? A. M.

TITLES OF COURTESY.—A duke, we know, is styled most noble, a marquis, most honourable, and the three inferior titles of the peerage have the prefix of right honourable. An eldest son of a duke is styled marquis or earl, and the eldest son of a marquis or earl is an honorary lord of some degree or other. Is he entitled also to the prefix of most or right honourable? or is he simply the marquis of —, or lord —? W. D.

DR. WATTS'S "DIVINE AND MORAL SONGS FOR CHILDREN."—Not one of Dr. Watts's biographers appears to be able to give the exact date of the first edition of this his most popular work. Bohn's *Lowndes* has (1720) as a probable conjecture, others suppose 1721-2. The following extract from an introductory letter, signed I. Watts, and dated London, December 26, 1727, appears to me conclusive as to the earlier date of this little book. It will be found on p. xii. of "*Moral Songs composed for the Use of Children*." The second edition corrected (by Thomas Foxton). London. Printed for Richard Ford, at the *Angel* in the *Poultry*, near *Stock's Market*, 1731." Pp. xii. 56:—

"To the Bookseller, Mr. Ford, Sir,—I have read over the *Moral Songs* which you put into my hand. You know I have often wished that some ingenious pen would furnish *Children* with a variety of verse written in favour of virtue and good manners, and I told the world so a dozen years ago, at the end of my little Book of *Divine Songs for Children*. Now, I must confess these compositions come nearer to my desires and wishes than any others that I have seen."

I am indebted to Mr. D. Sedgwick for the above extract, which I noticed some years ago, but failed to copy. Can any of your correspondents furnish a correct transcript of the title-page of the first or any very early edition, before 1720?

EDWARD RIGGALL.

141, Queen's Road, Bayswater.

"YEARS AND YEARS AGO."—In vol. xvii. of *Household Words*, p. 411 (No. 421, April 17, 1858), is a short tale entitled, "Years and Years Ago." It has the following motto:—

"Toutes ces choses sont passées,
Comme l'ombre et comme le vent.

VICTOR HUGO."

Who is the author of the tale? Has it been republished with others? I ask simply because I should be glad to know more of the writer of *Years and Years Ago*. BRIGHTLING.

Queries with Answers.

THE PERCY MS.: CLELAND'S POEMS.—In the *Bibliographical Decameron* of Dr. Dibdin, that pleasant writer has given some account of the celebrated manuscript of the Bishop of Dromore, which led to the bitter feud with the excitable Ritson; and the reverend gentleman has inserted in that work a brief but not very satisfactory catalogue of its contents. There was once a rumour that this valuable relic was to be printed entire, but years have elapsed, and nothing further has been heard on the subject. Some of the readers of "N. & Q." may be so good as to explain the reason why, if the MS. exists, it still remains unprinted.

Amongst the ballads enumerated by Dibdin is one entitled "Hallow my Fancy, whither wilt thou go?" 1690. In a very scarce volume of poems by Cleland, who was killed at Killiecrankie, these beautiful verses are inserted as written by him; and, if this be true, the Percy MS. cannot be so very ancient as might be supposed. It may not be unworthy of record, that Sir Walter Scott esteemed the verses greatly, and caused their insertion in a collection of fugitive poetry, entitled *English Minstrelsy*, which was selected by him and John Ballantyne, and published in two volumes, Edinburgh, 1810, 12mo. It is there described as by an anonymous writer. The selection of short poems in these volumes is made with great discrimination and taste, and is perhaps the best small collection of minor poetry ever published. J. M.

[It is evident that "Hallow my fancie" was a popular song as early as the Interregnum, for Edmund Prestwich, in his *Hippolitus out of Seneca, together with divers other Poems*, 1651, p. 135, descanting on "himself being lame," says:—

"Make lamentable verses, tun'd with Oh,
And comma'd with ALAS, which, could they go
But smoothly on a ballad-singer's tongue
Unto *Holla my Fancy*, might be sung."

A parody on the older song, printed about 1640, is among the Roxburghe Ballads, iii. 633, as well as in Dr. Wilde's *Iter Boreale*, 1670, pp. 51-53, the burden being "Alas, poor scholar, whither wilt thou go?" William Cleland's beautiful ode appeared in the first edition of his *Poems*, 1658, and with additions in that of 1697. It was reprinted in James Watson's *Choice Collection of Comic and Serious Scots Poems*, 1706, as well as by Sir Walter Scott in the *English Minstrelsy*, ed. 1810, ii. 87, where it consists of seventeen stanzas; but only the last nine are by Cleland. Consult "N. & Q." 2nd S. ii. 57, 98, 188.

Bishop Percy's MS. of old Ballads was at Ecton Hall, in Northamptonshire, in 1836, where, no doubt, it still remains. See Dr. Dibdin's *Reminiscences*, i. 368; and his *Decameron*, iii. 386. This work is considered such a literary curiosity, that we believe it has never been consulted except by Dr. Dibdin and Sir Frederic Madden.]

NOTTINGHAM CASTLE.—Not many years after Nottingham Castle was sacked and destroyed by a so-called Reform mob, I was strolling among the ruins of it, and saw written on the wall of what had been one of the rooms of it, six or eight lines, commencing thus:—

"This work of ruin by Reformers done,
Should teach mankind their principles to shun."

I think the lines must have been written with paint, for though being a considerable height from the ground, they were still quite legible in 1854 or 1855, when I was again there, and, I think, made a copy of them, which I have since lost. I think they are worth a place in the columns of "N. & Q.;" and if therefore you, or any of your correspondents, could furnish me with a copy of them, they would confer a great favour on one of your oldest subscribers, who is now, alas! also one of an almost extinct race, a Tory.

CHAS. J. CRAWFORD, D.D.

Woodmansterne Rectory, near Epsom.

[Hicklin, in his *History of Nottingham Castle*, edit. 1834, p. 196, has printed the above couplet as the whole of that inscription, and has added two others, namely, "Call ye this Reform?" and "Doings of the Liberals!" On August 9, 1832, the Duke of Newcastle obtained a verdict for 21,000*l.* against the hundred of Broxlowe for the destruction of Nottingham Castle on October, 1831. The damage was estimated at 32,460*l.*]

ORDER OF ST. PATRICK.—Can any of your correspondents furnish me with a key or explanation of a large engraving published in 1803 by Robert Wilkinson, 56, Cornhill, representing St. Patrick's Hall, Dublin Castle, on March 17, 1783. I wish to ascertain who the several personages were who took part in the inauguration of the Order of St. Patrick, which event the engraving referred to depicts.

W. J. F.

[The names of the fifteen Knights Companions at the inauguration of the Illustrious Order of St. Patrick will be found in the *Gentleman's Magazine*, liii. (i.) 182, and the ceremonial of their investiture and installation on March 11 and 17, 1783, at pages 250—252 of the same volume. Consult also Sir N. H. Nicolas's *History of the Orders of Knighthood of the British Empire*, iv. 3—28; the *London Gazette*, No. 12426; and Chambers's *Book of Days*, i. 306. Of the fifteen knights nominated at the institution of the Order, two never received its ensigns: the Earl of Antrim having declined to resign the Order of the Bath, to which he was appointed in 1780; and the Earl of Ely died on May 6, 1783, without having been invested.]

CHALK SUNDAY.—A custom prevailed about ten years ago, and I suppose still prevails, at Kilkenny. On the first Sunday of Lent (I think), people who were inclined for practical jokes sallied

into the streets after dark, and there chalked anybody whom it was both safe and convenient to chalk. The Sunday was in consequence called "Chalk Sunday." Could any of your correspondents throw any light on the origin of this curious custom? K.

[In the west of Ireland nine-tenths of the marriages that take place among the peasantry are celebrated the week before Lent, and particularly on Shrove Tuesday. On the first Sunday in Lent it is usual for the girls slyly to chalk the coats, not of "anybody," but of those young men who have allowed the preceding festival to pass without having made their choice of a partner.—*Vide* "N. & Q." 2nd S. iii. 207.]

IDOL SHEPHERD.—Can you inform me what the explanation of the term "idol shepherd" is in Zechariah xi. 17? None of the bibles to which I have access has any marginal note or various reading, yet I venture to think that any one hearing the passage read would undoubtedly understand it thus—"Woe to the idle shepherd," &c., and this view is confirmed by the Septuagint Version.

SCRUTATOR.

[The Hebrew words, *roe haelil*, mean "the worthless," or "good-for-nothing shepherd," one in name and office, but not performing the work of one. Dr. Henderson (*Minor Prophets*, p. 426), remarks, "The character described is that of negligence, arising from the total absence of a sense of official claims, and of personal responsibility."]

Replies.

EXECUTION OF BARNEVELDT.

(3rd S. ix. 322.)

This illustrious individual was executed upon May 13, 1618, but Raleigh was not beheaded until October 29 following; so that, with the exception of these eminent persons suffering in the same year, the only coincidence is that they were both murdered according to law.

Whether Gondomar witnessed the execution of his victim has not been ascertained, but undoubtedly the belief in Holland was that Prince Maurice saw the axe descend on the Grand Pensionary of Holland from a window in an ancient palace opposite. Having through the female line the honour of being descended from Barneveldt, I have from time to time collected portraits and prints relative to him and his great enemy Maurice. Amongst these is a singular engraving of his execution. On the top of it is inscribed "Afbeelding der executie geschiet den xiii. May, 1619, AAN Jan Van Olden Barneveldt gewesene Advocaet van Holland." At the foot is this motto from the *Agricola* of Tacitus: "Nero tamen subtraxit oculos, jussitque scelera, sed non spectavit."

The court-house or prison is represented with the scaffold on the side of it; Barneveldt is within the former. By an ingenious contrivance, on lifting a portion of the front, he appears descending the prison stairs, with a sentinel on each side. Below there is a vast assembly of people, numerous guards, &c. The old palace is nearly opposite the place of execution; and by removing a portion, which externally represents the tower, Prince Maurice appears at a window quietly awaiting an event so interesting to himself.

There is a second print of the execution, in which the covered portions of the preceding engraving are omitted, and in place are substituted long labels, with sentences issuing from the place of execution, and the tower of the palace. They are too long to insert here; but above the latter is inscribed "Het Hof van zyn Pr. Excell. Mauritius van Nassau, Prince van Orange," etc.

A Dutch life of Barneveldt was printed in Rotterdam, "Bij Joannes Nævanus, anno 1670," which is understood to be very rare. It contains a fine portrait of him as well as one of Gillis Van Ledenberg, Secretaris der H. Staten Van Uytrecht, with a print of the gallows, from which is suspended his coffin. In addition, there are engravings of Rombout Hogerbeets, Pensioner of Leyden, and of Hugo Grotius, Pensioner of Rotterdam, who escaped from prison by the aid of his wife. They are from paintings by Meirevelt, engraved by Bary. This volume also has engravings of Barneveldt leaving prison, and of his execution.

A male descendant settled in England, who married a daughter of Dr. Anthony Horneck, the celebrated preacher in the Savoy. The lady surviving her first husband, married a Captain Warre of Isleworth, who died before her. By her last espousal she had no family, but by her first nuptials she had three sons, the two eldest of whom died issueless, by which event her youngest son Robert became her heir. She was said to have been a very beautiful but proud and haughty woman, and that she had originally driven her youngest son from her house, in consequence of which he had betaken himself to trade; and it was not until after many years had elapsed that a reconciliation was effected.

Robert Barneveldt was an opulent London Dutch factor, and at his death, Jan. 27, 1786, he was the oldest common councilman of the city of London. Recently, I accidentally picked up a curious caricature print of this gentleman dressed as a common councilman, with a bottle of Madeira—a wine which he especially patronized—and a glass beside him. It is by Harding, and is dated 1781. There is in the ninth volume of Nichols's *Literary Anecdotes* a short account of him, written by his friend Rich. Gough, p. 656. Mr. Barneveldt had an only daughter, Rebecca (my grandmother), who married Richard Woolley, Esq.

Mrs. Barneveldt, or Warre, left a large fortune, which was nearly lost by her son in trade, in consequence of losses at sea; indeed, it was generally understood that, although he died wealthy, if he had not employed his capital in business, he would have died a richer man. Through his mother he was a cousin or second cousin of the two ladies who were the patronesses of the author of the *Vicar of Wakefield*, and who were celebrated for their great beauty. There was at the time of his demise in his possession a fine painting of the Pensionary, and another of his grandfather, Dr. Horneck—the one from which the portrait prefixed to his two volumes of Sermons was engraved. These were sold by his executors when his personal effects were disposed of. Many efforts have been used to trace what became of them, but without effect. J. M.

DON NIPPERY SEPTO.

(3rd S. viii. 521; ix. 46.)

I perfectly remember hearing a version of this rigmarole more than fifty years ago from an old Devonshire woman. She used to preface it by saying that a farmer wished to teach his domestics to speak Latin, and accordingly insisted on their calling things by certain out-of-the-way names, under pain of his heavy displeasure. One day the cat was sitting in the chimney corner, when a live coal flew out of the fire and fastened itself on her fur. Poor puss ran out into the farm-yard, and hid herself under a stack of corn, which soon ignited. One of the maids who saw what had happened, ran up stairs to her master, who was in bed, and addressed him in these words:—

"Rise up, Master Domine,
Out of your easy degree,
Put on your farting crackers,
And come down with me.

"White-faced Simminy has run away with hot-ckolorum, and without the help of absolution, high top o' mountain will soon be all over hot-ckolorum."

The master, taken unawares, could not understand what the maid said, and remained quietly in bed until the fire had made too much progress to be stopped. The rick was burned to the ground, and the moral that the narrator deduced from the story was, that no good can come of teaching women to talk Latin. The French proverb says: "*Femme qui parle Latin, ne vient jamais à bonne fin.*"

This, like many other popular tales, seems to be widely spread, since it is found both in Yorkshire and in Devonshire; but neither of your correspondents has noticed the similarity it bears to an incident in a story which is to be found in the editions of Straparola's *Notti Piacevoli*, published subsequently to 1557 (nineteenth night, 4th tale). It is not, I believe, found in earlier editions. The

son of a peasant is sent to Padua for his education, and on his return his father invites all his friends to a feast, and calls upon the priest of the parish, an ignorant and conceited fellow, to examine the youth, in order to know whether he has profited by his studies. In answer to the priest's questions as to the Latin terms for certain words, the young man answers correctly, but is treated as an ignorant by the clergyman, who gives other words of his own invention, and supports his assertions by long and specious arguments. The father, believing that time and money had been expended to no effect, sends his son, on the recommendation of the priest, to keep swine. The lad, smarting under the undeserved punishment, resolves to revenge himself, and for this purpose catches the priest's cat, ties a bunch of tow to her tail, sets it on fire, and lets her go. She runs into the house, and takes refuge under her master's bed, where a quantity of flax is stowed away. As soon as the young man sees that the fire is well established, he wakes the priest by calling out to him,—"Prestule, prestule (priest), surge de reposorio (bed), et vide no cadas in gaudium (table) quia venit salta-graffia (the cat), et portavit carnis coculum (fire), et nisi succurres domum cum abundantia (water) non restabit tibi substantia (riches)." The priest is unable to understand his own Latin, and barely escapes being burnt, together with his own house.

Perhaps some of your correspondents may be able to say whether a similar story is to be found in other languages besides the English and the Italian.

E. M'C.

Guernsey.

THE WORD "CLUB."

(3rd S. ix. 411.)

Though not the critic to whom ALEXANDER ANDREWS refers, I venture to reply to his question, as he will certainly get no safe information from one who thinks that the Anglo-Saxon for to cleave or divide is *cleopan*. It will, I hope, soon be considered as unscholarly to mis-spell Anglo-Saxon as it now is to make a false quantity in Latin. The word referred to is *clifan*, sometimes spelt *cleofan*. The real curiosity consists in the fact, that the same word, to cleave, has two senses—(1) to stick together; (2) to split apart, though these are differently spelt in Anglo-Saxon, as the word for to stick together is *clifan*. Yet the root is probably the same, and may perhaps refer to the fact that a partly cleft tree will hold fast the wedges inserted in it. At any rate, *club*, in the two senses of a company of people and a bludgeon, is from the notion of close adherence. Thus, for the bludgeon, compare the words *clot*, *clod*, *clump*, *clew* (of twine), the Latin *globus*, &c.; in all of which the notion of close adherence or

massing together is kept up. A *club* is a rough clump of wood, an ill-shapen mass.

Again, for the other sense, we still have the same derivation; and, accordingly, Riddle well translates the Latin *globus* by "a company of men, a club, a band."

Curiously enough, the word *mace* can be similarly accounted for. A *mace* (in Cotgrave's *French Dictionary* spelt *massue*) is but a *massy* piece of wood. Yet again, the word *stake* or *stick* is from the verb to stick, in the sense of to jam tight in. Compare the expression "to *steeke* the door," i. e. to fasten or secure it. The words cognate to *club* are very numerous. I select out of Wedgwood's *Etymology* the verbs cloy, clog, clew (up a sail), clutch, clip, clasp, clamp, clump, cluster, all more or less connected with the Welsh *clob*, a lump; the Latin *globus*, *glomus*, and *gleba* (a clod of earth). So, too, a *claw* is that whereby an animal cleaves or clings fast to any thing, which accounts for the Old English spelling of it, *cliver*. For *club*, in the sense of cudgel, the German is *kolbe*, Du. *kluppel*, Sw. *klubb*, and Dan. *kolbe*. For *club*, in the sense of a company, or more literally a conglomeration of men, we find *klubb* in German, Dutch, and Danish, and *klubba* in Swedish. The cognate words in those languages are very numerous. Kilian mentions, e. g. the Old German *klubber* as meaning *gum*.

On the whole, it seems a safe conclusion that a *club* of men means a company who cleave together, and mass their efforts. To *club* together for a coach is to mass one's contributions to it; so that, instead of meaning to divide the expense, it means completely and diametrically the opposite of this. It is the old story of the bundle of faggots. Separately they are of little strength, but when bound well together, they form a very efficient club.

WALTER W. SKRAT.

With the exception of certain modern monstrosities, our language has few words of Grecian origin which have come to us immediately from the Greek; most of our Grecian acquisitions having reached us through other languages, more especially through the Latin and the French. Nevertheless, I have always thought that "club," in the sense of an assembly, though not in the sense of a weapon, comes to us directly from the Greek, being no other than the legitimate representative, in an English form, of the Greek *κλωβός*. *κλωβός*, *κλωβίς*, or *κλουβός*, is a birdcage or hen-coop. The application of the term *κλωβός* to an assembly of boon companions may consequently have been made, jocosely perhaps, in allusion to the principle that "birds of a feather flock together." The same idea recurs again and again in our language, plebian as well as refined. Witness the vulgar phrase, "a cock-and-hen-club," where we again find the idea of a club connected with

that of a hencoop. Witness also the slang word "ken," in such expressions as "boozing-ken," a low public-house, where "ken" is simply the Hebrew קן, a nest.

While going back to first principles it may be as well to remark that κλωβός, κλοβός, or κλουβός, has also a Hebrew origin, being derived, probably through the Syriac, from כָּלִיב, a basket, a cage. In Hebrew, too, the "cage" appears in connection with parties associated together; thus, Jer. v. 27, "As a cage is full of birds, so are their houses full of deceit."

It seems only necessary to add, that the Hebrew term which has just been cited is supposed to be connected with an unused root, onomatopoeically imitating the sound of *beating* or *striking*. If this view be correct, we find in Hebrew the primary source of the word "club," in *both* its meanings; club, a weapon, as well as club, a social reunion.

SCHIN.

ROUND TOWERS.

(3rd S. ix. 445.)

MR. DIXON'S ingenious observations on the round towers of Switzerland reopens the yet unsolved question of the origin of these remarkable structures. The grouping of ecclesiastical buildings around the Irish towers does not constitute satisfactory evidence of identity, either in era or purpose, and there is no analogy whatever in the comparison as to style and fitness. It is indeed very doubtful whether the small iron or bronze relics preserved in the Museum of the Royal Irish Academy and in other collections were bells at all; and, even if bells were in use at the period of their construction, the resonance of these would be scarcely audible from a height of 130 feet. This can be easily tested by hanging one of the so-called bells on the top of Clondalkin tower, near Dublin; and then and there let some clerical archæologist of highest renown and strongest arm hammer away, and observe whether the tintinnabulary clatter would be loud enough to summon a congregation within a hundred yards' diameter.

The round towers are probably isolated remnants of a Baalistic or Cuthite civilisation, established centuries anterior to the introduction of Christianity (in its oriental, not Roman type) into Ireland, and which is still traceable in the Celtic names of traditional hagiology, and of ancient sacred places and objects, as also in sundry myths, festivals, and superstitious customs, now rapidly fading into disuse and oblivion. I have been lately favoured with a perusal of a manuscript of an able Irish antiquary, Mr. Marcus Keane, of the county of Clare, who adduces a great number of instances in support of the arguments from philology, or the oriental structure of Celtic names; but I do

not feel justified in quoting from his work before publication.

MR. DIXON, in allusion to the Château de Duin near the village of Bex, renders the derivative meaning of *Dun*, or *Duin*, as "tower," or "tower of the hill." This is not the signification of the Celtic word, which enters into the composition of many names of places in Ireland; but, taken apart, is usually applied to lofty raths, or forts of great strength, constructed in elevated positions. The tower (*teac*, theach) is totally different from *dun* (dhun), the stronghold.

J. L.

Dublin.

MR. DIXON has here taken up a very interesting branch of the subject of Round Towers in general; but there are one or two passages in his communication which require explanation. When speaking of the solitary, or second tower of Romont, he says: "The walls are 30 feet in circumference." Of the round tower of Martigny he observes: "The tower is 118 feet high without the roof;" and "the circumference of the walls is 48 feet, i. e. 30 feet more than those [that] of the solitary tower of Romont." 30 from 48 leaves 18; whereas he had before said that the solitary tower of Romont was 30 feet in circumference. How is this to be reconciled? In further commenting on the tower of Martigny, he writes:—

"When the army of the first Napoleon entered the Vallais, they broke an entrance into the lower dark chamber of the tower, by which we are enabled to see the immense thickness of the walls, and their great solidity. They are nearly five yards [15 feet] thick, varying in this respect from the other towers, which are not more than half the breadth."

What is not more than half the breadth—of what? Are the diameters of the towers intended, or the thickness of the walls? If the walls of a circular tower are nearly five yards, or 15 feet thick, we have 30 feet of solid masonry for the enclosing walls round the chamber within: and yet we are above told that this tower is 48 feet in circumference, which is only about 16 feet in diameter. We have 30 feet thick of masonry to a tower 16 feet in diameter. Query: What is the size of the chamber? P. HUTCHINSON.

DRAGONS.

(3rd S. ix. 158, 266, 380.)

I wished to make some observations on the narrative of the "Knight of St. John and the Crocodile" at p. 266, and at the same time to have given a correct version of the destruction of the monster referred to at p. 159, which I had asked a friend in town to search for. MR. W. J. BERNHARD SMITH'S quotation (p. 380) from the travels of De Brocquière of the passage referred to renders farther delay unnecessary.

The extract from Vertot, describing the destruction of a crocodile in the island of Rhodes by Dieu-Donné de Gozon, though bearing so formidable an aspect, appears, when considered attentively, to confirm the conclusion previously arrived at, viz. that the stories of these early encounters with dragons, serpents, worms, &c., are mythical traditions of the slaughter of less noxious creatures, which yet were sufficiently dangerous to be a scourge to the rude and ill-armed peasantry of the neighbourhood.

Whatever else the monster slain in Rhodes by De Gozon may have been, it certainly was not a crocodile, for this class of Saurians has never been found in Europe. On this point the authority of Du Ménil and Bibron, the authors of the latest standard work on Erpetology, is precise:—

"La famille de Crocodiliens est entièrement étrangère à notre Europe . . . mais elle se trouve être répandue dans les trois autres parties du monde."—*Suites à Buffon*, Erpét. iii. 45. Paris, 1836.

They are, moreover, true amphibians, catching their prey in the water, or lying concealed on the banks of lakes and rivers, that they may seize unawares some animal coming to drink, and plunge with it into the water. They are not only slow and unwieldy on land, but they are at all times cowardly and shun observation.

"Il paraît," say the same writers, "que les crocodiliens ne sont pas si intrépides, ni aussi courageux qu'on le dit en Europe, d'après les récits exagérés de certains voyageurs."

And they quote Ælian (x. 24) to the same effect:—

"Est naturâ timidus . . . strepitum omnem perhorrescit, humanam vocem contentiorem extimescit, eos a quibus paulo confidentius invaditur, reformidat."—*lb.* p. 35.

But Vertot also, in his narrative, uses the term serpent. This, however, does not help us out of the difficulty, for the pythons, the only gigantic snakes of the old world, are equally strangers to Europe, although both abound on the opposite coast of Africa. The great serpent destroyed by the army of Regulus about the year 206 B.C., during the first Punic War, on the river Bagrada, now the Majerdah, was doubtless a python. Pliny states that it was 120 feet long, and was only killed by means of artillery, "balistis tormentisque, ut oppidum aliquod." (Plin. viii. 14.) See also Florus, ii. 2, § 21, and A. Gellius, vi. 3. This was something like a *worme*. But such a reptile, possessing wonderful activity and the power of enfolding and crushing its victims, for which the pythons are remarkable, would hardly succumb to lance or wood, especially in the hands of a heavily armed, slow-moving man-at-arms of the middle ages. We must, therefore, adhere to the opinion that the crocodile of Rhodes belongs to the same class as the dragon of Wantley and the worme of

Linton. It may be that some of these tales rest on no solid foundation whatever, but are mere inventions of the superstitious or the wonder-loving narrators of the events of distant times. Such appears to be the Provençal legend of St. Martha, the sister of Lazarus, who, according to monkish story, converted the heathen of the South of France to Christianity. Finding a monstrous dragon, called Tarasque, which ravaged the country around the modern town of Tarascon (so called after the monster), she overcame him by sprinkling him with holy-water, bound him with her garters, and then delivered him over to the tender mercies of the peasants, who soon made an end of him.

But after all, the feats of which so much has been made by tradition and song, are by no means so very wonderful, nor are they unparalleled at the present day. Modern sportsmen in India think little of killing the fiercest wild-boars with a light hog-spear, and instances are not unfrequent of bears, wolves, and even of the panther and the tiger having been speared by men on horseback, who are still alive. W. E.

THE BAYLES OF A BARGE (3rd S. ix. 434.)—DR. HAHN's further quotation from Cavendish's *Life of Wolsey*, derived through the medium of William Howitt's *Visits to Remarkable Places*, is also exceedingly incorrect. The enumeration of the servants and yeomen is in many places unfaithfully copied: the word "mantlour" is a substitute for a *muleteer*; and the "cheine-roll" is of course the *check-roll* of the household. Where Mr. Howitt speaks of the cardinal's "magnificent state barge, with troops of yeomen standing upon the sails (!), and crowds of gentlemen *within and without*", the original passage reads as follows:—

"He used also every Sunday to resort to the Courte, then being for the most parte of all the yeere at Greenwich, with his former triumphs, taking his barge at his owne staires, furnished with Yeomen standing upon the bayles, and his Gentlemen being within a boat."—Cavendish's *Life of Wolsey*, edit. Holmes, 1852, p. 40.

Now, what were the bayles of the barge? Haliwell would seem to say buckets:—

"BAYLE. A bucket. See the Privy Purse Expences of Henry VIII. p. 11, 'to the same watermen for foure

* The late Hon. Arthur Cole, when resident at the court of H. H. the Rajah of Mysore, about forty years ago, on several occasions turned out tigers which had been entrapped, and with his companions speared them on the race-course at Bangalore; and Captain Nightingale, of the Bengal army, when in the Hyderabad Contingent, killed bears, panthers, and other wild animals in the open jungle with the same weapon, on many occasions. Similar cases can be cited by most oriental sportsmen. The destruction of a large python in the forest of Wyrnād by Captain Croker, of the 89th Regiment, is a well-known instance of worme-slaying, the circumstances of which sufficiently prove that its death could not have been compassed by other weapons than fire-arms.

bayles for the saied barge."—*Dictionary of Archaic and Provincial Words*, 1855, p. 152.

Mr. Halliwell has adopted, I find, the explanation advanced by Sir Harris Nicolas in his notes to the same volume, p. 299.

But this clearly does not answer our present inquiry. The yeomen would not stand upon the buckets any more than upon the sails. Perhaps an earlier entry in Mr. Halliwell's *Dictionary* may help us—

"BAHLS. Hoops to bear up the tilt of a boat."—*Bourne*.

We all know what a tilted boat is, or a tilted waggon: the tilt was what we now more commonly call an awning. Harrison in his *Description of Britain* speaks of "those rude tide boats, tilt boats, and barges, which either carrie passengers, or bring necessarie provisions from all quarters of Oxfordshire," &c. So the cardinal's barge was covered with a tilt, and his yeomen placed themselves on its bayles or hoops, like the outside passengers of a modern omnibus. There would be accommodation for as many as were really necessary to wait upon their master, but not for "troops." Neither, as we have seen, does Cavendish speak of "crowds" of gentlemen. Those gentlemen who attended the cardinal to court were conveyed "withiu a boat" which accompanied the barge, and certainly did not swim in crowds, or shoals, by its side, *without* one.

The whole passage, as transfigured by Mr. Howitt, richly exemplifies how far preferable it is to go to original sources, rather than depend upon the hashes into which the popular writers of modern days delight to cook up history.*

J. G. N.

GREGSON'S FRAGMENTS (3rd S. ix. 414.)—The information given by the Editor of "N. & Q." (from Bohn) is correct; but perhaps a copy of the last Prospectus of Gregson's proposed *Index* may be acceptable to the querist.

It was sent to me with a request for assistance in additions to the later part of the List of Sheriffs, in the spring of 1824; and Mr. Gregson died on Sept. 25 following, probably without much progress in his *Index*, certainly without publication of it.

The words in italics are autograph additions by Mr. Gregson to the printed parts:—

"*Matthew Gregson, F.S.A., presents his respects to his Friends and Subscribers, and informs them that the SECOND EDITION OF LANCASHIRE FRAGMENTS, as also the ADDITIONS are now ready for delivery by the several persons who received the Subscribers' names, and by the Author, i. e. + or at Messrs. John Nichols & Son, where yours will be sent.*

"The whole, or SECOND EDITION, is SEVEN GUINEAS. The ADDITIONS, containing upwards of Thirty additional

[* The foregoing article was intended to have formed a sequel to the reply on Henry VIII. and the Earl of Oxford, which appeared in our last number, p. 482.—ED.]

Engravings, Lithographic Prints, or Woodcuts, may be had separately at TWO GUINEAS each, to be paid for on Delivery, in Cash, or by an Order on London, as no accounts will be kept open.

"After the First of March next, the price of the former will be advanced to EIGHT GUINEAS, and that of the latter to TWO GUINEAS AND A HALF each.

"The INDEX will be proceeded upon immediately, and due notice will be given, when ready for publication.

"*The more we print, the more we lose, but here I beg assistance.*

"LIVERPOOL, 1st JANUARY, 1824, O.S.—or 12th."

LANCASTRIENSIS.

MAHOGANY, A CORNISH DRINK (3rd S. vii. 280.) This liquor, which has been rendered famous by a mention in Boswell's *Johnson*, is, I think I may say, no longer in use. It was a mixture of two parts gin and one part treacle, and was principally consumed by the fishermen. Southey, in the fourth volume of *The Doctor*, adds the additional information that it derived its name from its colour. A drink similarly compounded was common in Scilly many years ago, and persons are still living who can recollect forming, in their youthful days, parties to go into the country expressly to drink it. The name there given to the liquor was "black-strap." Bond, in his *History of Looe* (p. 82), narrates how a witness at a trial puzzled the judge and counsel, by telling them he was present at a particular place "eating fair maids (a corruption of fumades, the old name for pilchards) and drinking mahogany." In the Cornish dialogue between Mal Treloare and Sandry Kemp, the lover proposed,—

"Shall we go in
To aafe-way house, and have a dram of gin
And trickle mixt? Depend o' do es good,
Taak up the sweat, and set to rights the blud."

P. W. TREPOLPEN.

NURSERY RHYME (3rd S. ix. 350, 401.)—A somewhat prettier and more melodious version, as I think, of the rhyme referred to has been repeated to me by a friend, who received it some years ago from an aged countrywoman. It is as follows:—

"I had a sister beyond the sea,
Many were the presents she sent to me:
She sent me a cherry without e'er a stone,
She sent me a chicken without e'er a bone,
Without e'er a thorn she sent me a briar,
And bade me love my true love without any desire.
How can a cherry be without any stone?
How can a chicken be without a bone?
How can a briar be without a thorn?
Whoe'er loved without desire since first true love was born?
When the fruit was in the blossom, then it had no stone;
When the bird was in the egg, then it had no bone;
When first the briar sprouted, ne'er a thorn it bore;
When a maiden has her lover, then she longs no more."

J. WARREN WHITE.

17, Albert Street, N.W.

LAMMAS LANDS (3rd S. viii. 250.) — Probably A. A. takes the trouble to look through the "second column" of *The Times*. If, however, he does not, the following advertisement, which appeared in that column on May 25 last, may be of service: —

"Parish of Chelsea, in the County of Middlesex. — Notice. — 'The Lots.' — The Vestry of this Parish invite the Parishioners to meet at the Vestry Hall, King's Road, on Monday evening next, the 28th May inst., at half-past 8 o'clock, to consider the best means of appropriating the money received from the West London Extension Railway Company for the extinction of the Lammas rights in 'The Lots' meadow.

"By order, CHAS. LAHEE, Vestry Clerk.
"Vestry Hall, King's Road, May 23, 1866."

It may direct A. A.'s attention to a source whence he might obtain some information concerning the Lammas rights. W. C. B.

REID'S "HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND" (3rd S. ix. 437.) — Until I had the pleasure of reading MR. PINKERTON'S note, I was wholly unaware of the continuation of Dr. Reid's *History*, or of his controversy with Dr. Elrington. After having had occasion to record my own very favourable estimate of the *History*, I met with Elrington's *Life of Usher*, and merely made a note of the very different estimate which he formed of the book.

As MR. PINKERTON states that he is "engaged on a work having a collateral bearing with Reid's *History*," I may mention that I lately met with a MS. volume containing a letter from Douglas, one of the leading Scottish ministers, written in 1660 to the governor of Ulster; and a reply from the latter dated from Carrickfergus. If I remember rightly, Dr. Reid does not give these letters, nor have they been printed. However, I am away from books at present, and cannot speak with any certainty. ELRINGTONACH.

ANCIENT RELIGIONS OF EGYPT AND INDIA (3rd S. ix. 114.) — The comparative list of idols of Egypt and India, with which H. C. has favoured us by copying from the *Madras Journal of Literature and Science*, will scarcely prove the "Egyptian Origin of Brahminism," as the list is a miscellaneous collection of idols during all stages, including the later Paurani mythology of India. The pure Vedic authorities must be consulted; and with much interest on the subject, which I share with H. C., I should look rather to an ancient Persian origin, and even Scythian, for the earliest Vedic notices show the Brahmins came from a cold country, at least with snow on the mountains part of the year.

W. H. WHITWORTH.

TOMBSTONE INSCRIPTION (3rd S. ix. 453.) — To the query — "How old was a person who is said to have died *etatis ultimo duodecimo lustri*?" — I

should say that his age was sixty, that is a *dozen lustra*. The *lustrum* being a period of five years, the man appears to have died at the end of his twelfth *lustrum*, or his fifth dozen of years.

F. C. E.

OBsolete TERMS OF MERCHANDISE (3rd S. ix. 450.) — I subjoin replies connected with three or four of the articles mentioned in the very interesting notice of A. A., with whose remarks as to the importance of investigations into this class of words I most fully agree.

Battery, a well-known technical term, still in use, indicating the formation (usually of brass or copper articles) by *beating*. I think the modern French term has quite a secondary derivation.

Bankers of Verdure, tapestry coverings or carpets.

Cruses of Stone, probably jugs of Flemish stoneware: the importation of which was, I think, in one period altogether prohibited.

Dogs of Earth. Can these be *andiron*s, also made of some sort of strong earthenware?

Coral in fragments, for physical uses; *Chrysa* in broken pieces, for physical use; *For lumps*: these are all among the *Materia Medica* of the seventeenth century. Red coral was worth, in 1639, 4s. 6d. the pound; and white coral, 3s. 6d.; and "fragments of pretious stones," 1s. per oz.*

The Lungs of the Fox were imagined to have a peculiar efficacy in diseases of the organs of respiration. They were exhibited in a dried or incinerated state, mingled with wine or water.†

Oil of Scorpions was imported, at any rate early in the century, "from Italy, because that we (God be praised) have no scorpions in England." It was supposed to be a specific in cases of stone.‡

Gadza, a striped fabric? Connected with *gad*, a strip or bar.

Galley Dishes, query *gallipots*. Conf. *galley*-files, &c.

Siders-thread = sewsters, or sewing-thread.

Hilling-stones, covering stones; probably either slates or flag-stones. J. ELIOT HODGKIN.

Perhaps *Cutes* may mean wine from *Centa*; *Cruses of Stone*, pitchers of stoneware, like the old Dutch *Bellarmines*; *Galley Dishes*, blue painted Delft plates — the blue and white Dutch tiles used in the old fire-places are called *galley* tiles in the old books: *Spruce Eels* should have been written from *Prussia*, instead of *Russia*. The word *spruce*, as applied to smartness in dress, is said to have been applied to a fashion borrowed from Prussia. Hall, *Chron.*, 1 Hen. VIII., says: "They were appereyled after the fashion of Prussia, or *Spruce*."

* *The Charitable Physician*, 4to, London, 1639.

† *Historia Medica Guilielmi Fanden Bossche*, 4to, Bruxelle, 1639.

‡ *The General Practise of Physicke*, London, 1617.

I look forward to your numerous readers affording a great deal of information on these terms.

A. A.

Poets' Corner.

"LOTH TO DEPART" (3rd S. ix. 433.)—

" . . . the old woman is *loth to depart*; she never sung other tune in her life."—Massinger, *The Old Law*, Act IV. S. 1.

W. J. BERNHARD SMITH.

Temple.

ISMAEL FITZADAM (3rd S. viii. 435.)—Sir J. E. TENNENT will find, in Miss Landon's collected works, a poem on the death of this unfortunate son of genius, with a long note giving an account of his career. I have not the work by me at the moment, to give fuller reference. D. BLAIR.

Melbourne.

WALKING UNDER A LADDER (3rd S. ix. 391.)—The following anecdote relative to this superstition (perhaps *fear* is a more appropriate word) may be acceptable to your readers. Mr. Fitzball, in his interesting *Dramatic Author's Life*, says:—

"That one morning he was overtaken in Long Acre by Mr. Macready. Soon after, they approached a huge tall ladder, on the outside of which, without turning into the middle of the street, it was impossible to pass. Our worthy dramatist had a great objection to pass under it, but he did not like to confess his weakness; and he resolved, therefore, to dart manfully under it, as poor Don Quixote at the windmill—when, lo and behold, on reaching the ladder, Macready made a sudden pause, and after a moment of irresolution and resolution, 'Mr. Fitzball,' he said, 'you will no doubt think it a great weakness, but I entertain an insurmountable dislike to pass under a ladder. It is a failing, if it be a failing, which I have imbibed from childhood; excuse me, then, if I go round;' and, suiting the action to the word, the next instant he had glided past the outside."

An example which Mr. F. gladly followed. That gentleman adds, that he never "saw Macready's face look so *human* as on that human occasion." Very likely. It is astonishing what stupid prejudices are inculcated into us when children. Such people would be better if they had more of the nature of Tennyson's "Sailor Boy" in them. Besides, it is often much more dangerous to pass outside a ladder than under it. W. H. WILLIAMS.

Why it is unlucky to pass under a ladder I know not; but I have always understood that there was a greater chance of a board or a brick falling on the head of a person passing under the ladder than on one walking in front of it. For this reason I always pass under the ladder; my brother never does. In fact, when walking together, and coming up to a ladder, we separate for the purpose of carrying out our individual notions. I wonder which of us our friends consider to be the unlucky one!

W. P.

CELEBRATION WITH THE FACE TO THE PEOPLE: THE UMBRELLA (3rd S. ix. 390.)—This is the practice only in those churches which are called

basilican—that is, those actually built by the early Christians, or rebuilt on the sites of such churches. These, like the basilicas or halls of justice of the Romans, had a semi-circular bema or tribunal, round which and against the wall the seats of the presbyters were ranged; that of the bishop occupying the centre. The altar stood on the line of the chord of the semi-circle, and to this day mass is said in such churches behind the altar, and with the face to the people. Another mark of the basilican church is, that the cardinal representing or taking his title from it is attended by a person carrying a large umbrella. It would be interesting to know the origin of this latter custom, as well as the period and cause of the change of the former. A. A.

Poets' Corner.

CREDENCE TABLE (3rd S. ix. 310.)—This abroad is almost always moveable, and is used to place the incense and various matters upon during the mass, but not the elements. The wafer (*hostia*) is brought in a little case called a *corporale*, and placed at once on the altar. I do not think any old genuine credence exists in England. That at St. Cross is evidently a small tomb, perhaps that of a *boy-bishop*. *Credentia*, *credenza*, signifies a side-board. In ancient times the aumbry was close to the altar, and its shelves used for the purpose. It was said traditionally in Italy that the credence table came into use soon after the Council of Trent. A. A.

Poets' Corner.

STARBOARD AND LARBOARD (3rd S. ix. 254, 437.) In one of Scott's novels a character complains that "the folks of this generation will not understand a plain man in his plain meaning." Your correspondent occupies a page to prove that I am "totally mistaken." All I have done is to send information derived from a man of extreme ability, and a great traveller, and to ask for light on the matter. I "want to know you know," as the government-clerk says in Dickens's novel. The chief objection of your correspondent is that "bords" is masculine instead of feminine. Considering the *patois* spoken by the Italian sailors, I venture to say I do not think this argument conclusive. I find on inquiry that the boatmen and fishermen on our own coasts often even now say "this way" when they mean "starboard," and "that way" when they mean "larboard." As to steering with a rudder or a paddle it comes to the same thing. A man must look to windward, he must "keep his weather eye open" in steering; and of course the wind is as often to larboard as to starboard, and his back must be as often then to the one as to the other. *Babord* may mean *bas-bord*, "put your helm down," but this seems liable to the same objection. The helm is put up or down according to the *wind*, not the side of the ship.

"Luff" may mean "starboard your helm" or not from the same cause.

The word "larboard" seems now to be quite abandoned for "port." When did the change take place, and what is the derivation of the latter word?

A. A.

Poets' Corner.

HAWKE FAMILY (3rd S. vii. 258).—Your correspondent asks "Who was the grandfather of the first Lord Hawke, and where did the family spring from?" I understood from my father, who had some knowledge of the family, that Scarthingwell Hall, Yorkshire, was the original seat of the Hawkes. I know that the second Lord Hawke (son of the admiral) was residing there towards the close of the last century. His son, when his fortunes declined, sold Scarthingwell Hall, but afterwards recovered it by his marriage with Miss Harvey, daughter of Colonel Harvey. So at least I was informed, but Lodge's *Peerage* does not mention it among the present possessions of the family. By the same marriage, Lord Hawke acquired Towton Hall and Womersley Park, both likewise in Yorkshire. In consequence of this marriage, the family now prefix the name of Harvey to Hawke.

This Lord Hawke was, fifty years ago, a leading member of the "Whip Club"—

"See boxing Yarmouth in the lists appear,
And Hawke drives forth as flaming charioteer."

Modern Dunciad.

If I have made any mistakes I trust your correspondent will excuse them, as I have long been residing in the south of England, far away from Yorkshire.

W. D.

HYMNOLOGY (3rd S. ix. 412, 452).—

"Like a bright veering cloud
Grey blossoms twinkle there."

I have always thought these lines descriptive rather of the willow than the hazel, though a "hazel grove" was near. When gusts of March wind strike the willow, its *cloud of grey* pearly catkins suddenly shows a "silver lining," and *veers into twinkling brightness* for a moment.

A. J. M.

I have made a note in my copy of *Hymns Ancient and Modern*, that No. 272,—

"Ye servants of our glorious King,"

is from the Latin of St. Ambrose, which begins, "Æterna Christi munera." I do not, however, feel certain about it.

W. H. S.

PRELATE MENTIONED BY GIBBON (3rd S. ix. 452).—Before CYRIL thought of identifying Gibbon's "learned prelate now deceased" with Warburton, he should have considered whether anything that is recorded of Warburton's conversation will justify or support him in such identification. No doubt Warburton talked of various

matters "in conversation," and was often coarse but there is nothing I think related of his talk to intimate that he would have been "fond of quoting" such passages as that relating to Theodora. None of his sayings, as many as have come down to us, nor any of his letters, indicates a proneness—"ad lactandam obscenis sermonibus aurem;" nor is any such propensity shown in his Notes on Shakspeare; where, if it had been in him, he might have found ample opportunity for indulging it.

Many have desired, and attempted, to find out who the prelate was. Some, not being able to fix upon any of the bench, have been inclined to think that, as Gibbon was not unwilling to find, or perhaps sometimes to make, an occasion for a sneer at the church—the dignitary may have been a Mrs. Harris. For my own part, I do not think so. I have little doubt that Gibbon had heard what he stated; and, if so, it is not unlikely that the prelate's name will some day be known. A search for Horne's letter would be a proper step.

J. S. W.

COIN QUERY (3rd S. ix. 452).—In 3rd S. vi. 416, I made the same query with respect to a shilling of George III., 1816, which I also, like E. K., took in change. No answer appeared; so I took my coin to the Medal Room of the British Museum, where it now remains. I then considered, as did the authorities there, that the stamp in question had been placed on the shilling to make it current in some Spanish colony during the war with France; but it now appears that the same practice is followed by the government of Spain at the present day.

W. J. BERNHARD SMITH.

Temple.

"NAPOLEON'S MIDNIGHT REVIEW" (3rd S. ix. 463).—A translation of a poem which appeared in a collection entitled *Spaziergänge eines Wiener Dichter*, about thirty years ago, published not at Vienna, but Hamburg, was made by Professor Creasy, now Chief-Justice of Ceylon, and printed by him in a small volume called *Parerga*. If this is the *Midnight Review* inquired after by your correspondent, the first stanza in German was—

"Einst bey Trümpeterschalle,
Da steigten Chor am Chor,
Die Polenhelder alle
Aus ihren Graben hervor."

Two lines of the English translation were—

"In clouds of fire, crimson-tainted,
Moscow's burning grave is painted."

Not equal to—

"In flammenden Wolken malet
Sich Moskau's lodendes Grab."

J. H. L.

I think a translation of this striking song will be found in the *Quarterly Review*, about the year 1829; or if not, between that date and the year

1832. The song made an impression on me, which has never been effaced; but I can only, after this lapse of time, indicate the source whence it was derived; but this, perhaps, may suffice to guide your correspondent.
E. A. D.

NATIONAL PORTRAIT GALLERY: VISCOUNT DUNDEE (3rd S. ix. 470.) — F. M. S. is quite right in protesting against No. 897 being considered a likeness of John Graham of Claverhouse, Viscount Dundee. It is, however, a genuine portrait, but of a totally different person, viz. John Scrimgeour, third Viscount Dudhope, created Earl of Dundee in 1660. Claverhouse's patent, as Viscount Dundee, dates on Nov. 12, 1688.

There is no portrait of Claverhouse in the gallery; which is strange, considering that, in addition to those at Dalkeith and Milton-Lockhart, there are two others—one at Abbotsford, and the other at the Lee: all of which are remarkably similar, although with the slight variances which only serve to authenticate them as real portraits taken at different times, and negatives the idea of any of them being copies.

With the Milton-Lockhart portrait I am intimately acquainted, having had both it and the picture by Sir W. Allan of the murder of Archbishop Sharp, which hangs immediately below it, in my possession for several months.

F. M. S. may perhaps recollect the lines which the position of these two pictures drew forth from a visitor to Milton-Lockhart:—

"What, though the bigots of our own more peaceful times
May paint thee still a monster stained with crimes,
Breathes there a man unworped by party lore,
Could hear that struggling orphan pour
To deafen'd ears her agonising prayers
For mercy on that old man's silver hairs,
Nor own they'd earned the avenging rod,
Who sold their king and slew the priests of God."

GEORGE VERE IRVING.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Critical English Testament. Being an Adaptation of Bengel's "Gnomon," with numerous Notes, showing the precise Results of Modern Criticism and Exegesis. Edited by Rev. W. L. Blackley, M.A., and Rev. James Hawes, M.A. Vol. I. The Gospels. (Strahan.)

The *Gnomon* of the New Testament by John Albert Bengel has been highly valued by students of Scripture for more than a hundred and twenty years, but such vast advances have been made in biblical criticism during that period, that the reliance which the student might place on Bengel's work would be in some degree misplaced were some means not taken to supply him with a reliable text while setting before him a sound and concise commentary upon it. The object of the present volume is, therefore, to place in the hands of the reader "a lucid, concise, and reliable commentary on the teachings and the text of the New Testament," by incorporating with Bengel's *Gnomon* the important results of modern textual criticism, more especially as represented by the works of Tischendorf, Alford, and others. This plan originated

with Professor Charlton Lewis, of Troy University, in America, who, in conjunction with Professor Vincent of the same university, published Bengel's *Gnomon* on this basis in 1862. The present Editors, while adopting the method of Professors Lewis and Vincent, and making use of nearly all their additions, have produced a work, the distinctive features of which enable them to set it forth, not merely as Bengel's *Gnomon*, but as a Critical New Testament, so compiled as to enable a reader, unacquainted with Greek, to ascertain the exact English force and meaning of the language of the New Testament, and to appreciate the latest results of modern criticism while availing himself of a Commentary so clear, painstaking, and spiritual as that of Bengel is universally admitted to be. The work will be completed in three volumes, at the very moderate price of 6s. per volume. The present volume of upwards of 700 closely printed pages, is devoted to the Gospels. The second will contain the Acts and the Pastoral Epistles. The last will contain the other Epistles and the Apocalypse; the substance of the Annotations upon the latter being furnished to the Editors by the Rev. S. Biley, M.A., late Fellow of Clare, who has devoted many years to the study of the Prophetical Scriptures.

The Calendar of the Prayer Book Illustrated. With an Appendix of the Chief Christian Emblems from Early and Mediæval Monuments. (J. Parker & Co.)

It is long since we have received a more charmingly illustrated little volume. It is a new issue, carefully revised, and with the addition of new engravings of so much of *The Calendar of the Anglican Church*, published in 1851, as includes the Saints in the Calendar as given in the Prayer Book; and with an Appendix of Christian emblems, in which much additional matter is incorporated. This list is judiciously confined to the emblems which relate to the Saviour and to the Apostles, with the exception of some which are typical of the great Christian doctrines—such as the Trinity, &c. The publishers acknowledge their obligations to the Rev. W. D. Macray of New College, for much assistance in the preparation of the work; which, be it remembered, is mainly archaeological, not theological.

Rome as it was, and Rome as it is. Chromolithographed by Messrs. Kells Brothers, from Drawings by Mr. A. Ashpitel. (Henry Graves & Co.)

It is difficult in the limited space which we can devote to the subject, to do justice to the interest and beauty of the two chromo-lithographs of *Rome as it was* and *Rome as it is*; in which Messrs. Kell have reproduced the drawings of Mr. Ashpitel which attracted so much attention some few years since at the Royal Academy. When in Rome, Mr. Ashpitel, the well-known architect and distinguished antiquary, had, at the suggestion of the late David Roberts, made some very careful sketches of Rome as it now exists, and from which his drawing so entitled was afterwards made. But the second drawing, in which he has endeavoured to illustrate Ancient Rome "in an historical and archaeological point of view, as well as regards the restoration of its architectural remains," was undertaken at the suggestion and earnest desire of the distinguished architect and antiquary Luigi Canino. To reproduce Rome as it was, entailed upon the artist a vast amount of study and research, not only among classic writers—the *Regionaries*, the *Ordo Romanus*, and other authorities of a like character—but also among the monumental remains, the bas reliefs, the reverses of medals, and in short among every available source of information. The result is, that the student has here reproduced before him in these two prints, in a wonderfully effective manner, first, Rome in the glory of her civilisation; and, as a contrast in the

accompanying picture, the Niobe of Nations as she stands robbed indeed of her glory, but beautiful still in her ruins. We think both artist and publishers deserve great praise for the manner in which these beautiful and instructive pictures have been produced. We believe, too, that they are justified in their expectation, that they will interest the scholar, the statesman, the archaeologist, the artist, and the architect, no less than the well-informed traveller.

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Notices to Correspondents.

PORTRAIT OF BLACKSTONE.—S. S. whose query on this subject appeared in "N. & Q." 2nd S. x. p. 169, may obtain any reasonable information by addressing J. B., 7, Hinton Terrace, Kensington, W.

ALDUMAR. The later articles were not inserted because they did not contain any new proofs in support of the writer's theory.

II. FIERWICK. *Whimsy* is a whim, a ingenuity, fancy, or conceit; a freakish humour, as explained in *Phillips's New World of Words*, 1700. See also *Wright's Provincial Dictionary*, for examples of the use of the word.

AMBERA. The work on the "Eucharistic Symbols" is by Alexander Knox. See pp. 238, 361, of our present volume.

"NOTES & QUERIES" is registered for transmission abroad.

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LONDON, SATURDAY, JUNE 23, 1866.

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Notes.

SCOTTISH CHARTULARIES: CHARTULARY OF LEVENAX: ROYAL SOCIETY OF LITERATURE.

The April number of the *Gentleman's Magazine* contains an account of the proceedings of various learned bodies; amongst these is a report of what took place at a meeting of the Royal Society of Literature held on the 21st February, where, besides other matters brought before those present, certain charters in a chartulary (?) of Lanercost formed the subject of some interesting remarks by the Rev. Mackenzie E. C. Walcott. After the reverend gentleman had finished his observations, the President, Sir Patrick Colquhoun, observed, "The only charter existing in Scotland is the Chartulary of Levenax,"—a startling assertion, but not so extraordinary as what follows; for the auditors were informed that "Cromwell collected the Chartularies of the Scottish nobility, and embarked them for England in a ship, which was lost." How the Protector got hold of the Chartularies is not explained, for, if they ever existed, they were private property, and formed no part of the records of the Scottish nation. That some of the national muniments which had been removed during his rule to England were packed up in casks and lost on their return, is usually believed; but the Crown charters, from the time of the Stewarts down to the Commonwealth, are,

with slight deficiencies, preserved and in capital condition.

What may have become of the Levenax Chartulary is not known; but a copy, taken long after the Restoration, has been printed by a member of the Maitland Club. Now if the original was lost through Cromwell's fault, it is very odd that "Macpharlane," as the President calls him, could procure a transcript the following century. It is presumed the person meant is the well-known Walter Macfarlane, of Macfarlane, the chief of that clan, whose Collections relative to Scotch antiquities form one of the most valuable portions of the Manuscript Library of the Faculty of Advocates. Amongst the Macfarlane MSS. may be noticed various transcripts of most of our ancient Chartularies.

No law case has, we believe, as yet occurred in which the Maitland *copy* has been "judicially accepted as an original." Though little doubt can be entertained of the genuineness of the Charters, it is suspected that the Scottish judges would not accept as evidence any antiquarian belief of their accuracy.

Then it is said the "Charters are in Latin, and attested by persons, commencing with the words 'His les libers,' by means of which we are able to identify the members of many families in the Levenax." These three mysterious words we are unable to translate, and can only conjecturally suppose that as the old kingdom of Alclywd covered the whole or at least the greater part of what afterwards was known as the "Levenax, Liebhenachs, or Strathleven," they may be the sole existing remains of the Alclywd tongue. How they can be brought into operation to prove a pedigree we cannot understand, nor do we comprehend how the ancient Earls of Lennox, who were extinguished in the reign of James I. of Scotland, can have anything to do with the German princes "mediatized by the treaty of Vienna in 1815."

The Bannatyne, Maitland, Abbotsford, and Spalding Clubs have, with two or three exceptions, printed from the originals the existing Chartularies of Scotland. This has been done at private cost, by which means the nation has not been put to one penny of expenditure in placing these invaluable evidents beyond the reach of destruction. Without undervaluing the productions issued by the Roxburghe Club—many of which deserve every praise—we venture to affirm that more has been done in Scotland, by the exertions of private individuals, for the preservation of the genuine foundations of national history than has hitherto been effected in England, even by the aid of the public purse. It is therefore with no little regret that we find so little is known south of the Tweed of what has been done in the north.

The original Levenax Chartulary was, as the late Mr. Dennistoun of Dennistoun, the edi-

informs his readers, in his accurate and judicious preface, in the "keeping of the town of Dumbarton." It was in existence "in the former part of last century, when the Laird of Macfarlane obtained the transcript printed for the use of the members of the Maitland Club, as the contribution of Alexander Campbell, Esq. Mr. Dennistoun had access to an imperfect and inaccurate copy, in possession of the Duke of Montrose, as well as one in the Charter Room of the ancient family of Lennox of Woodhead, entitled "brief transcripts made in 1715 by William Buchanan of Auchmar (the genealogist), from an ancient Latin Chartulary kept among the records of Dumbartonshire." J. M.

MINOR CORRECTIONS IN WEBSTER'S PLAYS.

The edition I have been reading is Dyce's of 1859; and the last figures in a quotation refer to the page and column. One or two of the supposed errors may be errors of this edition only:—

NORTHWARD, HO!

1. "*Bell*. Your modesty in this wife's commendation! On, sir."—Act I. Sc. 1, pp. 250-2.

This gives no sense, for the wife is not commended, nor is the immediate subject the wife, but the husband's name. Read, therefore, *is* for *in*. Bellamont's speech then becomes an artful attempt to provoke the mention of the name, he perceiving that Greenshields only wants an excuse for mentioning it, and is apparently in a temper which will not admit of any commendation of the wife.

2-3. Hans Van Belch's speeches, Act II. Sc. 1, pp. 257-8—(2) instead of "— and sing Ick *brincks* to you," &c., read "we shall dance lanteera teera, and sing—

"Ick *drincks* to you, Mynheer Van."—[Sings "Wat man is dat, vrow?"]

3. *Mun nom* should be *mine* or *min* (Dutch *mijn*), as elsewhere.

4. "Min vader heb schonen husen in *Ausburgh*." Knowing of no such town, I would read *Oostburg*, a town in Zealand, Holland.

5-6. "He's en elderman *vane* city . . . Ick *met* stay," read *van de* and *niet*. He has previously said "Ick can *niet* stay long." "Tis mine all great desire" should be "all-great."

7. Stage directions, Act II. Sc. 1, p. 260, 1, *As he is going, enter Philip*, add *who kisses Doll*. It is the kiss which causes Captain Jenkins's laughable exclamation of "How now! more tailors!" See the former part of this scene when Allum leaves, and Jenkins enters:—

8. "*Doll*. And is every one that swims in a taffeta gown, lettuce for your lips? Ud's life! this is rare, that *gentlecomen* and drawers must suck at one spigot. Do you laugh, you unseasonable pucklist? do you grin?"—Act I. Sc. 2, p. 252, 2.

Read, I think, *gentlemen*. The converse occurs elsewhere, and like the common em masters and mistress, probably arose from th of contractions or initials.

9. "*Philip* [to Doll]. With thy two composit this unlawful *painting-house*, thy pounders."—Act I. Sc. 1, p. 263, 1.

Read *printing-house*. The passage is illust by Shakespeare's *cum priv. ad imprimendum*. Perhaps on this hint some one may explain apparently technical term *pounders*. It is that it is an old name for the *mullers* or *brays* those that use them, the grinders of the ink.

10. "*Capt. Jenkins*. Pray, master poet, shoot of little pot-gun, and I will conjure your fury; tis lay you, sir."—Act IV. Sc. 1, p. 268, 1.

Read "'tis *we'll* lay you, sir." Although necessities of the play compel Bellamont to money enough to pay his son's debts, and silver cups, he is yet "a poor unpreferred scholar who writes sonnets and acrostics to order, and lodgings are probably over a tavern. (Capt Jenkins (a low country captain) introduces self with the civilities to which he has accustomed—namely, "a pottle of sack, and services to the gentleman," or else with the of his pocket-pistol, and quibblingly tells Bellamont to shoot off this little pot-gun; adding, will conjure your fury, and we [that is, I and wine] will 'lay and lay you."

11. "*Doll*. Plagues confound thee! I hate the pit of hell; yet, if thou goest thither, I'll follow thee run, ayde, do what thou can'st, I'll run and ride over world after thee."—Act IV. Sc. 1, p. 271, 1.

Dyce reads run, ay, do what thou can'st: as Bellamont evidently runs about on the stage, though to escape, this is not unlikely to be. Yet query *ride*?

12. "*Greenshields*. Here is your ring, mistress: thousand times —, and would have willingly let best of maintenance, that I might have found you tractable."—Act II. Sc. 1, p. 262, 2.

Here action supplies the place of words: the kissing of the ring stands for "I've kissed."

APPIUS AND VIRGINIA.

13. An instance similar to the last occurs Act III. Sc. 1, of this play (p. 161, 1), and kiss or the accompanying, but inaudible, supplies a syllable in the blank verse:—

"*Num*. Ha! who's that?

Nurse. My most — child, if it please you.

Num. [Runs over and kisses.] Fair Virginia, You are welcome."

14. "*Nurse*. Come over me, thou knave! What thou mean by that?

[Add, as direction, *seizes and caresses*. *Corbulo*. Only this: if you will come off." &c.

Act III. Sc. 1, 161, 1

The stage business is that the nurse and

seizes him, and that he cowers, and this should be shown by a stage direction.

WESTWARD, HO!

15. "*Mistr. Ten. Love shoots here.*"—Act I. Sc. 2, 213, 2. Spoken aside either by Mrs. Wafer or Mrs. Honeysuckle, and most probably by the latter, as she immediately dispraises Monopoly (and by innuendo Mrs. T. also) for the express purpose of "angering her." By the manner and adieus of Mrs. Tenterhook and Monopoly, the two lady visitors are led to suspect an intrigue. Although she retreats under cover of a pretty speech to Mrs. Wafer, he makes his adieus to all, and they to him; and both as a lover and as a citizen's wife, closest to a man of rank, Mrs. Tenterhook accompanies him at least part of the way to the door. It is then that her languishing glances (for the love is all on her side), and his affected responses of look and manner, lead to Mrs. Honeysuckle's aside to her gossip, and to the teasing which both immediately enter upon.

16. "*Mrs. Just. Witch! thus I break thy spells, were I kept brave.*"—Act II. Sc. 2, 221, 1.

[Add some such stage direction as *throws off her jewels, &c.*]

17. In the same sense, and after Mrs. Birdlime's words—

"I see cockneys, especially she-cockneys, love not aqua vite when 'tis good for them."

[Add the stage direction *drinks.*]

THE FAMOUS HISTORY OF SIR THOMAS WYATT.

18. "*North. Not with me, That in my hands surprise the sovereignty?*"—P. 185, 2.

Dyce queries *surprise*. I would suggest *surprize*, a composite of the same form as *surcease* and *surbate*, words used by Webster. Northumberland means that he is now more powerful than the sick holder of the sovereignty or the powerless heir.

19. "*North. Our ancient victories Against the French and Spaniard, whose high pride We levelled with the waves of British shore, Dying the haven of Brit with guilty blood, Till all the harbour seemed a sanguine pool.*"—P. 187, 2.

Dyce reads *Britain*, and Mitford *Brute*. Query, the haven of Bright, that is, of Brighthelmstone or Brighton. The then fishing-village was several times attacked and burnt by the French, and was fortified by Henry VIII., and more strongly by Elizabeth. The word *haven* also was probably chosen as being the local term. We have now Newhaven.

20. "*Wyatt. Fight valiantly, and by the Mary God.*"—P. 196, 1.

May be *Mary o' God*, but is more probably *Mercy o' God*, the initial and capital *M* having been misunderstood by the printer.

BRINSLEY NICHOLSON.

New Zealand.

"THE BEE."

A curious *catalogue raisonné* of the Royal Academy Exhibition of 1788, like all such old references, has just now afforded me some interesting amusement by its bearing on the passing subjects of the day. For example, we have just had a biography of the celebrated Wm. Wyndham, with copious extracts from his Diaries, and the press has been full of comments upon his character, founded thereon. Well, in turning over the leaves of *The Bee*, I find—

"No. 38. Portrait of a gentleman, finished. Sir J. Reynolds, R.A. This is said to be the picture of Mr. Wyndham, member for Norwich. Of the likeness we are not able to judge; but as nature makes the countenance an index to the soul, if the original do not possess great integrity of heart and deep penetration of understanding, the painter has mistaken the character, and the picture, however admirable, cannot be a likeness."

In Jerdan's *Men I have Known*, just published, there are some interesting particulars of the early life of Sir Thomas Lawrence. The author might have been glad to see this catalogue, wherein appears—

"No. 60. Portrait of a lady. T. Lawrence. This is one of the wonderful effusions of an early genius, of whom we shall have occasion to speak more fully hereafter."

And we accordingly find:—

"No. 112. Portrait of a lady [Miss Madden]. T. Lawrence. After carefully examining and admiring the sky, the drapery, and the background of this little gem, let us cry out, as we look upon the face, 'Happy the artist who had such a model! and happy the model who had such an artist!' But they are both very young; let *The Bee* therefore gently buz in their ears 'Beware of vanity,' it is alike the bane of the artist and the beauty."

Again:—

"No. 147. Portrait of a gentleman [Mr. Dansie]. T. Lawrence. This, as the production in oils of a very young man, whose crayon pictures we have mentioned (see Nos. 60 and 112), is so harmoniously coloured that we confess ourselves at a loss which style to recommend the artist to pursue."

At the present day of Exhibition, with its catalogue and addresses, it is somewhat curious to look at the addresses of the artists who contributed to the exhibition of a hundred years ago (say 1765, the sixth year), when no fewer than 255 productions of all kinds* were collected at the Great Room in Spring Gardens, Charing Cross. The class were then chiefly domiciled, not as now, about the Regent's Park and pleasant suburban residences, but near the centre of business; as, for example, Gerard Street and Denmark Street, Soho; Mrs. Ogilvy's, Milliner, at the Star in Broad Street, Golden Square; Mr. Grant's in Cross Street, Carnaby Market; Mr. Walling's in Rupert Street; at the Golden Head in Bridges Street, Covent Garden; in the Little Piazza, Covent Garden;

* "Pictures, sculptures, designs in architecture, models, drawings, prints, &c."

corner of Oxford Market; the Golden Head, Maiden Lane; at a Peruke-maker's in Jermyn Street; St. James' Market; Wardour Street; three doors below the Opera House in the Haymarket; and at Mrs. Nesbit's, the top of the same: the China Shop at the corner of Adam and Eve Court, in Oxford Road; in Berners Street, Oxford Road, opposite Wardour Street; the Orange Coffee House, next door to the King's Arms, Hyde Park Corner; at the Nun in Wild Street, Lincoln's Inn Fields.

BUSHEY HEATH.

GROTE'S PLATO: τὸ καλόν, τὸ αἰσχρόν. — The author of an article (on Mr. Grote's work) in the *Edinburgh Review* for April assumes that the English language has no power to render these words precisely, and in their whole significance. He has apparently forgotten that they have their exact counterparts in "fair" and "foul," the use of which we, in the nineteenth century, have a good deal laid aside, but which did duty among our forefathers for every one of the meanings in which those much-discussed Greek words were employed. The English of the olden time called a lovely woman "a fair woman," an eloquent discourse "a fair speech," a noble action "a fair deed;" "foul" equally serving them to express whatever is ugly to look on, evil to listen to, base to do. They moreover used "fair" and "foul" so exactly in what, for want of a better phrase, I shall call the "Platonic sense," that, had we owned a Socrates in the time of one of the later Plantagenets, it would have probably been in words like the following that a father would have addressed a son destined to become the sage's disciple: "From this teacher thou may'st learn to know 'fair' from 'foul;' and when thou hast gotten thee that lore, boy, cleave fast to 'the fair,' shun 'the foul' ever; and thus shall it be well with thee in this life and in the next."

Will any correspondent of "N. & Q." oblige me with the means of communicating with the writer of the above-mentioned article? To one who appears to make language (as well as metaphysics) his study, it *should* be a satisfaction to be reminded that his mother tongue is richer than he supposed it.

NOELL RADECLIFFE.

141, Hampstead Road, N.W.

COON, GONE COON: CUFFEE. — In the *Slang Dictionary*, by a London Antiquary, 1860, the American slang phrase, "A gone coon," is rightly explained; but the account there given of its origin is not correct. The late Mr. Clay was nicknamed "the old coon," and sometimes "that same old coon." This was a rough compliment to his sagacity, for the racoon is a cunning animal. The Whig party, of which he was the leader, were called after him, "coons;" and the racoon was their symbol, as the hickory-tree was that of

the Democrats. When Mr. Clay was defeated the Democrats said that he was a "gone coon." Hence the phrase.

I never heard the story told in the *Dictionary* of a man dressed in a racoon's skin. This is impossible, for a racoon is not larger than a fox-terrier. I suspect that the story was got up to the special benefit of some Englishman.

There is a somewhat similar story, which is fathered upon one Scott, a western hunter. Scott is made to say that he saw a racoon in a tree, and pointed his rifle at it. "Stop," says the racoon, "are you Major Scott?" "Yes," answered Scott. "O, then," replies the beast, "you need not shoot. I'll come down." This is a specimen of Western humour, into which bragging and exaggeration largely enter.

"Cuffee," in the same dictionary, is said to be a negro form of the English slang word "coon." It is one of the many slang terms for a negro; but I do not believe that the negroes themselves use it, or that it has any connection with "coon," a word which is very little, if at all, used in America. I have always thought that Cuffee was an African proper name, or at least supposed so by those who first used it as a slang name. "Quashee" is another slang word for a negro, and is probably of similar origin. Neither is in use in this part of the country, and I have seen both in English books more frequently than in American.

The same book gives America credit for the modern use of the word "fast." We certainly got it from England, and it is scarcely naturalised, except in the phrase "fast woman" for a kept mistress. In England a fast young lady is called a bold, dashing young lady.

H. Y. S.
Baltimore, United States.

PRINCE CHARLES. — Some time since I bought at a sale a lot of engravings chiefly from its being stated that one of them (a kit-cat) was a print of Flora Macdonald. At the time I did not examine them, and was only gratified to observe that the impression of the lady (a mezzotint) was particularly brilliant. Upon looking at it recently I found at the bottom of the portrait the following lines: —

"Routed, o'er hills the young Adventurer flies,
And in a cottage sinks to this disguise;
Fled his gay hopes, defeated his fond scheme,
His throne is vanish'd like a golden dream.
By manly thoughts he'd charm his woes to rest.
In vain—Culloden still distracts his breast."

Thus the fair lady turned out to be of the male gender—no less a personage than the Prince himself in female attire, and a very charming woman he made when thus disguised. There is no printer's name, but "I. Williams, fecit." As I had previously seen a variety of prints of the Prince, but never previously having understood that he

had been represented as clothed in female attire, I am desirous of learning the history of an engraving which I presume is of somewhat rare occurrence.

J. M.

ORDINATION.—The following is worth preserving in "N. & Q.:"—

"The only instance for many years in which the Archbishop of Canterbury had granted a faculty was one which had occurred twenty-six years previous [to 1848], where a faculty was granted to a gentleman about to take a chaplaincy of the E. I. Company, and was desirous of proceeding to India in a vessel which would sail from this country a short time before he would be twenty-three years of age, but he would have attained that age some time before he could enter upon his duty."—17 *Law Journal Reports*, ch. 300.

CYRIL.

UNHISTORICAL PAINTING.—In the gallery of French and Flemish pictures is one by M. Gerome, thus described in the Catalogue:—

"PHYRNE BEFORE THE TRIBUNAL.—Beauty, divine in all its aspects and associations to the Greek mind, is appealed to in the person of Phryne by the advocate Hyperides, when defending her from the charge of impiety before the tribunal of Heliastes."

Phryne is represented with no clothing but her sandals. The story is shortly told in Smith's *Classical Dictionary*, iii. 359:—

"The orator Hyperides, who was one of her lovers, defended her when she was accused by Euthias on some capital charge; but when the eloquence of her advocate failed to move the judges, he bade her uncover her breast, and thus ensured her acquittal."

Athenæus says:—

Ὁ δὲ ὑπερίδης συναγορεύων τῇ Φύρῃ, ὡς οὐδὲν ἦνυε λέγων, ἐπίδοξοί τε ἦσαν οἱ δικάσταὶ καταψηφιοῦμενοι, παραγὰν αὐτὴν εἰς τοῦμφανές, καὶ περιβρῆξας τοὺς χιτωνίσκους, γυμνά τε τὰ στήρνα ποιήσας, τοὺς ἐπιλογικοὺς οἰκτους ἐκ τῆς ὕψεως αὐτῆς ἐπεβρῆτόρευσσε, δεισιδαιμονῆσαι τε ἐποίησεν τοὺς δικάστας τὴν ὑποφῆτιν καὶ ζάκαραν Ἀφροδίτης ἐλέφ' ἡμισαμένους μὴ ἀποκτείναι.—*Deip. lib. xiii. c. 59*, ed. Schweighäuser, v. 135.

Μὴ δὲ τοῖς λέγουσί σοι ὅτι εἰ μὴ τὸν χιτωνίσκον περιβρῆξαι τὰ μαστήρια τοῖς δικάσταῖς ἀπέδειξας, οὐδὲν βήτωρ ὠφέλει, πείθου. καὶ γὰρ αὐτὸ τοῦτο ἵνα ἐν καιρῷ γένηται σοι ἡ ἐκείνου παρέσχε συνηγορία.—Aleiphrontis *Epistole*, "Bacchis Phryne," Ep. xxxi. p. 40, ed. Traj. ad Rhén. 1791.

Now, whether Hyperides opened the tunic, or told Phryne to open it, the disclosure was not made till oratory had been tried and was failing. There is no reason to suppose that the act was premeditated, or that Phryne was more uncovered than most English ladies are now when full-dressed. M. Gerome has modernised the story. Mademoiselle Phryne is a *lorette* who has not registered herself with the police, and is tried by M. Heliaste and a jury of *prud'hommes-épiciers*. M. l'Avocat Hypéride has prepared a *coup-de-barreau*, by bringing her into court in a *peignoir*, which he tears off at the right moment. Greek

hetairology may be improper, but French *polissonnerie* is worse. The painting is clever, and there is great variety in the faces of the judges; but the Greeks were a handsome race, and so many ugly persons could hardly have been brought together in Greece at one sitting. They would be appropriate as horticultural Roman deities.

FITZHOPEKINS.

Garrick Club.

"CHRISTOPHER NORTH."—In a packet of old letters which lately came into my hands I found in one written by the late Mr. John Grieve, Edinburgh, May, 1823, a notice of Professor Wilson, or "Christopher North," which seems worthy of publication. Mr. Grieve had made a competency in business, and was a warm friend to the Ettrick Shepherd and other men of genius:—

"Have you," he writes, "seen Wilson's tale of *Margaret Lyndsay*? It is written in a chaster style than *Lights and Shadows*, and with considerable pathos. There are some peculiarities of expression which cling to the author and mark the *Laker*. The words 'sweet,' 'beautiful,' 'dim,' &c., are perpetually occurring; and he always uses *soul* for *body*. For instance, he would say, 'Margaret Lyndsay stood before his soul.' His reputation as a public lecturer is rising rapidly. I have been much with him this winter, and feel much for his great attention to me. [Mr. Grieve was in bad health.] He often came from his house during the winter, wading through the snow, and popped in at nine o'clock at night on me when I was alone. After a little bread and cheese, we kept on sometimes till two o'clock!"

C.

CABAL.—This word is said to have been coined from the initial letters of the names of the privy counsellors in Charles II.'s reign—Clifford, Arlington, Buckingham, Ashley (Lord Shaftesbury), and Lauderdale; but the following extract from Lilly's Catalogue would lead us to suppose it had been used in France half a century earlier:

"OMBRE (L.) de Necrophore, vivant Chartier de l'Hostel Dieu, au Sieur Jouyse Médecin déserteur de la Peste, sur la Sagesse de sa *Cabale*, et autres Gripes de son Exament, 8vo, green morocco, gilt edges, very rare and curious, 7s. 6d. Rouen, 1612."

The word *cabala* signifies the occult science of the Rabbins, and is of very early origin. It is also applied to a collection of state secrets, *temp.* James and Charles I.

A. A.

Poets' Corner.

THE CLAIMANT TO ROYAL HONOURS.—Last week, in the trial of Ryves v. The Attorney-General, the name of the Rev. Wm. Groves was several times introduced. Now, the autobiography of this Kentish clergyman will be found in the forty-second Part of the *Archæological Mine*, published by J. Russell Smith, of Soho Square, shortly after the decease of Mr. Groves on Bexley Heath. He claimed to be the son of the brother of George III. He had possessed the living of a parish adjoining Ashford, in East Kent. By the bye, I may incidentally mention here that a

claimant to the Earldom of Kent (Mr. Hawkins) resided till very lately at the Hermitage, in this "The Garden Island." A COLLECTOR.
Newport, Isle of Wight.

Queries.

SARAH FLOWER ADAMS.—This lady published in 1841 a dramatic poem called *Vivia Perputa*. She is likewise author of several hymns. Mrs. Adams, who died in 1848, was, I believe, a teacher of music. Can any reader of "N. & Q." give further information regarding this authoress and her works? R. INGLIS.

ASSIST = TO BE PRESENT OFFICIALLY.—This meaning of the word, derived from the French usage, is generally considered to be of recent introduction, but I have met with two instances of much older date:—

"The Nuntio having received this command on *Christmas Eve*, that he might punctually obey his Holiness, on that solemn Festival day presented the *Breues* vnto the *Counsellors* assembled to assist at a solemn *Masse*, in the absence of the *Duke Grimani*, who was then in his last extremity, and died the day following."—Father Paul's *History of the Quarrels of Pope Paul V. with the State of Venice*, translated by Chr. Potter, p. 82, 4to, 1626.

"The Cardinall had determined after the Audience of the Prince, to goe to the *Cathedrall Church of St. Peter*, there to celebrate *Masse*, and the Ambassador *Don Francis de Castro* had intreated him that he might there assist; the rumor whereof going thorow the City, very much people were there assembled early."—*Ibid.* p. 424.

Is there any earlier instance? CPL.

BÊTE NOIR.—What is the origin of the phrase "bête noir"? Is it an allusion to some particular story, or merely to that ordinary nursery terror, the "Black Man," who is supposed to lie in wait for naughty children? C. C.

REV. JAMES BIRKET was curate of Poulton-le-Fylde, Lancashire, in 1763, when he married Alice, the daughter of Mr. Robert Fishwick, of that parish. He left Poulton in the year following. I wish to ascertain where he went to and the date of his death. His wife survived him, and was buried at Poulton in 1806. H. FISHWICK.
Carr Hill, near Rochdale.

CAMPS IN ENGLAND IN 1763.—Will Mr. CARTER, or some other of your correspondents, kindly furnish me with an account of the camps in England during the threatened invasion of 1763 (when Thurot menaced the English coast), in the same manner as MR. CARTER has done for the conclusion of the war of 1783 in a late number? ANCIENT.

CHURCH PORCHES.—Having lately felt it necessary to consider a question relating to church porches, I have ascertained that it is exceedingly unusual to find a porch over the west door of a

church, even where the tower is apart from or not at the west side of the church; and I should be glad if any of your readers would kindly inform me whether there is any ecclesiological objection to such an erection; and if so, on what ground? C.

CURSIVE HEBREW.—Will any gentleman please to state how I may obtain an alphabet of the "Yedish," or cursive Hebrew, used by the Polish and other Jews, but which I can find in no grammar or lexicon? PELONI.

THE EVANGELISTIC SYMBOLS.—Authorities differ as to the order in which these, or figures of the evangelists, ought to be placed. Will F. C. H. or some other correspondent say, if possible, what is the right order, and why? J. T. F.

FECKLE.—To *feck* is given in Halliwell as a north-country word meaning to kick or plunge, and *feckful* and others are given in a good sense, and as showing that the root *feck* means strength or activity. I would inquire from any north-countryman or other provincial whether there is such a word as *feckle* or *feckled* in the sense of unruly, vicious, or the like? B. NICHOLSON.

VICTOR HUGO'S HOUSE.—Two or three years ago there appeared a pamphlet descriptive of Victor Hugo's house in Guernsey. I am not sure whether it was written in French or in English. Can any of your correspondents give me information respecting it? F. G. W.

JENNINGS FAMILY.—I am working out the history of this extensive family—a task by no means easy, and I find that I must request assistance from those who are able to help me, particularly on the following points:—

1. Pedigree of Jennings, of Selden, co. Ebor.
2. An account of the brothers and sisters of Richard Jennings, of Sandridge. I hear that Sir John, his father, left twenty-two children.
3. Any information concerning the parentage and place of birth, &c., of a certain Thomas Jennings, who married Margaret Brown (Browne?) at Caldbeck, co. Cumberland, in 1735, and who, amongst other children, had two sons—(1) Ross, who was afterwards factor to Lord Denbigh in Bengal, and (2) John, who was a banker in London (Messrs. Williams, Deacon & Co.).
4. The relationship (if any) between Sarah, Duchess of Marlborough, and William Jennens of Acton Place (vide *Bishop Hough's Life*).

Any information respecting the various families of the name would be acceptable; and I will carefully return any documents entrusted to me. Correspondents will please address

FRANK ORDE RUSPINI.
11, Peel Street, Manchester.

[* The order of the Evangelistic Symbols, as given by Irenæus, will be found in "N. & Q." 1st S. i. 471.—ED.]

H. J. JOHNS.—There was published in 1832 a memoir of this author, with his poetical works. Can any reader of "N. & Q." give any information regarding this poet and his writings?

R. INGLIS.

HUGH O'NEILL'S POEMS.—Can any of your Irish readers give me information regarding Hugh O'Neill, who lived in the co. Wexford towards the close of the last century, and, as I am told, was no bad poet? A gentleman whom I know has some of his lines in manuscript. Have any of his writings appeared in print, either in a separate publication or in one or more of the many periodicals of the day? I have never met with a copy.

ABRBA.

"PEE-WIT" PRONOUNCED "PEWET."—Tennyson (*Will Waterproof's Lyrical Monologue*) writes the name of the bird commonly called "pee-wit" *powet*, and makes it rhyme to "cruet." Anyone who has started a plover, and heard its distinctly syllabic cry, with the long-drawn *pee*, and the short, sharply accented *wit*, must have been struck with the appropriateness of the popular name. One can hardly suppose that Tennyson could have been driven to transform *pee-wit* into *pewet*, merely for the sake of getting a rhyme to *cruet*. I ask, therefore, whether there is any provincial or other authority for calling the plover or lapwing "pewet"?

PENTALPHA, *alias* SOLOMON'S SEAL.—Lord Broughton in his *Italy* mentions that this mystical symbol, the emblem of Siva and Brahma, was used by Antiochus Epiphanes. Can any learned reader give Lord Broughton's authority for this?—the references to Antiochus in Smith's *Classical Dictionary* have been searched without success. I may mention that I have found the Pentalpha on the coins of Lysimachus, but have failed at present to fix Antiochus with the figure.

'Αγανηρός.

PERGOLESI.—The "Stabat Mater" of this eminent composer—a very distinct and beautiful MS. in oblong 4to, at least a century old—having been picked up at a stall, it would be obliging if any musical bibliographer could inform me if it has been printed. The MS. is in a foreign hand, and has been half-bound abroad. It had been long in possession of the family of Cay, of North Charlton, Northumberland.

J. M.

QUOTATIONS WANTED.—

"Dominium potestas est utendi tum abutendi."

CPL.

"Quid levius pennâ? Pulvis. Quid pulvere? Ventus. Quid vento? Mulier. Quid muliere? Nihil."

G. E.

"Communiter bona profundere deorum est."

FALCON.

Queries with Answers.

CHARLEWOOD LAWTON.—Can any reader of "N. & Q." give information in regard to Mr. Charlewood Lawton, the friend of William Penn; where and when he died, and what became of his writings? Penn appointed Mr. Lawton his agent in London during his second visit to Pennsylvania in 1700. An interesting memoir by him of part of the life of Penn was presented to the Historical Society of Pennsylvania by the late Granville Penn, Esq., who says, in transmitting it, that he is unable to furnish any particulars respecting its author, "though it is evident that he was a person well known in the political circles of his turbulent time." A reference to "Mr. Lawton's papers at St. Germain's" is made in Lord Somers's *Tracts*.

The late attacks on the character of Penn makes everything connected with him dear to Pennsylvanians; and it is not unlikely, could the papers of Mr. Lawton be traced, that materials of value and interest to the historian might be discovered therein.

FALCON.

Philadelphia, May 28, 1866.

[Mr. Lawton's death is thus announced in the Chronological Diary of the *Historical Register*, vi. 26: "On June 13, 1721, Charlewood Lawton of Northampton, Esq., fell off his horse in an apoplectic fit, and died immediately." Two of his letters addressed to Dr. Kennett, Bishop of Peterborough, dated Sept. 12 and 27, 1720, relating to Mr. Pettifer, a clergyman under suspension, are in the Lansdowne MS. 990, pp. 15, 83. His colloquy with William Penn is given in "N. & Q." 1st S. v. 593.]

ORDER OR DECORATION.—What order or decoration is a Maltese Cross, with intermediate golden fleurs-de-lis, a medallion in the centre representing an armed figure with the motto round it, "Lud. M. Inst. 1693"? On the other side the medallion bears a sword adorned by a wreath and the motto "Bell. Virtutis Præm."

SEBASTIAN.

[This decoration belongs to the Royal and Military Order of St. Louis, instituted by Louis XIV. in the year 1693, and by the statutes of it the office of Sovereign or Grand Master was annexed to the crown. In this order were three classes: the first consisted of forty knights, who are styled *Chevaliers Grand Croix*. The second are eighty in number, and are styled *Chevaliers Commandeurs*. The third class, not limited to any number, are styled simply *Chevaliers de l'Ordre Royal et Militaire de St. Louis*. The armed figure represents St. Louis in armour, with the royal mantle over it, holding in his left hand a crown of thorns, and in his right a crown of laurel, and the three passion nails all proper, with the inscription "Ludovicus Magnus, instituit anno 1693." On the reverse a sword erect, the point through a chaplet of laurel, bound with a white ribbon, enamelled with this motto "Bellicæ virtutis præmium." Consult Clark's *History of Knighthood*, ed. 1784, i. 235; and the *History of the Orders of*

Knighthood, i. 191—204, published with the name of J. P. Ruhl, but chiefly written by Levett Hanson, Esq.]

MOSES BROWNE.—This reverend gentleman was the author of two dramatic pieces, which were printed in 1723, called *Polidus, or Distressed Love*, a tragedy; and a farce entitled *All Bedevilled*—certainly an odd production for a clergyman. In 1750 appeared the second edition of "*Sunday Thoughts*," containing the Public, Family, and Solitary Duties." Part I. dedicated to the Duchess of Somerset, to which was prefixed his portrait. Can you inform me if a second part was ever published?

J. M.

[Watt, in his *Bibliotheca*, notices three editions of this work, viz. 1752; second edition, 1764; third, 1781. This is not quite correct. The first edition was published in May, 1749, *Sunday Thoughts*, Part I. Our correspondent's copy is the second edition of the First Part, which was followed in June, 1750, by Part II. In 1764 was published *Sunday Thoughts* in Three Parts, together with *An Essay on the Universe*, in Four Books, and *Percy Lodge*, a Poem, "the Second Edition carefully revised and improved." This edition was published by Andrew Millar, in the Strand. Dr. Johnson, from his dislike of religious poetry, had a great mind to write and publish "*Monday Thoughts*."]]

VIPER WOMAN.—What is the meaning of the subjoined extract from the vestry book of the parish of Nailsea, Somerset?—

"1762. At a Vestry Meeting held ye 14th day of January, it is agreed that the Viper woman do make a trial on John Lovell, at a Guinea per week."

There is evidence, from another entry in the overseers' accounts, that John Lovell was a pauper.

F. BROWN.

Nailsea Rectory.

[Twenty-eight years before the date of the entry in the Nailsea register, William Oliver and his wife, of Bath, had discovered an effectual remedy for the bite of a viper. Their experiment was first tested at Windsor in May, 1734, before Dr. Derham and Dr. Waterland; and again on June 1, 1734, before several members of the Royal Society, of which an account was drawn up by Cromwell Mortimer, M.D., and printed in the *Philosophical Transactions*, xxxix. 312—318. The remedy was the common oil of olives, better known by the name of salad-oil, and was no doubt turned to a profitable account by other non-professional practitioners in other parts of the county.]

GREEN MAN AND STILL.—I have just now accidentally taken up a book entitled *Club Life*, by John Timbs, F.S.A., in which he professes to give the derivation of some of the peculiar names of the old London hotels, and amongst others, of "The Green Man and Still." This he explains with reference to the process of distilling. Is it not rather "The Green Man and his Artillery"? Was not the original sign a man attired in Lin-

coln green, with a bow and arrows? For the word "artillery," used in this sense, see 1 Samuel, xx. 40: "And Jonathan gave his artillery to the lad."

ARTHUR WRIGHT.

Welton, Spilsby.

[Ritson, a good authority, in his notes to *Robin Hood*, vol. i. p. xxxix., does not agree with our correspondent's conjecture. He says. "In the sign of The Green Ma and Still we perceive a huntsman, in a green coat, standing by the side of a still; in allusion, as it has been facetiously conjectured, to the partiality shewn by that description of gentry to a morning dram. The genuine representation, however, should be the green man (a man who deals in green herbs) with a bundle of peppermint, or penny-royal, under his arm, which he brings to have distilled."]

DRAYTON AND SHAKESPEARE.—Mr. Gerald Massey, in his ingenious work on Shakspeare's *Sonnets*, says:—

"Shakspeare unquestionably borrowed from Drayton's *Nymphidia* to set forth his 'Queen Mab,' and enrich his fairy world of the *Midsummer Night's Dream*."

Now, in "N. & Q." 1st S. i. 83, a very competent literary antiquary, MR. SINGER, has this statement:—

"The *Nymphidia*, full of lively fancy as it is, was probably produced in his (Drayton's) old age, for it was not published, I believe, till 1627, when it formed part of a small folio volume containing *The Battaille of Agincourt*, and *The Miseries of Queene Margarete*."

Which of these statements is the correct one?

D.

[It is stated by Sir Egerton Brydges, in the Advertisement to the edition of the *Nymphidia*, printed at the Lee Priory Press in 1814, that this perfect specimen of pastoral elegance first appeared in the folio edition of Drayton's *Poems*, 1619. It is not, however, to be found in the copy of that edition now in the King's Library at the British Museum. We are inclined to think with Mr. SINGER that *Nymphidia* was not published until 1627, eleven years after the death of Shakspeare.]

"NOTTINGHAM ALE."—A friend, whom I much desire to oblige, thinks a Captain King—who, he says, was a convivial-song writer—wrote a song with the following for its burthen:—

"Nottingham ale, Nottingham ale,
There's no liquor on earth like Nottingham ale."

Everybody I have asked seems to know the song,—so I have some recollection of it myself—but I cannot find any Captain King as a song-writer, nor can I find anyone who will set me going with the first line of the song. Perhaps some one who has tasted the nectar alluded to will come to the rescue of a bewildered

MUSICIAN.

[This song is printed anonymously in the *Gentleman's Magazine*, xxii. 38, and entitled "Nottingham Ale: tune Lilliburlero." The music and three stanzas (with variations) will be found in Chappell's *Popular Music of the*

Olden Time, ii. 573. Mr. Chappell states that "three stanzas of a song in praise of the ale of Nottingham, or Newcastle (for it is printed both ways), are adapted to it. A copy in praise of Newcastle ale is in the Roxburghe Collection, iii. 421: and one giving the credit to Nottingham is on a broadside with music, now before me. The tune is copied from the latter." Who was Captain King?]

Replies.

EPITAPHS ABROAD: JOHN (CARMICHAEL),
BISHOP OF ORLEANS.
(3rd S. ix. 274.)

In the last of his curious and interesting extracts from the Rawlinson MSS., Mr. MACRAY has printed an epitaph on which I should be very glad of some further light. I believe it to refer to a member of the house of Carmichael, of that Ilk, in the Upper Ward of Lanarkshire, who is mentioned in several historical works as having been in France as chaplain to the Douglas, Duke of Touraine, and subsequently advanced to the see of Orleans, in which capacity he is said to have been a supporter of Jeanne d'Arc.

Hume of Godscroft has the following account of this prelate, whose history I am, for several reasons, anxious to clear up:—

"There was also amongst those that escaped at this battell of Vernouill one John Carmichell, of the House of Carmichell, in Douglasdale (who was Chaplain to the Duke of Turrain), a valiant and learned man, who remained in France, and was for his worth and good parts made Bi-shop of Orleance; he it was that during the siege there did notably assist Jane D'Arc, called the Maiden of Orleance. The French history calleth him John de St. Michael (for Carmichell), évesque d'Orleance, escossois de nation. He is mentioned in the particular story of that maiden, and in the *Annales Ecclesiæ Aurelianensis*. Wherefore in the Principall Church in Orleance, called Saint-Croix, there is Mass said dayly for the souls of the Scots that were slain there." (*Hist. of the Houses of Douglas and Angus*, 1644, p. 131.)

I am afraid there is no substantial ground for connecting Bishop Carmichael's memory with the Mass for the Scots slain at Verneuil, which was continued until the Revolution. It will be noticed that the description in the Rawlinson epitaph, and that quoted by Godscroft from the French historians, agree both as to nationality and dates.

We have, in regular sequence, the Battle of Verneuil, 1424; the Siege of Orleans, 1428-9; the Council of Basle, 1431. I have no doubt as to the identity of Mr. MACRAY's "Reverendus pater Johannes, Episcopus Aurelianensis, Natione Scotus," who was the most Christian King, Charles VII.'s Ambassador at the Council of Basle, with the Scottish John de St. Michael, who is known to have filled the see of Orleans a year or two before that date. But it may be questioned whether some confusion has not arisen between

this John Carmichael and a Sir John, who is related in Fordun, and elsewhere, to have distinguished himself at the Battle of Beaugé, in Anjou, 1421. It has been suggested that for "Chaplain" we ought to read "Captain," and that the "valiant and learned" bishop had proved his martial skill before the day of Verneuil. Against this ingenious theory, however, we may place the current tradition of the family, which has always attributed the broken spears of its crest to the prowess of a knightly ancestor, who must have been the person mentioned in Fordun as "Kirkmichael, qui fregit hastam suam super galeam Ducis Clarence." Had this doughty warrior been at the time a clerk, he would only have fought with a mace, nor would he have figured as the ancestor of a house that has always borne a broken spear for its crest.

It may, perhaps, be worth noting that the tinctures of the fess tortilé in the shield of Carmichael are the same as the colours of the city of Paris, "azure and gules."

The mythical Carmichaels of Carsperne, indeed, in the wondrous "Genealogy of Coulthart," are represented as having the spear *entire*; but no support for any theory can be derived from the account of a family which is boldly carried up about two centuries before the territorial surname "De Carmychel" was known in Scotland!

Without seeking help from such broken reeds as Mr. Parker Knowles, Genealogical Artist, the elaborate manufacturer of the Coulthart pedigree, we may, however, suggest a possibility of enlightenment from some correspondent of "N. & Q." Specially glad should I be if such were found who could give any colour of additional probability to the idea, seemingly confirmed in some measure by the bishop's name among the French, that the Carmichaels of that Ilk were descended from the old and at one time powerful family of "St. Michael," whose names in various generations are recorded in the annals of Scottish history down to the fourteenth century.

Just as the St. Michaels disappear from view, the Carmichaels first come to light; and their earliest alliances recorded being with such honourable houses as Wardlaw of Torrie, and Sandilands of Calder, do not give the impression of a new race, but rather of an already established family under a territorial instead of a patronymical or devotional surname. Godscroft speaks of Sir John St. Michell, who slew Sir David Barclay at Aberdeen, 1350, as a Carmichael. The connection this would indicate with the Douglasses is worth notice, as it might account for the immediately subsequent acquirement of land in Douglasdale.

It is very remarkable that a clan in the Appin country, known in Gaelic as "Clan 'Ic Illemhichail," or sons of the servant (i. e. devotee) of St. Michael, have always translated their name by Car-

michael, and regard themselves of kin to the stock of that Ilk in Clydesdale. It is somewhat curious that the traditions of the Appin Carmichaels seem to go back about as far as the period of the known descent of the Lanarkshire race. Perhaps I may on another occasion make a note on this subject from MSS. in my possession, obtained through the kind exertions of one of the Appin branch, Mr. Alexander A. Carmichael, a native of Lismore, and an ardent student of national and family antiquities. Mr. A. A. Carmichael took down a very curious sort of "Saga" of the Clan from the recital of Hugh Carmichael (Macillemhicheil), Tailor and Bard, at Drumnaminish, in Appin.

Summing up the present question in its various phases, I would say that help is required for the solution of the following difficulties:—

1. It does not appear that at the time of the battle of Beaugé there was any Sir John Carmichael who could have performed the feat of arms assigned as the origin of the family crest. Sir John Carmichael of that Ilk, who had charter of the lands of Carmichael between 1350 and 1384, from William Earl of Douglas, was dead before the battle of Beaugé. His youngerson, John de Carmichael, of Meadowflat, Provost of St. Andrew's, styled "Nobilis vir" circa 1417-20, may have been a knight, and might have fought in France; but that would not account for the *broken spear* being borne by the *elder* branch of the family, the descendants of William, eldest son of Sir John, of that Ilk. Some reference to a good *foreign* account of the battle of Beaugé would be very welcome, and might throw light on points that are at present doubtful. Equal difficulties surround the theory that John, the chaplain, afterwards Bishop of Orleans, was the hero of Beaugé.

2. I should be glad of any light as to the possible links that may be found to connect the *first known Laird of Carmichael* with "*Dominus Johannes De S. Michaëli*," whom Nisbet considered a probable ancestor of the Carmichaels. His name is on Ragman Roll, 1296. Was he the father of "Sir John St. Michell, or Carmichael," the avenger of the murder of a Douglas in 1350?

CHAS. H. E. CARMICHAEL.

New University Club.

THE FROZEN HORN OF MUNCHAUSEN.

(3rd S. ix. 153.)

The odd notion of a frost hard enough to freeze sounds, which is capable of so many droll adaptations, is much older than your correspondent A. G. seems to think. One of the most amusing passages in Rabelais (*Pantagruel*, bk. v. chaps. 55 and 56) relates how Pantagruel, on his voyage of discovery, when far out of sight of land, heard a

confused hum, which gradually became more and more distinct, until at last the voices of men, women, and children, and the neighing of horses, were plainly distinguishable. A learned conversation ensues on this strange phenomenon; and the pilot explains it by saying—

"Seigneur, de rien ne vous effrayez. Ici est le confin de la mer glaciale sur laquelle fut au commencement de l'hiver dernier passé grosse et félonne bataille entre les Arismaspiens et les Nephelibates, lors gelaurent en l'air les paroles et cris des hommes et femmes, les chaplis des masses, les hurtis des harnois, des hardes, les harnisements des chevaux et tout aultre effroi de combat. A ceste heure, la rigueur de l'hiver passée, advenente la sérénité et tempérie du bon temps, elles fondent et se ouies."

The frozen words fall on the deck, and are of various shapes and colours. I had always supposed Rabelais to be the inventor of this incident; but I have just met with a passage in that one celebrated book, the *Cortegiano* of Castiglione, which may have suggested it to him. It occurs in the second book. Giuliano de' Medici tells a tale of a certain merchant who went into Poland to buy furs; but as there was a fierce war raging at the time between the King of Poland and the Duke of Muscovy, he was not able to cross the Polish frontier. He came with some Poles down to the banks of the Borysthenes; the Muscovites brought down their furs, and stood upon the opposite bank. But the cold was so extreme that the shouts of the dealers on both sides froze in crossing the stream. The Poles thereupon lighted a great fire, by which the air was warmed; the voices thawed, and the negotiation made practicable. It will be seen that all the details of the story are different, but the leading idea is the same. Castiglione and Rabelais were contemporaries, and the question is whether they did not both copy from some previous author. The one which is made of the same incident in the *Teller* is even more humorous; there it is the voices of a crew of northern voyagers which are frozen, and not heard even by themselves until a thaw comes and releases the boatswain's oaths, the men's quarrels, and the cries of a bear, which they have killed, salted, and eaten.

The author of *Munchausen* has spoiled this incident by excessive extravagance, as he seems to me to have done with many other things he has introduced. They are so exaggerated that their humour is lost.

THOS. WOODHOUSE.

THE DOUGLAS AND WIGTON PEERAGES.

(3rd S. ix. 125, 157, 326, 438.)

1. *The Wigton Peerage*.—ANGLO-SCOTUS will find in the *Liber de Melros*, p. 492, No. 507, a deed which commences "*Archibaldus comes de Douglas predilecto filio suo Archibaldo comiti de*

Wigton," dated Edinburgh, Feb. 6, 1423. It is, however, worthy of notice that Godscroft gives the following as the inscription on the tomb of the latter in St. Bride's church at Douglas:—

"Hic jacet Archibaldus de Douglas, Dux Toureniae, comes de Douglas et Longueville, Dominus Gallovidae, Wigtoniae, et Annandiae, locum tenens Regis Scotiae. Obiit 26 die mensis Junii, anno domini millesimo quadringentesimo tricesimo octavo."

This inscription is now utterly illegible, and I am afraid that Godscroft's transcript cannot be relied on. The date is evidently erroneous, as the duke, in his capacity of Regent of the Kingdom, held a parliament at Edinburgh in November, 1438. (*Act Parl.* ii. 31, 53.)

2. *The Douglas Peerage*.—ANGLO-SCOTTS has here got into utter confusion by not distinguishing between persons of nearly similar names. Had he consulted Mr. Wood's edition of the *Scotch Peerage* he would have found a note, vol. ii. p. 264, specially cautioning him against one of these errors, "William de Douglas, Lord of Liddesdale, must not be confounded with William Douglas, Knight of Liddesdale, natural son of the good Sir James of Douglas." There can be no doubt that the Knight of Liddesdale was a substitute in the entail, and placed before his brother, Archibald the Grim, but before the succession opened to him he had died *sine prole*. What authority is there for the statement that charters were granted by Margaret, Countess of Angus and Marr, down to 1415? I doubt the existence of any such deeds, for this reason, that Parliament on April 10, 1389, confirmed the charter by which she had resigned the lands of Angus in favour of her son George and the heirs of his body, whom failing, in favour of Sir Alexander Hamilton and his wife Elizabeth, her sister, and their legitimate offspring. All she appears to have retained for her own use were her tierce or jointure lands derived from her husband the Earl of Marr, and having only a life-rent as to these, was not in a position to grant any charters whatever. Those referred to I have no doubt were deeds of Isobel, in her own right Countess of Marr, the full-blood sister of James, Earl of Douglas and Marr, who fell at Otterburn. She was twice married, and her history is rather a melancholy one.

It is perfectly clear that on the death of the said James, Earl of Douglas, the successor under the family entail was for some time a matter of doubt. The only possible claimants were George of Angus, and Archibald the Grim; and the only question that could arise was as to the legitimacy of the former. Now, if his father had never been married to his mother, what doubt could there be? After full consideration, I am convinced that we ought not to apply the term *frail* to the lady. That she was actually married to James of Douglas, but that they being within what were then

the prohibited degrees, the question arose upon the existence or validity of the necessary papal dispensation.

I have now obtained a copy of the *Agneus of Lochnaw*, and I can best express my opinion of it by the answer I once heard a distinguished Lanarkshire lady give to the question whether she had read a volume of poems—"Not all of them;" in other words, she had not been able to get through them.

GEORGE VERE IRVING.

ENGLISH POPULAR TALES.

(3rd S. ix. 411.)

The earliest form of *Jack the Giant Killer* in Western lore is probably the story of Thor and the Giant Skrimner in the *Edda* of Snorro. In the East, every Hindoo schoolboy has some story to tell of Beeman, one of the five Pandoos, and his adventures in killing the rachsas or giants. The Pandoos are first mentioned in the *Mahabharata*, written at least 240 B.C. The earliest form of the story of *Jack and the Bean Stalk* is found also in the *Edda*, where the ash Ygdrasil is said to have reached to heaven. In Asiatic fiction we read that a branch of the Bo-tree of Buddha on being planted in the ground, sprang upwards to the sky with extraordinary swiftness. The words "Fe, fi, fo, fum, I smell the blood of a man," used by the giant on discovering Jack, are paralleled in a couplet spoken by a giantess in a Mahomedan story called *Sunebal (golden haired)* and *the Ogress*, which I heard related in India. The words are "*Manooz-ghun, Manooz-ghun, I smell the blood of a man.*" At the human sacrifices in India to the goddess Kalee, and in the pauses of the drums and horns, the words *Rhrim, Rhrum, Rhrum*, of direful import, were slowly chanted previous to the immolation of the victims. The earliest form of *Tom Thumb* in Europe is the *Thaumlin*, or Little Thumb of the Northmen, who was a dwarf of Scandinavian descent. In India the Khodra Khan of the Mahomedans, of whom I spoke in 3rd S. ix. 95, may be compared with *Tom Thumb*. In Hindoo story the dwarf Vamuna, so small that he imagined a hole made by a cow's foot and full of water to be a lake, supplicates King Mahabali for a piece of ground which he could walk over in three strides. On his consent being given, Vamuna, with one stride, embraces the whole earth. The king then discovers that the dwarf is no other than Vishnu, sent to punish him for his arrogance and contempt of the gods.

In the Mahomedan stories I collected in India, and in the Kalmuc relations of Sidi Kur, will be found parallels to many of the nursery stories of England. The ancestors of the Mahomedans from whom I obtained my stories were soldiers from Central Asia in Timur's army, which invaded

India. Mahomedans were located in close proximity to the most Eastern possessions of the Christian empire of Trebizonde. An intercourse between these Christians and Mahomedans may have led to the dissemination of the stories of Central Asia in Europe. The frequent mention of Constantinople, Trebizonde, &c., in our early romances lends countenance to this supposition. To lovers of romantic literature there is an attraction in such names as Duke of Chaldean, Emperor of Nice, Count of Edessa, King of Cyprus, Prince of Armenia, &c., titles of Christian lords in Asia.

Our recollections of Eastern romance and medieval chivalry are renewed on meeting with an epitaph like the following, which I found in an old hospital at Tonnerre, on the border of Burgundy:—

"Ici repose Marguerite de Bourgoyne, Belle Sœur de St Louis, Reine de Jérusalem, de Naples, et de Sicile, Fondatrice de cet Hospice, où elle décéda le 4 7bre, 1308, à l'âge de 62 ans."

Among the names of Benefactresses are —

"1301. Cath. de Courtney, Impératrice de Constantinople, 1301; Mary de Beaumont, veuve du Prince d'Antioch."

H. C.

NEED-FIRE.

(3rd S. ix. 263, 354, 478.)

I have to acknowledge the singular courtesy of GEORGE VERE IRVING in his remarks on my notice of Need-fire. If I had directly denied that Bale-fire, Beacon-fire, and even Need-fire, had become, by usage, convertible terms, stronger language than that such a "statement was exactly the reverse of truth" could scarcely have been employed; and I can conceive that some might have been restrained by a not very uncommon feeling from employing such terms even then. Purposing simply to designate the original distinction between the three kinds of fires mentioned, and taking for granted that the readers of "N. & Q."—especially with the reference given by me to one of Sir W. Scott's poetical works—would suppose me not ignorant of the sufficiently patent fact that the three terms had become, however mistakenly yet currently, "interchangeable words," I pointed out, as W. E. remarks, the "etymological distinction," which is also in a sense an historical distinction, between them; and then, from the premises so laid down, proceeded to state the conclusion, and in terms which, as I thought, were sufficiently of the past to obviate such criticism as GEORGE VERE IRVING's, that "on the whole the great distinguishing difference between the Bale-fire and the Beacon-fire *was*, that the first *was* lighted at" &c. And I think the conclusion so stated is at least substantially true. There must have been an origin for each of the names in question, and I believe that I stated the origin of Bale-fire and

Need-fire correctly.* If the same confusion in terms has obtained among Beacon-fire, Bale-fire, and Need-fire, which has come to prevail in many other cases (some of them sufficiently marked moreover), whether from practical oblivion of their origin, or other cause, that is another matter.

Bale may sometimes mean faggot, or it may not. Any way, I do not see that either Jamieson's definitions or his examples need anything in the way of defence from me against MR. IRVING's assaults.

The subject of Beacons and what they were having been mooted, I may be allowed to observe that there are, I believe, hills or eminences in different parts of the kingdom to which the term *beacon* is applied, but in the case of which, the origin of the name so applied is not apparent. I have personal knowledge or notes of more than one such. Thus, there is in this parish, on the North Moors, a Houe, or ancient British tumulus, of about 90 to 95 feet in diameter, and 10 or 12 of original height. In the Ordnance Map the elevation is given at 960 feet, and it lies more than seven miles from the sea at the nearest point. This was the site of a beacon at the time of the apprehended invasion at the beginning of the present century. But its name had been "Danby Beacon" long before that. In an old plan of the manor, dating back to the first half of last century, and also in an old painting of large size, both belonging to the owner of the manor, the hill is called the Beacon. My query is, Why? True, there is now "a heap of stones," dug out of the Houe itself (as it appears) and piled on its summit; inserted among which there stood, until two or three years since, a large long stoup, or post. But, with GEORGE VERE IRVING's permission be it said, it was scarcely calculated, being where it is, to be "a guide to navigators and others," or, having but one lonely house within a mile of it, to have "a fire regularly lighted on its top at night;" and I am not able to connect it with any other historical alarm before Bonaparte's time. Thus, I have in my possession memoranda of payments made by the township for the maintenance and equipment of a militia man, in the 1715 business, particularising even such items as "Flints and ball, 6d.;" but there is no similar hint of any expenses for making or watching a Beacon. I have thought—and the thought has led me to inquire (but in vain), for special traditions in the country-side, which is more than fairly prolific in folk lore generally—that the origin of the name may have been, or probably has been, in some forgotten observance of the Bale-fire kind proper: in other words, some St. John's Eve, or May Day fire. Eight hundred years ago, of some thirty proprie-

* "The term *beacon* is confined in English to a fire or some conspicuous object used as a signal of danger."—Wedgwood's *Etym. Dictionary*.

tors owning land in Cleveland, twenty-five or twenty-six were Orms, Ulfæ, Ligulfs, Arnkells, Askells, Thorkells, Sweyns, Thorarinn, &c. The villanes, nearly a century later, were mainly of like names; and five-sixths of the names of places are Danish—single parishes sometimes affording half-a-dozen or a dozen local surnames besides, all equally of Danish origin. It would be strange if, on the most improbable supposition that no Bale-fire usages obtained in the district prior to Danish colonisation, the colonists had brought with them no practical recollection of what, with their countrymen left at home, has survived to the present day in the Voldborg-day, and other great bonfires and blazes of Denmark: and the Beacon, with its grand sweeping outlook in all directions but the south, where, two or three miles beyond the valley of the Esk, the hills rise to 1440 feet, would have been the very place for such a fire.

Believing that there are several other inland Beacons, or Beacon Hills, in the same category with our Danby Beacon—that is to say, which have been known by such name for long periods, the origin of the name, however, being doubtful or unknown—I have mentioned the subject in the hope of eliciting some possible information about them, their site, and their history, so far as it can be ascertained.

J. C. ATKINSON.

Danby, in Cleveland.

ST. MICHAEL.

(3rd S. ix. 139, 181, 415, 462.)

Your correspondent F. C. H. says, "It is true that he [Gabriel] is not styled an archangel in the Gospel; but neither is St. Michael anywhere so styled in Holy Scripture." If he will turn to the Epistle of St. Jude, ver. 9, he will find that he is mistaken. Here are the words:—ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο," κ. τ. λ. "Cum Michaël Archangelus cum diabolo disputans," &c. Vulg. ed. Lugdun. Joan. et Claud. Carteron. 1682. The word ἀρχάγγελος occurs only twice in Holy Scripture, viz. in the passage above quoted, and 1 Thes. iv. 16:—ἐν φωτὶ ἀρχαγγέλων, καὶ ἐν σάλπιγγι Θεοῦ. In the LXX version, in the Book of Daniel, x. 13, Michael is termed εἰς τὰν ἀρχόντων, and in ver. 21 ὁ ἐρχων ἐμῶν.

Whether F. C. H. is right in asserting, with the church of Rome, that there are *more archangels than one*, is another question, and not so easily determined. The passage from St. Jude is *against* the Roman theory, because the emphatic article is prefixed, and the common or natural sense would be that there was *one* only, namely, the Archangel. The passage from 1 Thessalonians is not decisive; first, because the position of the word makes it equivalent to an adjective—"an archangel's voice," i. e. "such as an archangel

would utter;" and this is not definite enough to settle the point. Secondly, because although the article is absent, it is equally so from Θεοῦ which follows, and yet there is but one God; so, too, there may be only one archangel, so far as this passage is concerned.

F. C. H. assumes that the "seven spirits" before the throne of God (Apoc. i. 4) are archangels, but the expression far more probably means the Holy Ghost Himself. If not, there is no allusion in that place directly to the Third Person in the Holy Trinity, although the Father is directly alluded to *before* and the Son *after* those words.

Again, F. C. H. builds an argument from Gabriel's words to Zachariah, "I am Gabriel who stand before God,"—ἐνώπιον τοῦ Θεοῦ, St. Luke, i. 19; but he ought, by parity of reasoning, to hold that the *angels of children* are archangels, because Christ says "that in heaven *their* angels do always behold the face of my Father which is in heaven." διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ Πατρὸς μου. St. Matt. xviii. 10; and any one may recognise at once how much stronger the words are in the passage of St. Matthew's Gospel than in that of St. Luke.

As to the expression quoted by F. C. H. from the Litany of the Saints, "Omnes angeli et *archangeli*, orate pro nobis," I must take the liberty to doubt its "very high antiquity," and to question whether it can be found in any genuine Liturgy of the first four centuries.

E. A. D.

F. C. H. admits that nowhere in Holy Scripture is St. Gabriel styled Archangel, and that there is no symbol distinctive of St. Michael.

When the author of *Emblems of Saints* is obliged to suggest a design, founded on (what would appear to be) a painting discovered at Palermo, with a dubious alternative to be taken from a window in Exeter Cathedral, it may be safely concluded that the subject is one not hitherto treated in Catholic art. This being the case, one should hesitate to supply the omission: for, however learned its contriver, how apposite soever it may be, the emblem must lack one special quality, the universal assent and recognition of Christendom.

I should have felt more flattered if F. C. H. had allowed the possibility of my being acquainted with the ancient Litany of the saints, and, consequently, with the invocation quoted by him. I said what I did, not without, but because of, this acquaintance. The sense of the Church, and the language of the Holy Fathers, are of very varying weight with one person and with another. My contention (which, of course, is not novel) is that, as St. Michael is prince of the heavenly host, the first and highest of the angels, the term "Archangel" is applicable to him and no other. Moreover, never throughout the Bible is the

word used in the *plural* number. And again, although F. C. H. by a strange oversight affirms the contrary, St. Michael is expressly called Archangel in the following passage (which I transcribe from the Douay version):—

"When Michael the Archangel, disputing with the Devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech; but said, 'The Lord command thee.'"—*Jude*, 9.

Your correspondent may, if he choose, limit to the style of St. Gabriel the application of my words—"Bold and inventive" minds may have ranked and named the celestial hierarchy with slight warrant from Holy Scripture,"—but I had really much more in view. What this was, by a coincidence, the very number in which these remarks appeared would show. In the Litany of Dunkeld (*anté* p. 406) occur the petitions, "Sancte Urihel, ora pro nobis," and "Omnes sancti chori novem ordinum coelestium, orate pro nobis." Here are presented ranks (or orders) and a name, though but one, not found as an angel, though three persons so called are recorded in the sacred writings. While noticing another subject, after saying (p. 461) that the names of three angels only are acknowledged by the Church, F. C. H. himself goes on with the list: "The others (he says), Uriel, Chamael, Jophiel, Zadkiel, &c., we leave to Jewish traditions, painters, and astrologers." Yet, in spite of this distinct repudiation, the whole of the names here cited (including "St. Uriel, Archangel,") stand in proper alphabetical order in *Emblems of Saints*.

JOHN A. C. VINCENT.

As far as I know, attention has never been called to the extraordinary piece of sculpture over the gate of All Souls' College, Oxford, "The Last Judgment"—where the Archangel is represented as a female! What is the date of this work? Is the sculptor known? W. J. BERNHARD SMITH.

Temple.

TAYLOR'S "EXEMPLAR" (3rd S. ix. 408.)—Your correspondent's remarks involve (by implication) several queries, and I will offer the following reply:—A set of prints belonging to my ancestral copy of the *Great Exemplar*, of the date of 1653, is, as I believe, complete, and consists of the engraved title, the Portrait, the four Evangelists (with the quatrain below each), the Miracle at Cana, the Salutation, Passion, Crucifixion, and Ascension. The Portrait is engraved by Lombart, the Crucifixion by Theodore Galle, after De Vos, and the Passion has the date of 1653, but no engraver's name. The rest are Faithorn's. Doubts

* In the sense not so much of composing as of *finding*, in the same way that we speak of the *Invention* of the Cross by the Empress Helen.

have been stated as to the writing or publishing of this work *before* the death of Charles I., on Jan. 30, 1648-9. The date of the first edition (now before me) is 1649, and it is improbable that a closely printed quarto, of nearly 600 pages, could have been prepared in the eleven months of 1649 which followed that event. It is also observable that the title-page of 1649 describes Taylor as "Chaplain in Ordinary to His Majesty," and that the expression in the title-page of 1653 is "Chaplain in Ordinary to His late Majesty."

LANCASTRIENSIS.

"FRAY GERUNDIO" (3rd S. viii. 217.)—By some unaccountable oversight I have not until to-day read Mr. H. H. GIBBS's comments upon this subject. The manuscript in my possession does not contain the whole work; it ends with the "Soneto"—

"No hay otro fray Gerundio," &c. &c.

Curiously enough, although on the first leaf of the MS. is written "Tonio 1^o," on the last is inscribed, "Fin de la obra." The water mark of the first 163 folios differs from that upon the latter portion of the work; but the introduction, letter of licence, and all the commendatory epistles omitted in part in the English translation, are faithfully given; then follows an index, with the short heading of each chapter; after that, the tale commences with a new pagination. That the second part was an after-thought, is quite possible, and would account for the words "fin de la obra." The work might finish just as well at the end of vol. i. as vol. ii. The MS. of vol. ii. was in Baretti's hands while engaged upon his translation, and I still hope to hear of its whereabouts.

F. W. C.

Clapham Park, S.

SIR WALTER SCOTT (3rd S. ix. 392, 441.)—The portrait of Scott by Saxon, engraved by Heath, was published in the first edition of the *Lady of the Lake*, 4to, 1810. The dog "Camp" is lying across the legs of his owner at full length. The portrait about which Mr. SETON inquires is that which was published in Edinburgh by A. Hutton. It was painted by Henry and engraved by R. Hodgetts, junior. I may remark that the original fine oil painting of "Camp," standing full length, life size, which was presented by Sir Walter Scott to his old friend, "True Jock," my late father, John Stevenson, bookseller, Edinburgh, is now in my possession, together with an holograph MS. account of his life and character by Sir Walter, descriptive of and fully authenticating the genuineness thereof. (*See Lockhart's Life of Scott*, vol. ii. p. 247, and vol. vi. p. 259.)

THOS. G. STEVENSON.

Edinburgh.

POUNCE BOX: SNUFF (3rd S. ix. 392.)—Nares confirms your correspondent's opinion that it was

a box perforated with holes like a pounce box, but filled with scent like a pomander. To take "in snuff" means probably simply "to snuff up" the scent. Of course, snuff made of tobacco could not have been used till that herb had been brought over from America. Can any of your readers inform me where I could find the authority for Nares's dictum, and also the earliest mention of snuff made from tobacco?

A. A.

Poets' Corner.

BALCŌNY OR BALCŌNY: ITALIAN AUGMENTATIVES (3rd S. ix. 303.)—The word is properly *paleone*, the augmentative of the Italian word *paleo*, a place to sit and look down from, as a box at the opera. *One* signifies great: thus, *portone*, a great door; *pallone*, a great *palla* or ball. The *o* is always long. A curious instance of the use of augmentatives and diminutives in the Italian language is applied to the word *viola*. This is used to signify the tenor viol; *violino* is the little viol or fiddle; *violone*, the great or huge viol—the double bass: while *violoncello* is the bass viol, literally the little-big viol.

A. A.

Poets' Corner.

DAFTER FOR DAUGHTER (3rd S. ix. 330.)—While sketching in the church of Capel-le-Ferne, near Dover, the other day, my eye caught an inscription on a flat stone close to the chancel arch, which I send *verbatim et literatim*:—

"HEARE Lieth intired
ye Body OF M^{rs} mary
Hughes dafter of M^r
Henrey & M^{rs} Elizabeth^h
Hughes who Departed
this Life ye 2 of march
1699 Age 3 weekes."

We cannot say much for the stone-cutter's orthography; but if he cut by ear instead of from MS., it might be supposed the word was pronounced as written.

A. A.

Poets' Corner.

THE COBRA-CAPELLA (3rd S. ix. 410.)—This story is generally believed in India, and may be confirmed by a circumstance which occurred to my brother, who was then an officer in the Queen's 16th Regiment serving in Bengal. A basket containing soda-water packed in straw was brought to his quarters, in which he observed a cobra snugly coiled up. On calling in his native servant, the man directly procured some milk and poured it on the floor. The venomous creature emerged and went to drink, when my brother cut off its head with his sword.

A. A.

Poets' Corner.

WYTWARD (3rd S. ix. 372, 464.)—Would not the meaning of this obscure word be found rather in the direction of the Anglo-Saxon *wite*, a punishment or fine: for which a derivation, such as *witewurth*, value of fine or compensation, seems to

be possible? This root, *weit*, as Ihre shows, is seen in Mæso-Goth. *fraveit*, revenge; and also in Anglo-Sax. *edwitan*, to reproach—whence comes our modern word *twit*.

J. P.

Kildare Gardens.

QUOTATION (3rd S. ix. 412, 413.)—

The original of the line in Tennyson's "Two Voices" will be found in the dramatic writings of George Peele, edited by Alexander Dyce. Peele was contemporary with Marlowe and Greene:—

"The primrose, and the purple hyacinthe,
The daintie violette, and wholesome minthe,
The double daisie, and the cowslip, queene
Of summer flowers, do overpeere the greene;
And round about the valley as ye passe,
Ye may ne see for peeping flowers the grasse."

Arraignment of Paris, Act I. Sc. 1.

SIDNEY GILPIN.

The passage from Johnson is in No. 19 of the *Rambler*:—

"He determined to quit physic for a profession . . . which promised higher honours and larger profits without melancholy attendance upon misery, mean submission to peevishness, and continual interruption of rest and pleasure."

CYRIL.

(3rd S. vi. 308.)—

"But of all sad words of tongue or pen,
The saddest are these—it might have been."

These lines form the last couplet of *Maud Muller*, by Whittier, the well-known American poet.

W. S. A.

SOMERSETSHIRE FAMILIES. (3rd S. ix. 372.)—Inquire of the Secretary of the Archæological and Natural History Society at Taunton, where, in the Library of the Society, there are, I believe, some Parochial Collections; and in the Library of the Philosophical Society at Bath are the valuable Antiquarian and Genealogical Collections of the Rev. Mr. Lemon, a well-known antiquary of the first quarter of this century, who resided for many years at Bath, and left his beautifully written MS. Collection to the above Society.

W. C. TREVELYAN.

ROYAL ASSENT REFUSED (3rd S. ix. 374.)—Where can I find an authentic account of the conduct of George III., when he told Pitt that he positively would refuse his assent to the Roman Catholic Bill, if it should pass? He is said to have used very strong language indeed on one occasion; even to declaring he would sooner abdicate the throne than give his assent.

A. A.

INSCRIBED MORTUARY URNS (3rd S. ix. 443.)—There is some account of the urn in Mr. Mayer's museum at Liverpool in the *Transactions of the Historic Society of Lancashire and Cheshire*, vol. ix. p. 91. The inscription, if I remember rightly, is "D. M. Meliæ Rufinæ, quæ vixit annos xiii. menses iii. dies vi."

N. N.

"VICTORIAN MAGAZINE" (3rd S. viii. 372.)—The editor of this magazine was Mr. Charles Coote. He contributed the articles signed "L.," and the anonymous ones generally. Three articles were contributed by myself:—1. "On Macaulay's Historical Errors;" 2. "Fox the Elder;" 3. "The Vision of Pao-Ly, a Chinese Legend."

D. BLAIR.

Melbourne.

STELLA AND VANESSA (3rd S. ix. 474.)—I have a small engraving of Stella (Mrs. Esther Johnson, born 1683; died in Jan. 1727-8), published by S. Harding in 1810. As a work of art, it is very inferior, and is probably a copy of the portrait referred to in a foot-note by the Editor of "N. & Q."

CHARLES WYLIE.

75, Victoria Street, S.W.

LE TOCQUE (3rd S. ix. 432.)—I am not acquainted with the engraving after Le Tocque of Charles Edward, in the Abbotsford edition of *Waverley*, but I have one stated to be "by Mr. S. Freeman, from the celebrated portrait by Le Tocque, painted at Paris in 1748." This is only of octavo size, and half-length; but I have another copy of the same picture on folio paper, and of three-quarters length, in which the hands are introduced resting on a military truncheon, and his helmet rests on a mass of rock before him. This last is a splendid engraving, and apparently by a French artist. I have also another engraved portrait of Charles Edward, half-sheet size, but without armour. Underneath are a helmet, sword, shield, and myrtle or olive branch, with the inscription "Everso missus succurrere seculo." Below the engraving, "A Paris, chez Chereau, rue St. Jacques.—C. P. R." *Cum Privilegio Regis*.

M. D.

POPULATION OF ANCIENT ROME (3rd S. ix. 431.) The subject is briefly discussed by Dr. Smith in a note on Gibbon's thirty-first chapter (vol. iv. pp. 89, Murray). He states the number to have fallen little short of two millions, and cites the leading modern authorities. Freund's *Lexicon* (translated by N. Theil), *sub voce Roma*, gives 300,000 as the number of citizens at the death of Julius Cæsar, which would bring up the whole population to 1,300,000, or thereabouts. A table of successive census returns is also to be found in the Emperor's new work, *Histoire de Jules Cæsar*, vol. i. pp. 229, *sqq.* The most complete discussion of this and similar questions is to be found in Zumpt, *Ueber den Bevölkerung im Alterthum*, whose conclusions are virtually adopted by Dr. Smith in the note to which I have referred. SCISCITATOR.

TRADITION RESPECTING OUR BLESSED LORD (3rd S. ix. 352, 402.)—DR. HUSENBETH, to whose learning we are so often indebted, says that St. Augustine has been referred to for the statement

that our Blessed Lord was never seen to laugh, but that he had never found it in his works. Of course he means St. Augustine's *genuine* works, for it occurs in a sermon that has been attributed to him, though generally placed amongst the spurious pieces, the real author being Fulbertus Carnotensis. (See Cave, *Hist. Lit.* ii. 126, Basil, 1745.) The following is the passage:—

"Et quidem Dominum Jesum legimus doluisse, flevisse, ex itinere fatigatum fuisse, opprobria et injurias sustinuisse, sputa, flagella, crucem suscepisse: nunquam tamen legimus eum risisse, prosperatum in terra fuisse."—S. Aug. *Opera App. de Diversis*, Sermon. 83, tom. x. p. 707, d. 1. ed. Paris, 1685.

Donne's version is that—

"Though our blessed Saviour be never noted to have laughed, yet His countenance is said ever to be smiling." (*Letters*, p. 46, ed. 1651.)

What is the authority for this?

CPI.

RING IN CAKE (3rd S. ix. 431.)—I have often joined in the fun caused by the ring in a Michaelmas cake in Ireland. A lady's wedding-ring is mixed in the dough, and when the cake is baked it is cut into sections and distributed to the unmarried people at table, and the person who gets the slice with the ring "is sure to be married before next Michaelmas."

GEORGE LLOYD.

Darlington.

THE REV. J. W. FEA (3rd S. ix. 431.)—The Rev. John Worthington Fea was eldest son of the Rev. John Fea (curate of St. Thomas's parish, in the city of Dublin). He was born in Dublin, educated by his father, who kept a school. He obtained a scholarship in Trinity College, Dublin, and afterwards took holy orders, and married. He was appointed chaplain to a chapel of ease in Belfast, but had some difference with his congregation and resigned. Of his further career I know nothing.

His sister, Mrs. Crooke (widow of the Rev. R. S. Crooke), a clever and intelligent lady, lives at No. 16, North Cumberland Street, in the city of Dublin.

U. C.

JUDGE JOHN PARKER (3rd S. ix. 452.)—MR. H. LOFTUS TOTTENHAM will find in my account of this judge that I allude to a contemporary barrister of the same name. I refer to his progressive judicial appointments, to his being called Serjeant in 1648, and to his filling the office of Baron of the Exchequer from 1656. The fact that the Middle Temple Parker was not called Serjeant till 1655 seems to me, with the other facts, to decide the question.

EDWARD FOSS.

TRUCK (3rd S. ix. 323, 400.)—Richardson supposes "to truck," in the sense of "small barter" to be derived from the truck on which higgles carried small wares, either for sale or exchange. The truck of a ship is the round, flat piece of wood on the top of a mast through which the

signal halliards pass. The trucks of a gun are the wheels, also made of a solid flat piece of wood—in other words, a wheel without spokes or fellies. May not the word for the vehicle “truck” be derived from its wheels; and if so, is it not possible its etymology is the Latin *trochilus*, which means the same thing? In the sense of *trash*, the allusion is to common sort of stuff, usually vended on trucks. “No more truck with” anybody would be no more traffic or business.

A. A.

Poets' Corner.

HONORARY CANONS (3rd S. ix. 455.)—I do not quite understand the statement made by QUEEN'S GARDENS that “Honorary Canons were *instituted* by Bishop Denison” of Sarum; for, unless I am mistaken, an honorary canonry is a recent creation of the statute-law; which statute-law, moreover, does not appear to affect the cathedral church of Sarum in this particular.

Section 23 of the Act 3 & 4 Vict. c. 113, enacts:

“That honorary canonries shall be hereby founded in every Cathedral church in England in which there are not already founded any non-residentary prebends, dignities, or offices.”

And the meaning of the words in italics is explained by the subsequent Act 4 & 5 Vict. c. 39, s. 2, which “for the removal of all doubts respecting the foundation of honorary canonries,” enacts—

“That honorary Canonries are and shall be founded forthwith in the cathedral churches of Canterbury, Bristol, Carlisle, Chester, Durham, Ely, Gloucester, Norwich, Oxford, Peterborough, Ripon, Rochester, Winchester, and Worcester, and in the collegiate church of Manchester, so soon as the same shall become a cathedral church, and in no other cathedral church.”

I am not aware that this enactment has ever been repealed or enlarged; and, assuming it to be still in force, it would seem that in the case of cathedrals which, like that of Sarum, are not included in the list given above, the title of honorary canon is loosely used for that of non-residentary prebendary. I speak this under correction, however: for honorary canonries, so-called, exist also in other excluded cathedrals.

As to the minor matter of precedence, the statute first quoted ordains that honorary canons shall “take rank in the cathedral church next after the canons.” If, therefore, precedence in the cathedral means precedence absolutely, the rural dean must either take rank above the residentary canons, or below the honorary; which latter can hardly be the right position for the holder of an ancient and responsible office.

ARTHUR MUNDY, M.A.

NEVER A BARREL THE BETTER HERRING (3rd S. ix. 85, 105, 188.)—The interpretations of this proverb recently given in your pages, as above, are confirmed by a passage from Bishop Bale's

play of *Kynge John*, printed by the Camden Society in 1838. At p. 73 may be found this line—
“Lyke Lord, lyke chaplayne, neyther barrell better heryinge,”

W. C.

Richmond.

THE RULE OF THE ROAD (3rd S. ix. 482.)—I remember being taught by my father, upwards of thirty years ago, the following verse:—

“The rule of the road is a paradox quite,
And custom has made it so long; *
If you go to the left you'll be sure to go right;
If you go to the right you'll go wrong.”

G. F.

POETIC HYPERBOLES (3rd S. ix. 471.)—J. A. G. instances from Theobald's *Double Falsehood* the line—

“None but thyself can be thy parallel.”

Massinger has precisely the same hyperbole in his *Duke of Milan*, Act IV. Scene III.:—

“Her goodness does disdain comparison,
And, but herself, admits no parallel.”

JOHN ADDIS (JUNIOR.)

PHOTOGRAPHIC MIRACLE (3rd S. ix. 474.)—Under this title a correspondent, ACHENDE, asks whether the final impression made upon the retina during lifetime can, by suitable means, be photographed after death, and adds a notorious paragraph in which this is said to have been done. In reply to ACHENDE, I cannot do better than subjoin the following paragraph, which appeared in the *Pall Mall Gazette* a short time since, in refutation of this very story:—

“The canard which ascribes permanency to retinal images within the eye, and to the photographic camera the power of transferring them to paper, has reappeared in an American journal. The fiction does great credit to the ingenuity of its inventor, and is equally remarkable for its absurdity and the credence which has been from time to time accorded to it. It has undergone many transformations. If we remember rightly, its first appearance was as a story of the image of the pavement of a slaughterhouse being detected by an acute observer in the eye of a bullock. The hint was too good to be lost, and a year or two since a grave correspondence was published between a learned inspector of the metropolitan police and an enthusiastic amateur of photography, in which the former, having been taken to task for not photographing the retina of a poor girl murdered in Soho, and whose murderer has never been discovered, solemnly replied that he had omitted this proceeding because he was informed that it was useless if more than forty-eight hours had elapsed after death. Later, the more sensational statement was made that a photograph of a murderer in Italy had been obtained from the retina of one of his many victims, and was produced in court as damning evidence. This week the story comes from America, with the additional element of mystery that the photographic image was transferred from the retina to paper by the aid of ‘a microscope.’ It is difficult to say what idea the authors of such stories possess of the structure of the re-

* One version reads—

“Though as easy as any old song.”

tina or the formation of images upon it, but it would be equally rational to talk of photographing a portrait from the picture left on a looking-glass by a person who had looked into it and left the room. Such elementary blunders could not be committed or obtain currency but for the entire absence of instruction in the alphabet of science which is characteristic of our existing system of education. It is disgraceful for a gentleman to make a false quantity or to miss the point of a well-known quotation, but even literary men of the highest caste confess without shame to ignorance of the simplest laws of nature."

The writer of the above is perfectly correct in all he states, and his comparison of taking a photograph of an absent person from a mirror in which that person had looked, is very good. As well might one try by photographing a lake to depict the breeze which had once passed over and ruffled its surface, as by photographing the back of the eye to see an image, the motion of light from which had once been translated into an agitation of the filaments of the retina, giving rise, only so long as it lasted, to the perception of an object. And although subjectively this agitation does not subside after its cause has been removed till a fraction of a second has elapsed, yet still objectively there is no trace, much less permanence, of any impression made upon the retina. It will therefore not be necessary, as ACHENDE suggests, to discuss the subject in "N. & Q.," because it is simply a gross error, arising, as the *Pall Mall* says, from the general lack of scientific culture. I do not, however, wonder at any one thoughtlessly falling into the error, as this absurd statement has often been repeated, not only by newspapers, but also by semi-scientific periodicals, which ought to have known better.

W. F. BARRETT.

Royal Institution.

POSITIONS IN SLEEPING (3rd S. ix. 474.)—The Hindoo superstition referring to the point of the compass towards which the head should lie, is opposed to a modern theory which professes to be based on scientific principles. I think there is more reason in the objection to sleeping across the boards, which I have heard only in London. Here, owing to our Building Act, the all-but universal practice is to run the joists from front to back of a house, so that the floor boards run across the house, parallel with the street, and he who sleeps "across the boards" necessarily sleeps with his face to the window, and will have the full glare of the morning light.

With reference to the idea that pigeons' feathers cause great agony to any one who comes to die upon them, is it superstition? The effect of ill-dressed feathers, even upon a healthy person with delicate nerves, is quite sufficient to prevent sleep. Pigeons are killed when very young, before the down has quite disappeared, and when the plumage is succulent and full of animal matter. Being a domestic and not a commercial article, the feathers are not likely to be dressed at all, so it is

quite conceivable that they may produce a painful effect upon a sick and sensitive person, as they certainly would upon many a healthy one. In Holderness it is said that you cannot *die* on pigeons' feathers. I well knew a man who remained long in great suffering upon such a bed; at last he was charitably lifted out, "and as soon as his feet touched the ground he died"—so said the gossips.

THOS. BLASHILL.

Old Jewry Chambers.

PASSAGE FROM ST. BERNARD (3rd S. ix. 469.)—The striking passage from St. Bernard referred to will be found in his 48th Sermon on the Canticle of Canticles, or Song of Solomon, and is thus beautifully expressed in the original:—

"Utinam detur mihi pax, bonitas, gaudium in Spiritu Sancto, misereri in hilaritate, tribuere in simplicitate, gaudere cum gaudentibus, flere cum flentibus, et his contentus ero. Cætera sanctis Apostolis, virisque Apostolicis derelinquo. Montes excelsi cervix, petra refugium herinacilis."

F. C. H.

CONCILIUM CALCHUTENSE (3rd S. ix. 295, 419.)—A. E. S. seeks information as to the locality where this Council was held. In a paper by the Rev. J. H. Blunt, read on April 25 at the British Archaeological Association, occurs the following:—

"The earliest record by which we can positively identify the parish of Chelsea is a charter of Edward the Confessor, in which the manor there called *Chilchelle*, or *Chilchede* (for I think the reading is doubtful), is confirmed in the possession of Westminster Abbey. . . . In Domesday it would appear that the scribe was puzzled how to spell the name, and for safety's sake he has bracketed two names, thus { *Cerchede* } *Chelched*. Henry of Huntingdon writes it, anno 1110, *Calcyde*. In the Taxation of Pope Nicholas, 1291, it is spelt *Chelchethe*. In manorial records, temp. Edward II., it is *Chelcheya* and *Chelchuthe*. . . . Leland, 1658, writes *Chilseya*, vulgo Chelsea."

Mr. Blunt adds, that the church was originally built of chalk (as may still be seen in the chancel), and that a "hythe," or dock, existed close to it until twenty years ago.

G. M. H.

THE BREADALBANE PEERAGE (3rd S. ix. 465.)—With reference to this dignity I beg permission to announce that an article on "the practice in Scotland of the sovereign conferring a power on a patentee to name his successor to the title," appears in Part XVIII. of *The Herald and Genealogist*, just ready for publication, under this heading: "On the Inheritance to Scottish Peerages by Designation." The article describes the several cases of—1. Cardross; 2. Errol; 3. Breadalbane; 4. Rutherford; 5. Dingwall; and 6. Stair.

JOHN GOUGH NICHOLS.

CARICATURE PORTRAITS (3rd S. ix. 451.)—The series of portraits relating to Oxford were drawn and engraved by Dighton in 1810; and, in reply to Mr. Wink's query, I beg to say that a copy of

all of them may be seen in the Hope Collection of Portraits at the Bodleian Library. There are also private sets in the collection of F. J. Morrell, Esq., St. Giles's Street, Oxford; Mr. James Wyatt, High Street, Oxford; and with the Clerk of the Peace for the county of Oxford.

In the Hope set is this private note to the one called The Lawyer and his Client, "Morrell of Oxford." It would be well at this time to state, that neither in likeness nor stature does the engraving resemble either the late Robert or James Morrell, but is one of a class to show the grinding qualities of lawyers.

The following is nearly a complete list of the Oxford caricatures:—

- A View from Brasenose College (Dr. Kilner).
- A View from Jesus College (Dr. Hughes).
- A View from Oriel College (Dr. Cleaver).
- A View from Magdalen Hall (Mr. Ford).
- A View from Merton College (Mr. Hartley).
- A Noble Student (Lord Grenville).
- Mother Goose of Oxford.
- A View from Christ Church Meadow (Dr. Jackson and Mr. Webber).
- The "Doctor" (Mr. James).
- A View near the Town Hall (Sir Wm. E. Taunton).
- A View from Balliol College (Dr. Parsons).
- The Father of the Corporation of Oxford (Alderman Fletcher).
- Ireland in Scotland (Mr. Ireland).
- A View from St. Aldate's, Oxford (Mr. Grosvenor).
- A View from the Swan Brewery (Henry Hall, Esq.).
- A View from Trinity College (Mr. Kett).

WILLIAM H. TURNER.

8, Turl Street, Oxford.

THE "HURST JOHNIAN" (3rd S. ix. 492.)—This periodical is still published every month except January and July, and has reached its eighty-second number. "Ulysses' Return" was written by G. O. L. Thomson, of Exeter College, Oxford, who had shortly before been chaplain of this school, and a scholar on the foundation. It was performed as an after-piece by the Hurst College Shakespeare Society, at their annual entertainment, on the Prince of Wales's birthday last year, and for that occasion was reprinted in another form. I shall be happy to send a copy of this to R. INGLIS if he will favour me with his address.

J. T. F.

The College, Hurstpierpoint.

CREDENCE TABLE (3rd S. ix. 310, 501.)—Your correspondent A. A. has not correctly described the use of the credence table in Catholic churches. He says rightly that it is almost always moveable; but he is wrong in saying that it "is used to place the incense and various matters upon during the mass, but not the elements;" and more so when he says that "the wafer (hostia) is brought in a little case called a *corporale*, and placed at once upon the altar." The correct account is, that the incense is *never* placed upon the credence table, but always held by the thurifer, or placed near

him; that the elements *are* placed upon the credence table, for the wine is there from the beginning of the mass, and not taken upon the altar till the offertory; and in high masses the altar bread, or host to be consecrated, is placed there on the paten upon the chalice, covered with a veil, also till the offertory. At low masses the priest brings it indeed at once to the altar: not, however, "in a little case," but on the paten on the chalice, covered with a veil as above described. Nor is "the little case" which lies on top of the veil called a *corporale*, but a *bursa*, being in reality a purse to contain the *corporale*, which the priest spreads before him upon the altar. F. C. H.

A LOST NOBLEMAN (3rd S. ix. 473.)—There is a tradition belonging to the parish of Minster-Lovell, in Oxfordshire, that Francis Lord Lovell, being attainted during the reign of Henry VII., was pursued by soldiers, who endeavoured to capture him; and having been seen to enter his house at Minster-Lovell, he was never heard of or found, notwithstanding every search was made for him.

There is also a subsequent tradition that, in the eighteenth century, when the house formerly occupied by the Lovells was pulled down, in a vault was found the person of a man in very rich clothing, seated in a chair, with a table and mass-book before him. The body was quite perfect when the workmen entered, but the air soon turned it to dust.

Perhaps the query of J. W. W. refers to this, as I have read two or three variations of the above story.

WILLIAM H. TURNER.

8, Turl Street, Oxford.

CLARENDON STATE PAPERS (3rd S. ix. 472.)—There is no catalogue of these papers at present existing either in print or MS.; but the first volume of the complete catalogue, which is in course of preparation, is now almost ready for publication, under the editorship of the Rev. Oct. Ogle, M.A., and other portions will shortly be sent to press.

W. D. MACRAY.

Oxford.

HAZLITT'S "ESSAY ON HOT AND COLD" (3rd S. ix. 70.)—This essay will be found in the *Plain Speaker*, vol. i., Essay 16.

D. BLAIR.

Melbourne.

INFAMOUS TOAST OF OLIVER THE SPY (3rd S. ix. 87.)—The French lines quoted are Diderot's, and are the concluding lines of a convivial song, given at the end of vol. vii. of Naigeon's edition of Diderot's *Works*. This is the edition on which Mr. Carlyle's *Essay on Diderot* is founded.

D. BLAIR.

Melbourne.

PRELATE MENTIONED BY GIBBON (3rd S. ix. 452, 502.)—J. S. W. (whose high authority on any Warburtonian question I fully admit) rebukes

me for thinking that Warburton would have been fond of quoting an indecent passage, yet admit that he "was often coarse." If often coarse in English surely he would not have shrunk from quoting a Greek sentence to a few literati, because it was indecent. May I ask J. S. W. for an account (1), of the "many attempts" to discover this prelate (strange to say no curiosity on the point is expressed in the many letters on Gibbon's notes in vols. lviii. lix. of the *Gent. Mag.*); (2), of those who have thought the prelate a myth.

CYRIL.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Short Summary of the Evidences of the Bible. By Rev. T. S. Ackland, late Fellow of Clare Hall, Cambridge. (James Parker & Co., Oxford and London.)

In this little pocket-volume of 250 pages, we have a concise and readable *résumé* of the Argument for Christianity, with a thoughtful review of the ordinary objections of Scepticism. In the first portion, our author lays under contribution the standard writers on Christian Evidences, availing himself of the researches of Lazard and others in the East, and the "Old Testament Coincidences" of Dr. Blunt. In his replies to modern objections, he exhibits more independence and originality, and criticises freely the arguments of Modern Philology and Science—Sir Charles Lyell, Bishop Colenso, and the authors of *Essays and Reviews* receiving in turn the thrust of his lance. We do not remember to have met with a book of Christian Evidences more likely to be read by a thoughtful young man than this little manual.

Remains of the Early Popular Poetry of England. Collected and edited, with *Introductions and Notes*, by W. Carew Hazlitt, of the Inner Temple, Barrister-at-Law. In Four Volumes. (J. Russell Smith.)

Passing over the principle upon which the present collection has been formed, and the free use which Mr. Hazlitt has made of the labours of Ritson, Utterson, Wright, Halliwell, &c., there cannot be a doubt that, in these four new volumes of Mr. Russell Smith's *Library of Old Authors*, the reader is presented with such a collection of the "Early Popular Poetry of England" as has never before been gathered into one work. Something like sixty poems of every variety of character, from the romances of Robert the Devyll and Kynges Robert of Cysille, the merry jests of "The Frere and the Boy," the Miller of Abingdon, and Dan Hew Munk of Leicester, down to the various satires against "the Pryde and Abuse of Women now a' Dayes," are here assembled together, and furnish a picture of the literary activity of the English mind during the early period of our literature, as curious and interesting, as the pictures of manners, customs, and social progress contained in them are striking, rich, and illustrative. Mr. Hazlitt has obviously taken great pains with the bibliography of the various poems; and deserves credit, too, for the satisfactory manner in which he has added such notes on obscure phrases and allusions, as in his judgment called for explanation.

Hood's Poems. Cheap Edition. Edited by Samuel Lucas. Part I. (Moxon & Co.)

While wit and pathos joined to deep poetic feeling can move English hearts, the writings of Thomas Hood will be household books. A cheap edition of his *Poems* will

therefore be a boon to the thousand admirers of him who "sang the Song of the Shirt."

Results under the last Bank Charter Act, 1844—1866. By Charles M. Willich. (Longman.)

A series of tables useful both for dates and facts, which show at a glance the state of the resources of the Bank of England in bullion and notes at every change made in the rate of discount from 1844 to May 1866; and also a comparative view of the rates of discount charged at the Banks of England and Paris.

THE WELLESLEY COLLECTION.—A goodly assemblage of lovers of the Fine Arts were congregated at Messrs. Sotheby and Wilkinson's on Thursday, when the memorable cabinet of drawings by the Old Masters, and collection of engravings, formed by the late Principal of New Inn Hall, the Rev. Dr. Wellesley, were on view. The sale, which will occupy fourteen days, will commence on Monday next.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

GHYSAER HOLLI'S HISTORY OF THE MORSWORTHY FAMILY: Times of Henry III. to Henry VIII.

Wanted by Simpkin, Marshall, & Co., 4, Stationers' Hall Court.

O'CONNOR'S COLOMBANUS AD HIBERNOS. Part VII.

DUBLIN REVIEW, Old and New Series complete, or odd parts.

NOTES AND QUERIES. Vol. III., First Series.

LINGARD'S ENGLAND. 10 Vols. 8vo, 1849.

Wanted by Mr. W. B. Kelly, 8, Grafton Street, Dublin.

Notices to Correspondents.

K. (Leicester). The absurd claim of Dr. Wilmot to the authorship of the Letters of Junius was maintained by Mrs. Storer in a separate pamphlet, with about as good evidence as that of her claim to be a princess. Sir P. Francis' Letter has been frequently reprinted.

D. BLAIR (Melbourne). A notice of the Services for Prisoners in the Irish Common Prayer Book will be found in "N. & Q." 1st S. vii. 418. Consult also Mant's edition of the Prayer Book, in which this office is included.

W. H. S. has not correctly quoted the inscription on the brass in Farrant Church: see Hoare's Modern Wiltshire, vol. iv., Hundred of Cusden, p. 74, where there is an engraving of it, and where he will find instead of "now ill," the words "now turn'd to m.".

CURRUM will find some particulars of the Fairfax Correspondence in "N. & Q." 2nd S. i. 337, 419.

M. REED. The line, "The torrent's smoothness ere it dash below," occurs in Campbell's Gertrude, part iii. stanza 5.

CYRIL. The verse commencing "How loved, how valued once, swift thee not," is in Pope's "Elegy to the Memory of an Unfortunate Lady."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for SEVEN POUNDS for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 25, WELLINGTON STREET, STRAND, W.C., where also all Communications for the Editor should be addressed.

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LONDON, SATURDAY, JUNE 30, 1866.

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Notes.

EXTRACT FROM A NARRATIVE
OF THE
DISINTERMENT OF NAPOLEON BONAPARTE
AT ST. HELENA ON OCTOBER 15, 1840.

[Some years ago, when Private Secretary at the Colonial Office, I had an opportunity of copying an account of the disinterment of the remains of the Emperor Napoleon at St. Helena. The subject is one of historical interest, and, therefore, I trust you may find space for the accompanying extract from the Narrative in the pages of "N. & Q." W. F. HIGGINS.

P.S. After reading the Narrative, you will probably agree with me, that it is curious that your office, to which I am addressing this communication, should be in "Wellington" Street.]

Everything being prepared for the important operation, at half-past twelve o'clock in the morning of the 15th October, the 25th anniversary of the arrival of Napoleon Bonaparte at St. Helena, the first blow was struck which was to open the grave, in order that his mortal remains might be carried to France to repose, as he had desired, on the banks of the Seine, in the midst of the people he had so much loved.

All was hushed as death; not a voice was heard, save now and then the word of command necessary to direct the labour as the work pro-

ceeded—the waning moon occasionally illuminating the hills which surround the town, and the rain falling in torrents. No light was then visible, but the glimmering of the numerous lanterns used by the workmen, and the solitary watch-fire which was burning near the tent. None moved; all remained, as it were, chained to the spot, exposed to, but regardless of the inclemency of the weather, anxiously watching the work as it slowly proceeded.

At half-past one the slabs forming the top of the tomb, and the iron railing surrounding it, were removed; and by three o'clock the earth within the four walls of the sepulchre was excavated to the extent of nearly seven feet: at this depth they met a layer of Roman cement and masonry of about eleven inches thick, clamped with iron bars, which presented an almost insuperable obstacle, and resisted for a considerable time the utmost efforts of the workmen to penetrate it. However, by unremitting perseverance, they succeeded in detaching some pieces of the work, and with great labour removed the whole of this layer of cement and masonry by eight o'clock, laying bare the slab (6 feet 8 inches by 3 feet) which formed the top of the old sarcophagus. Two large rings having been let into this stone, it was raised by means of lofty shears by about half-past nine o'clock, exposing to view the outer old coffin; upon which the Abbé Coquereau read the psalm "De Profundis," and the Commissioners descended into the grave to examine into the state of the coffin, which they found very slightly injured; one corner only being a little decayed, apparently from dampness, although the coffin had rested on stones placed for the purpose of keeping it from the ground of the vault. After the Commissioners had reascended, Doctor Guillard caused two auger holes to be bored in the coffin, one at the head and another at the foot, as a measure of sanitary precaution. The coffin was then lifted out of the tomb by means of shears, and deposited on the ground on the left side of the grave; whence it was carefully borne by twelve men of the Royal Artillery to a tent erected for its reception, where the service "Levée du Corps" was performed.

The outer mahogany coffin having been removed, the inner ones were carefully placed within the leaden coffin contained in the sarcophagus sent from France, and the lids of the older leaden, and of the second mahogany coffin, were cut through and opened. The old tin coffin, the last cover, which shrouded the remains, became thus exposed to view; and at one o'clock this was also cut through, when a satin covering over the body appeared, which the surgeon of the "Belle Poule" gently raised, and thus displayed the body of the Emperor.

It was in excellent condition, and seemed to have been almost miraculously preserved. There

was an appearance of mould all over the body and habiliments; but the features, nearly unaltered, were immediately recognised by his old friends and followers. The hands, which Dr. Guillard touched (and he was the only person who touched the corpse) were perfect and firm as a mummy's, and the appearance of the whole body was that of one who had lately been interred. The eyes were fallen, the bridge of the nose a little sunk: but the lower part of the face, remarkable for its breadth and fulness, was perfect indeed.

Mons. Marchaud made the remark, that the body was now more like what the Emperor had been when alive than at the time of its interment.

His epaulets, and the several stars and orders on his breast, were tarnished. His jack-boots covered with mildew; which, when Dr. Guillard slightly rubbed it, came off, and the leather underneath was perfectly black and sound. His cocked hat lay across his thighs; and the silver vase with the imperial eagle, which contains his heart, stood in the hollow below his calves, but had assumed a bronzed hue. In consequence of the perfect state of every article in the coffin, Count Chabot did not deem it requisite to make use of the two elegant silver vases which had been sent out from France for the purpose of receiving the Emperor's heart and stomach, but directed the old ones to be left untouched.

The body remained exposed to view from two to three minutes, when it was sprinkled by the surgeon with some charcoal composition; and the old tin, as well as the old and new leaden coffins were carefully soldered up by Mons. Leroux, a French plumber, who attended for the purpose.

The sarcophagus was then closed and locked, and the key delivered by Captain Alexander to Count Chabot with the remark that, as he and the witnesses sent out from France had been enabled to satisfy themselves that the body of the late Emperor was really deposited in the sarcophagus before them, he had, by order of His Excellency the Governor, the honour of delivering over to him the key; and had further to inform him, that everything was in readiness to convey the body with due honours to the town, there to be transferred by His Excellency in person to the care of His Royal Highness the Prince de Joinville.

At about a quarter to four o'clock, P.M., a gun, fired at the Alarm House, intimated that the procession was leaving the tomb on its way to town. Upon which the fort at High Knoll, and the frigate, began to fire minute guns; which they continued to do until the remains reached town. As the procession was slowly wending its way up from the tomb to the main road, leading to Hut's Gate, the troops which had been drawn up there, consisting of H. M.'s 91st Regiment and

the St. Helena Local Militia, were ordered to advance and form in front of the procession: which, when it arrived at the Alarm House, was joined by a number of respectable inhabitants clad in deep mourning, who were assembled there agreeably to a public notice issued some days previously. About five P.M. the procession reached town, when it was halted for a short time to enable the St. Helena Local Militia, which led the advance, to march into town, and to form in extended order on each side of the Line Gate, facing inwards, and resting on their arms reversed.

The town presented a very striking appearance at this moment. The English ensigns flying at Ladder Hill and James Town, as well as the national flags at the Foreign Consulates, were at half-mast high; the shops had their shutters up and doors closed, and in the harbour were seen the three French men-of-war and two French merchant ships, with their yards *en croix* (a sign of the deepest mourning); while many English vessels, as well as H. M.'s brigantine "Dolphin" had their colours half-masted.

The procession entered the town in the following order:—Three companies of H. M.'s 91st Regiment, with arms reversed; band of the St. Helena Local Militia, play a dead march (the Portuguese Hymn); the officiating priest, Abbé Coqueron, in full robes, and accompanied by two choristers carrying the crucifix and censer; the hearse, drawn by four horses, suitably caparisoned with black housings and trappings, led by four grooms in deep mourning, and escorted on the sides by gunners of the Royal Artillery. The coffin was covered over with a magnificent pall, sent out from France. It consisted of imperial purple velvet, with a wide cross of silver tissue extending the whole length and breadth: a deep border of ermine surrounded the velvet, and at each corner of it an eagle and the imperial crown, with the letter N., were richly worked in gold, whence hung massive gold bullion tassels, for the purpose of being held by the pall bearers. The remaining part of the velvet was studded with golden bees, the armorial bearings of the late Emperor. The pall was supported in front by M. Marchaud on the left, by Mons. de las Cases on the right, and in the rear by General Gourgaud on the left and by Count Bertrand on the right. Immediately behind the hearse walked Messrs. Pierron, St. Denis, Archangeau and Noverrez (domestics of the late Emperor); then followed Count Chabot, as Commissionaire du Roi, between Captain Charnier, second in command on board "La Belle Poule," and Captain Guyet of the "Favorite;" next came Mons. Arthur Bertrand, followed by Mons. Coussot (formerly servant to the Emperor), Captain Doret of the "Oreste," and Dr. Guillard of the frigate; to these succeeded the Civil and Military officers of the Island, then His Excel-

lency the Governor, supported by two Members of the Council, Chief Justice Wilde and Colonel Hodson, accompanied also by General Churchill and Major Johnson, of H. M.'s service (passengers on board the English ship "La Belle Alliance," then at anchor in the roads). Next came the inhabitants; and the rear was brought up by a detachment of Royal Artillery.

The procession having passed the gate leading to the Lines, where thirty-two pounders were firing minute guns, on its way to the wharf, the 91st Regiment opened out, and formed a street down to the lower landing-place, resting on their arms reversed, through which the procession passed. On nearing this spot, the Priest advanced, and walked up to His Royal Highness, who, dressed in a Captain's uniform, with the star and ribbon of the "Légion d'Honneur," and surrounded by all the officers of the three French men-of-war, in full uniform, was awaiting the arrival of the body. After a few minutes' conversation with the Priest, the Prince stepped forward to meet His Excellency the Governor, who formally delivered over to him the charge of the remains of the late Emperor.

His Royal Highness and suite then returned to the different boats, which were waiting for them, and preparations were made to lower the body into the state barge; during which the Prince's band played some beautiful dirges, composed for the occasion. In the barge were His Royal Highness, who commanded, Captain Guyet of the "Favorite," the four pall bearers, Count Chabot, Captain Hernoux, and the Priest—all of whom were uncovered except Mons. Marchaud, who, as "Officier de la Garde Nationale," saluted with covered head. At the moment the body was lowered into the barge, a handsome tricolour flag, made of silk and crape, was hoisted upon a mast, the batteries on shore fired a royal salute, and the French vessels, which were instantaneously dressed with an immense number of various flags, and had their yards squared, fired each a salvo, discharging the whole of their guns as rapidly as possible, the effect of which was indescribably grand. The barge (a twenty-four oared boat), pulling minute strokes, moved slowly on, a little in advance of the other boats, three of which were in line on each of her quarters, the band continuing to play solemn requiems. When about half-way to the frigate, the three men-of-war fired a second salvo; and as the barge approached them, a third, which, happening to take place just as the sun was dipping into the horizon, strikingly added to the grandeur of the scene.

The sarcophagus, having been received on deck, was deposited on a velvet carpet, spread on the main deck between the main and mizen masts. In front of the latter a handsomely decorated

altar was erected; before which, at the Captain's head, the Abbé Coquereau, supported by two choristers, stood for the performance of the ceremonies of the Roman Catholic Church. The sarcophagus was covered with the splendid pall already described: an imperial crown was placed at the head, and a golden eagle at each corner. The deck was lighted with silver candelabra and lanterns, and each side was lined by a guard of honour.

When the prayers and the other religious ceremonies were concluded, the Prince de Joinville, who stood at the head of the coffin, surrounded by officers of the three French men-of-war, gave the word "Au mort;" when the guard presented arms, and the band played a solemn dirge. The body remained in state during the whole night, a canopy in the form of a tent being suspended for protection from the weather.

On Friday the 16th October, at eight o'clock A.M., the "Favorite" and the "Oreste" placed their yards again *en croix*, and hoisted their colours half-mast high; the "Belle Poule" kept her yards squared and dressed with flags. At ten o'clock grand mass was said on the quarter deck, in presence of all the officers of the three men-of-war, of the whole of the frigate's crew, and of deputations of those of the "Favorite" and "Oreste." Mass being over, the body was lowered to the gun deck, to be deposited in the chapel, where it was to remain until its arrival in France. Minute guns were fired by both these vessels during the service.

On Sunday, at half-past eight o'clock, the vessels got under weigh, steering in a N.N.W. direction. When about two miles from the shore, the "Oreste" passed under the frigate's stern, dipped her flag three times, and saluted her with five guns, standing to the westward to proceed on her voyage to Buenos Ayres. Etiquette preventing the "Belle Poule" from firing another gun after the body had been received on board, the "Favorite" returned the "Oreste's" salute. About twelve o'clock they were out of sight, and thus ended this eventful drama, which will ever be remembered in the annals of St. Helena.

The following are stated as remarkable instances connected with the subject of this narrative:—When the late Emperor Napoleon arrived at St. Helena, in 1815, he slept but *one night* in James Town: for having ridden to Longwood on the following day, accompanied by Admiral Sir George Cockburn, to visit the house, he felt so much reluctance to re-enter the town, that he expressed a wish to remain at the "Briars," the house of Mr. Balcombe, until the repairs and additions at Longwood could be effected, and accordingly took up his quarters there at once. During this only night he slept at Mr. Parker's house, and occupied the identical room in which

the Duke of Wellington slept when calling at St. Helena on his return from India in 1807.

When the Emperor was interred, on May 9, 1821, the East India Company's ship "Waterloo," Capt. Alsager, was lying at anchor in the roads, a portion of her crew, wearing straw hats with black ribbons, on which was the word, in letters of gold, "Waterloo," were present at the funeral and followed in the procession. When the remains of the Emperor were removed, on October 15, 1840, some of the passengers and several of the crew of the English merchant ship "Belle Alliance," which had arrived on October 13, followed in the procession from the tomb to the wharf: the latter wearing in letters of gold round their hats the words "La Belle Alliance."

THE BELLS OF BATLEY.

The following, though not very old, is perhaps worthy of publication in the pages of "N. & Q." It is engraved on a brass plate on the outside of the tower of Batley church, Yorkshire, and was copied by me in December, 1863:—

"THE REQUIEM"

of the late Three Bells of Batley Church: Two of which were introduced into the Tower in the 17th Century, and the Third or last in the 18th Century, and were taken down in the 19th Century, at the close of the Year of our Lord 1851, bearing the following respective dates and inscriptions, viz.: Upon the middle bell, 'Tho. Deighton, G. O. 1658.' Largest Bell: '1684. Gloria in Altissimis Deo. Ric. Mann, Churchwarden.' Last and least bell: 'Dalton of York, fecit. 1791.'

"To Father, Son, and Holy Ghost,
Eternal Glory raise."

Author of the following lines, Mr. Luke Blakeley, of Upper Batley, Third of that name in the family, and Nephew of Mr. Luke Blakeley of the same place, who died Jan. 17th, in the Year of our Lord 1836, and was interred in Batley Churchyard:—

"One hundred years, yea almost two,
We've hung in that turret grey,
And many changes we have seen
As time has fled away.
"We've seen the bride and bridegroom gay,
We've chimed their joy to tell;
Alas! before the day has clos'd,
We've toll'd the funeral knell.
"We've merrily rung for victory gained
O'er Britain's enemies;
Then mourn'd for the brave who bled
To gain those victories.
"We've highly lauded pomp and power,
Then call'd on men to pray;
A requiem rung with the weeping and sad,
Then revel'd with the gay.
"We've seen the scourge of Civil War
Approach where we have stood;
We've seen Oppression's cruel hand
Reeking with kindred blood.
"Our solemn tolling for the dead
Falls on the mourner's ear;
Then the bereaved and aching heart
Feels desolate and drear.

"Dirges we've rung for Kings and Queens
As they to the tomb went down,
Then joyfully welcomed the heir
Who came to wear the crown.

"We saw the star of Brunswick rise,
And beam upon our strand,
We see its full effulgent ray
Illume this happy land.

"Victoria the sceptre sways,
And bright her virtues shine,
Long may she live, long may she reign,
Best of her royal line.

"We joyfully hail'd her natal day,
We hail'd her to the throne,
We blithely hail'd her nuptial hour,
For her we ne'er shall moan.

"We're taken from that turret grey
Where we for long have rung,
Like worn-out lumber thrown away,
For ever mute each tongue.

"And now our changes all are rung,
Here ends our dying song;
Our last, our final peal is done,
Farewell, farewell, Ding, Dong.

"Sellers & Nelson, sc. Leeds."

J. T

The College, Hurstpierpoint.

AUSTRALIAN ABORIGINAL FOLK-LORE

As throwing some further light on the mental and moral characteristics of the Australian aboriginal tribes, it is worth citing the following traditions, which have only been brought to within the last few months. The authority for the genuineness of these traditions is Mr. G. Superintendent of the Aboriginal Settlements at Corandurk, Upper Yarra, not far from Melbourne, a gentleman who has resided and acted as a missionary amongst the natives for many years, and has thus acquired a great influence over them and has also gained a most intimate knowledge of their traditions and customs. It may be said that it was only by the exercise of infinite patience and tact that Mr. Green succeeded in drawing these curious legends from the elders of the tribe. They seemed to have, one and all, an invincible unwillingness to make these ancient and sacred records of their fast-perishing race known to alien though friendly protectors:—

"The ancestors of the tribes have always believed (runs the tradition) that there is a great and mighty reigning supreme in the upper world under the name Bundjil; that this mighty chief has a brother, whose name is Tudger, and that he has a son whose name is Rang; that there is another great being of a bad name and character named Kondulogan, who is the opponent and the antagonist of Bundjil; that there is a state of happiness after death where Bundjil lives, with all delights are enjoyed, and a state of misery where bad chief enslaves and oppresses his subjects, causes them to labour hard that he may eat and drink and abundance, while he starves them, and makes them tremely wretched; that the time was when the black fellows were being destroyed by a large snake in

heart of a fallen tree, and by a bad blackfellow acting in league with the serpent; that this blackfellow always stood beside the fallen log, and called 'Cooley! cooley!' to all the blackfellows he saw, and when they came he, under a pretext of friendship, invited them to put their hand to the end of the tree, and he would drive out plenty of bandicoots, which they could kill and eat, for there was abundance within the great log; that, when they put their hand to the end of it, he drove out the snake, which bit them, and poisoned them to death; that they were being all wasted and destroyed, when the good Bundjil sent his brother Tudger, who appeared in disguise as a blackfellow, in order to their deliverance; that, when he presented himself, the blackfellow in league with the snake, cooeyed as he was in the habit of doing, and asked Tudger to put his hand to the end of the tree, and he would drive out bandicoots for him. Tudger said 'No,' and asked him to drive out the game and he would kill it with his waddy or yam-stick. The man would not for a while, but Tudger was firm, and the other yielded. Then upon his driving out the snake, Tudger killed it, and next despatched the man, thereby delivering the race.

"Another tradition, very similar, is the following:—A wicked lubra stationed at the side of a great mountain, was, by a system of craft and cruelty, wasting and destroying the blackfellows. She had a number of fires burning and mia-mias always standing, as if it was the place of a large encampment of blacks; when the blackfellows saw the fires they were attracted to the spot. When they came, they saw none but the woman. They asked her where were all the blacks. She always said they were away hunting, and offered to conduct them to the place. Upon their consenting, she led them into a great hole or cavern in the side of the mountain. Having led them to a certain distance, she pretended to have forgotten her yam-stick, and turned back to fetch it. She then set fire to a mass of wood, previously prepared in each side of the den, and suffocated her victims. The good Bundjil had compassion on them, and sent his son Tarang to save the race. He appeared disguised as a blackfellow, and allowed himself to be led by the bad lubra into the mountain cave, and when she returned on her usual pretext, he returned too, without being observed, and put her to death."

Melbourne.

D. BLAIR.

THE SECOND PART OF KING HENRY THE FOURTH.

1. There is an error in this play hitherto unnoticed, but which, once pointed out, will be at once, I think, admitted and corrected. The Archbishop (Act IV. Sc. 1, l. 60) says—

"I take not on me here as a physician,"

and yet immediately, and in the same breath, adds that he has come to diet and purge rank minds. The word physician is sometimes used more generically; but both now and in Shakespeare's time it, in its stricter sense, stood for the "mediciner," as distinct from the surgeon or operator. Having said, therefore, that the body politic was diseased, and required to be let blood (the surgeons being the surrounding men-at-arms), he, excusing himself as a priest, adds—

"I [personally] take *but* on me as a physician,"

[not as a surgeon]; I come not to let blood, or as an enemy to peace, but as a physician, to diet, purge, and heal the commonwealth.

2. There is a crux of the commentators lower down in the same scene, on which I would say a word or two. As it stands at present we have—

"West.
And consecrate commotion's {bitter } edge.
 {civil }

Archb. My brother general, the commonwealth,
To brother born an household cruelty,
I make my quarrel in particular.

West. There is no need of any such redress,
Or, if there were, it not belongs to you."

Now I quite agree with Mr. Spedding (*ap. Cambr. Shakespeare*), that a line is wanting after "edge" to complete the cadence and sense; and, with MR. JULIUS LLOYD, I think that that line is—"To brother born, &c.," that is, you the priest becoming, instead of a messenger of peace, a source of household strife, setting brother against brother, and son against father.

I think it very probable also that some line like Mr. Singer's—

"Whose wrongs do loudly call out for redress"—

has been omitted in the place now occupied by the misplaced line. But whether this be so or not, the other lines admit of an easy emendation, which gives sense, even without Singer's line. The whole gist of the Archbishop's former speech is, that the whole of the commonwealth suffers; it is—"our grief—our arms—us—we," &c. Westmoreland, on the other hand, cleverly passes this by, and addresses his arguments *ad hominem et ad sacerdotem*, ending with—

"To brother born, an household cruelty";

and to this the Archbishop's reply is—

"My brother's general, the commonwealth,
[Whose wrongs do call out loudly for redress: (?)]
I make my quarrel *no* particular."

My brother is the whole English race, the commonwealth, and for my own part I make no particular or personal grievance my cause of quarrel. A modern writer would have said—

"I make no quarrel in particular."

Not improbably the line, "To brother," &c., was set up in two places, in its own and in the place of Mr. Singer's line; and the passage being beyond the comprehension of the press corrector, the first was struck out at hap-hazard, and the other errors allowed to remain.

B. NICHOLSON, M.D.

EXETER CATHEDRAL RESTORATIONS. — I am informed by a Devonshire correspondent of "N. & Q." that the "restoration" of the monumental chantry of Bishop Oldham (A.D. 1504–1519), in Exeter Cathedral, has been taken in hand by Corpus Christi College, Oxford. The

chantry itself my informant represents to have been actually "restored," but the effigy of the Bishop is said to be untouched at present. Perhaps an earnest appeal to the authorities of Corpus, if expressed in the columns of "N. & Q.," may induce them to spare the effigy of their prudent as well as munificent founder (joint-founder with Fox) from the destructive influences of "restoration." This effigy is in very fair preservation, retaining much of its original colouring; and, while untouched by the restorer, it is one of the most interesting of the episcopal memorials of the first quarter of the sixteenth century. It will be bad enough, should the authority of the heraldry of Bishop Oldham's chapel have been destroyed by fresh painting. I do hope that his effigy may be saved from sharing the fate of the effigies of the Earl and Countess of Devon in the same cathedral.

CHARLES BOUTELL.

TELEGRAM AND PHOTOGRAM.—It has been objected to the word *telegram* that there is no precedent in Greek—if in any other civilized language—for a compound word consisting of an adverb and a noun; but composites like *photogram*, of two nouns, are of frequent occurrence; and in English we have numerous bi-substantive words of Greek derivation; for example—astronomy, geology, surgeon, thermometer. Diagram and epigram are analogous to photogram, both in form and meaning. As regards the etymology of our proposed new substantive, *photogram*, its first component, *photo*, needs no remark. *Γράμμα* is used in classical Greek for *picture*. (Plato's *Republic*, 472 D, and *Critias*, 431 C.)

The final syllable *graph*, in *photograph*, used as a substantive, supposing it to stand for *γραφῆ*, is at best but of doubtful authority. Liddell & Scott gives no reference to any passage of Attic Greek in which *γραφῆ* signifies more than a mere delineation.

According to the precedents, "the telegraph" and "a pentagraph," *photograph* might be used as a noun substantive for the apparatus employed in the production of a photographic picture. But *photograph* already serves as a verb, and the desirability is obvious of having one word to express the action, and a different word to express its result. *Telegraph* still does double duty (as verb and noun), and until relieved by *telegram* it had the three meanings of action, implement, and result. It is suggested above that, in point of classicality, *photograph* is hardly so good a substantive as *photogram*; but were they of equal merit, as substantives, surely the expediency of appropriating to each notion, viz. action and result, a distinctive term of its own cannot fail to justify the introduction of *photogram* as a noun substantive, vice *photograph*, limited, it may be hoped, for the

future to its amply sufficient occupation of verb active.

Lithogram and *stenogram* may also be thought worthy of a favourable reception, as new words of the same character, and on the same authority as *photogram*. T. C.

HOMŒOPATHY.—Homœopathy is said to be a modern discovery; but Milton, in his preface to *Samson Agonistes*, alludes to it as practised in his time:—

(Tragedy), "therefore, said by Aristotle to be of power, by raising pity and fear, or terror, to purge the mind of those and such-like passions, that is, to temper and reduce them to just measure with a kind of delight, stirred up by reading or seeing those passions well imitated. Nor is Nature wanting in her own effects to make good his assertion: for so in physic, things of melancholic hue and quality are used against melancholy, sour against sour, salt to remove salt humours."

Hahnemann himself quotes Hippocrates in confirmation of the truth of his system; but the allusion to it by Milton shows that it was very generally known in his time. G. E.

NAMES OF JONES, DAVIES, AND WILLIAMS.—In 1000 births registered in the Merthyr, Upper District, from October, 1859, to August 14, 1860, there were 100 of the name of Davies, 100 of the name of Jones, and 45 of the name of Williams. In Merthyr, Lower District, from December 27, 1859, to November 24, 1860, there were 108 of the name of Jones, 94 of the name of Davies, and 52 of the name of Williams. In Monmouthshire the name of Williams is perhaps of the most frequent occurrence. C. C.

EDGAR: TAIT.—Adverting to previous communications in the pages of "N. & Q." on the subject of the families of Edgar and Tait, I beg to mention that, on visiting the cemetery of the West Church in Edinburgh a few days since, I made a copy of the epitaph of Alexander Edgar, which, as it incorrectly designates the deceased, I have thought it advisable to send, for the purpose of showing how unfaithful such records often are:

"Here lie the remains of
Alexander Edgar, Esq., formerly of Jamaica,
who died 26th December, 1820,
and of
Catherine, his youngest daughter,
who died 3rd August, 1828."

Now, why the deceased should have been described as, *par excellence*, "of Jamaica" is not very clear, when it is borne in mind that he was the eldest son of Alexander Edgar, Esq. of Auchingrammont, Lanarkshire, and as such had seisin of the family estate on the decease of his father in 1777, but subsequently, in 1783, disposed of it to his second brother, James Edgar, whose sole surviving issue, Margaret Edgar, sold the estate, and afterwards, in 1857, died in Edinburgh, unmarried. Alexander Edgar was, true

enough, many years in Jamaica, where he had a property named Wedderlie, but it seems nevertheless strange to designate a man as of his *temporary place of abode*, and not as of *that* where he *was born and died*.

This Alexander Edgar, whose epitaph I have just given, was, there can be little doubt, the male representative of the family of Edgar of Wedderlie, in Berwickshire. (Vide *Herald and Genealogist*). He was also the nephew of Peter Edgar, Esq., of Bridgelands, the maternal grandfather of Captain Alexander Tait, who died last month (May) at his residence, Abercrombie Place, Edinburgh, and who, by the way, has left the bulk of his fortune between his lordship the Bishop of London and the latter's two brothers. It does not, however, appear that these two families of Tait are related; at any rate, an advertisement has appeared in the Scotch papers on the subject which would lead to such a genealogical inference.

F.

BURBAGE.—On the title-page of a very beautiful copy of the *Spider and the Fly*, by Heywood, London, 1556, small 4to, there is the autograph of "Ninion Burbage," beautifully written. The name is so uncommon that it induces a belief that he might be the grandfather of Richard Burbage.

J. M.

KOWLOON, S. CHINA.—Many articles and letters have appeared in print suggesting novel and scientific reasons to account for the unhealthiness of Kowloon; but, strange to say, the only one unnoticed as a cause of disease is the fact, that the military station of Kowloon is built on an extensive cemetery, the graves in which lie thick about the now levelled parade ground. In 1861 I myself witnessed two or three exhumations on the spot by Chinese, who disliked the idea of military parades and drills being carried on above the remains of their relatives.

J. H. L. A.

P.S. I had many of the Chinese epitaphs at Kowloon copied and translated. Some are curious.

TRE-MENDOUS!—

"By Tre, Ros, Pol, Lan, Caer, and Pen,
You may know most Cornish men."—*Camden*.

"At the recent meeting of the Royal Institution of Cornwall, the Rev. J. Bannister, who has announced a glossary of Cornish names, to be published as soon as a sufficient number of subscribers is obtained, said that the number of names in the county was greater than many persons had an idea of. Thus, he had in his lists collected, from histories, maps, and surveys, registers, &c., some 200 names beginning with Pol, 'a pool, pit,' 200 with Car, Caer, 'a camp, castle,' &c.; 300 with Lan, Lam, La, 'an enclosure,' in the first place, but frequently 'a church,' 350 with Bod, Bos, Bo, 'a house,' 400 with Ros and its variations, meaning 'heathland,' &c.; 500 with Pen, 'a head, hill, upland, summit,' &c.; 2,400 with Tre, Tres, Tret, Trev, Trem, &c., 'town, townplace, or dwelling!'—From *Cornwall Gazette*, June 8th.

TRE-MENDOUS.

TENNYSON AND W. R. SPENSER.—A much admired thought of Tennyson's is thus expressed:—"Love took up the glass of Time, and turn'd it in his glowing hands,
Every moment, lightly shaken, ran itself in golden sands."

I have not seen it observed that the primitive conception of this simile is contained in a little poem by W. R. Spenser, 1811:—

TO THE LADY ANNE HAMILTON.

"Too late I staid, forgive the crime,
Unheeded flew the hours;
How noiseless falls the foot of Time,
That only treads on flow'rs!
What eye with clear account remarks
The ebbing of his glass,
When all its sands are diamond sparks
That dazzle as they pass?
Ah! who to sober measurement
Time's happy swiftness brings,
When birds of Paradise have lent
Their plumage for his wings?"

JOHN TAYLOR.

Bristol Library.

ALICE DE HENALT, COUNTESS MARSHAL.—In the will of Sir Walter Manny, printed in Nicolas's *Testamenta Vetusta* (i. 85-6) occurs the following passage: "I will that prayers be said for me, and for Alice de Henalt, Countess Marshal." Sir H. Nicolas adds in a note his opinion that the lady intended was Alice Halys, wife of Thomas of Brotherton, and mother of Margaret, wife of Sir W. Manny. A comparison of the following passages will show this idea to be erroneous, and will at the same time explain who Alice de Henalt was:—

"Ita quod idem capellanus, et duo alii capellani per ipsum inveniendi, celebrant divina singulis diebus in ecclesia predicta [Campsey Priory] pro anima Alicie de Henaud dudum Comitissa Marescal, amite predictae consortis nostrae [Queen Philippa of Hainault]."—*Rot. Pat.* 6 Ed. III. par. 1, quoted in *Monasticon*, i. 490-1.

"Rogerus Le Bygod Comes Norfolc' et Marescallus Angliae. Inq. post mortem. . . . Qui obiit undecimo die Decembris anno supradicto [35 Ed. I., 1306] Antequam idem Rogerus desponsavit Aliciam Henaud uxorem suam." (*Calendarium Genealogicum*, ii. 738.)

"Elidis uxor predicti Rogeri, filia Johannis de Avesne Comitiss Baionie." (*Rot. Lit. Claus.* 18 Ed. I., quoted in *Cal. Geneal.* ii. 738.)

HERMENTRUDE.

Queries.

ANONYMOUS.—1. Who is the author of *The Invalid's Book* (1838, London), by the editor of *The Parting Gift*? The volume contains translations from the Persian, Russian, &c.

2. Who is the author of *Conversations on Church Polity*, 1833, by a Lady? The author was a Non-conformist.

3. Can any of your readers inform me who was editor of the *West of England New Monthly Magazine*, 1839, printed at Bath? Who was author

of *Francesca da Rimini*, a drama which appeared in this periodical? R. INGLIS.

ARTICLES OF THE CHURCH OF ENGLAND.—In what edition is it stated "that these Articles were conceived and published to condemn the Heresies of the Manichees, of the Arians, of the Nestorians, of the Papistes, and others"? CPL.

BABYLON.—The city of Babylon, in Egypt, occupied the site of old Cairo. In the year 638, the Arabians laid siege to the Castle of Babylon, now a Coptic monastery, containing a chamber said to have been occupied by the Virgin Mary. The Roman station was however so strong that it successfully resisted for seven months the operations of the besiegers. In the year 900 the city of Cairo was founded. I presume that this Babylon, and not that on the Euphrates, was the city the Sultans and Princesses of which figure so conspicuously in the romances of the Middle Ages. It seems strange that the European writers of these stories should have retained the name of Babylon in them, when they must have known it no longer existed, and that the Sultans they spoke of were the Saracen rulers of Egypt, whose capital was Cairo. Who were the Bishops of Babylon we read of in old books? H. C.

RICHARD CASTELMAN.—

"The Voyage, Shipwreck, and Miraculous Escape of Richard Castelman, Gent., with a Description of Pennsylvania and the City of Philadelphia," &c.

Can any of your readers give the date of its appearance, and mention where a copy of this book exists? The author was in Philadelphia in 1710, and his work was printed in London.*

FALCON.

Philadelphia.

THE COLLAR OF SS.—In several recent numbers of the *Stamford Mercury* there have appeared some interesting notices of a monumental effigy in armour, now preserved in the church at Uffington, in Nottinghamshire. After having long been supposed to commemorate William de Albini, the founder of Newstead Abbey, modern archaeologists have at length decided that this effigy is the memorial of a Badlesmere, and they have assigned it to the middle of the fourteenth century. It appears, however, that the collar SS. is represented as worn over the camail of the basinet. Will any reader of "N. & Q." kindly give me further information respecting this example of the Lancastrian collar, which, apparently on the high

* This work is usually bound in the same volume with the fabulous narrative of *The Voyages and Adventures of Capt. Robert Boyle, with the Story of Mrs. Villars*, London, 1726, 8vo, and has been attributed severally to De Foe, Benjamin Victor, and W. R. Chetwood. The second edition of 1728 is the same impression as that of 1725, with a new title-page.—ED.]

authority of several archaeological societies, has been dated as early as 1350?

The church at Uffington, it seems, has been "restored"—whether the same process has been applied to the effigy, I know not; but with reference to the restoration of the church, the *Stamford Mercury* has the following:—

"Before the restoration of this church were, in the east window, the arms, in painted glass, of Ros, the same impaling Stafford (Thomas, 4th Lord Ros, married, in 1330, Beatrice, daughter of Ralph, Earl of Stafford), Bertie impaling Tryon and Bertie; but every fragment has been removed from the fabric!"

"When found," I trust you will "make a note of" the "restorer" of Uffington church: and, as an appropriate query, I would ask whether, even now, the heraldic glass that *belongs* to Uffington church cannot be *restored* to it?

CHARLES BOUTELL.

"THE CONGRESS OF THE BEASTS."—In the present state of continental affairs, may I be allowed to insert in "N. & Q." a copy of a title-page from a pamphlet in my possession?—

"The Congress of the Beasts, under the Mediation of the GOAT, for Negotiating a Peace between the Fox, the Ass wearing a Lion's skin, the Horse, the Tiger, and other Quadrupedes at War: A FARCE of Two Acts, now in Rehearsal at a New Grand Theatre in Germany. To which is Prefixed a Large, Curious PRINT of the last Scene of the Drama, being the *General Conference*. Duet by an Eminent Hand. Written originally in High Dutch by the Baron HUFFENBOURGHAUSEN; and Translated by J. J. H—d—g—t. Esq., Veluti in Speculo. London: Printed for W. Webb, Junior, near Temple Bar, 1748. Price 1s. 6d."

The characters are all animals, and perform their parts with some consistency, and more acquaintance than I have with the attitude of parties at the time. The print is certainly curious, but badly engraved. Can I find any account or notice of this eccentric production? B. H. C.

CRAWLWALLS.—In the foreign correspondence of the *Evening Standard*, of June 12, is the following passage:—

"At Berlin the situation is similar, with however this difference, that disturbances have already commenced there: since the beginning of the week there have been every day *crawlalls*, that is to say quarrels, between the people and the police."

According to this, *crawlalls* and quarrels appear synonymous: but whence is the word derived?

CHARLES WILKIE.

EPIGRAM ON FREDERICK THE GREAT.—In a volume of the old *Foundling Hospital for W^{ts}* there is given the following stinging epigram on Mr. Carlyle's newest hero:—

"Roi, guerrier, philosophe, auteur, musicien,
Poète, franc-maçon, politique, économiste:

[* That is, J. J. Heidegger, a pseudonym.]

Pour le bien de l'Europe, ah ! que n'est-il Chrétien ?
Pour celui de la Reine, hélas ! que n'est-il homme ? "

Was this Voltaire's; and if not, whose ?

D. BLAIR.

Melbourne.

HAUNTED LANE AT MIDHURST.—An old person, aged eighty-three, tells me that in her youth a lane at Midhurst, called Dead Man's Lane, was avoided by the country folks after dusk on account of the apparition of a headless man having been frequently seen there. Does this superstition still exist at Midhurst, and is anything more known about it ?

H. C.

THOMAS JONES was the first "*Almanacwr*," and his *Almanaciu* appeared from 1680 to 1715 (*Siluriana*, p. 227). Will any correspondent oblige by giving some account of him, his ancestry, family connections or descendants, or any reference where any such may be found ?

GLWYSIG.

MILITARY SALUTE.—Can any of your correspondents inform me of the origin and date of the present form of military salute (with the hand) ?

ANCIENT.

PLAGIARISM (3rd S. ix. 452.)—Mill, in his *Liberty*, says:—"A cotemporary author has well spoken of 'the deep slumber of a decided opinion.'" What is the name of the author ?

MEMOR.

QUOTATIONS.—In Philips's lines headed "From Holland to a Friend in England" occurs the line—

"*Studious of ease, and fond of humble things.*"

The extremely happy expression in italic I feel certain has been used by some other letterist—Cowper, I think. Can any correspondent of "N. & Q." refer me to it ?

Allow me to take this early opportunity to thank W. J. for suggesting the use of the word "letterist." I for one shall adopt it.

W. H. WILLIAMS.

Can any correspondent inform me of the origin of that beautiful expression, often erroneously quoted as from Holy Scripture: "A Saviour or I die—a Redeemer or I perish" ?

W. R.

EXTRAORDINARY REPTILE.—Is there any truth in the following paragraph taken from a newspaper of a month back:—

"The Black Ball packet Young England has brought home from New South Wales a tremendous specimen of the saurian tribe, which, in the opinion of Australian savans, is more closely allied to the extinct reptilia of the pre-Adamite era than any living animal yet discovered. It inhabited the unexplored interior of Queensland, near the source of the Fitzroy River. The accounts related of the destruction caused by the monster upon the native population seemed perfectly incredible until the formidable jaws, armed with fangs of astonishing size, were beheld. Added to this, its claws of prodigious power, and its invulnerable skin, rendered it most formidable. In the

contest, which ended in its destruction, one claw was torn off, but with this exception the body is in perfect preservation."

ALBERT BUTTERY.

STENOGRAPHIC MUSIC: J. AUSTIN.—Some of your readers may perhaps be able to supply biographical particulars respecting J. Austin, of Glasgow, the author of a very ingenious and elaborate "*System of Stenographic Music*." The work is in oblong folio, and consists entirely of copperplates, the title-page being embellished with a neatly-executed portrait of the author. In the preface the author states that—

"The design of this work is to represent to the musical world a new, easy, concise, and universal method of writing music completely on one line only, and adapted to all kinds of vocal and instrumental music and musical instruments, whereby an expert player may note it down as he hears it performed, so that to those who make it their amusement or profession it will be equally interesting, together with the pleasure of improving and profiting by the art."

Mr. Austin also published on a single engraved sheet a system of stenography. According to the British Museum Catalogue it appeared in 1800 or thereabouts. It contains an announcement of a more extended work on the same subject, but whether this ever saw the light I am unable to say.

SQUEERS.

SWIFT.—Why did he spell the word draper in his celebrated letters against Wood's halfpence ?

BAR-POINT.

SYMONDS FAMILY.—In Morant's *History of Essex* it is stated, that the Symonds family of Great Yeldham have a descent of twenty generations from their original settlement at Croft in Lancashire. I do not know their pedigree for more than six generations backwards, and would inquire if there is any work in print or manuscript from which the earlier names can be supplied.

W. S. APPLETON.

THOMAS WHITE, a schoolmaster in Dumfries, published *St. Guerdon's Well*, a poem, 1795. I wish to ascertain the date of his death (about 1823?), and would be obliged by receiving any biographical particulars regarding him. Is he noticed in any of the early volumes of the *Dumfries Magazine* ?

R. INGLIS.

"**LIKE ZEBEDEE, SHAVE HIMSELF.**"—In *Omniana* (vol. i. p. 5) Southey quotes from Lope de Vega a malediction on looking-glasses, and adds: "from whence it may be inferred that he did not, like Zebedee, shave himself." What is the allusion here ? There is no mention of Zebedee's shaving himself in the Bible, though there is of Joseph's.

D. BLAIR.

Melbourne.

Queries with Answers.

ST. PANCRAS PARISH. — I am most anxious to obtain information upon the following points connected with Old St. Pancras and St. Giles's churches; also, with the graveyards belonging to those churches, which I believe adjoin each other, and are situated in the Old St. Pancras Road, near Camden Town. And if any of the readers of "N. & Q." would kindly assist me in this matter, I should feel most grateful.

1. The title (with dates of publication) of any books or papers which contain information about, and pictures of the saints called St. Pancras and St. Giles.

2. The titles of any books which give full or partial descriptions of Old St. Pancras and St. Giles's churches, from their first foundation down to the present time; also, of their graveyards.

3. The titles of any books in which the names of the great or celebrated personages buried in those yards, appear. C. M.

[The information required by our correspondent is so widely scattered, and will demand such extensive reading and research, that we are almost tempted to advise him to "Keep aloof at Pancrudge." For, among other works, he will have to consult Newcourt's *Repertorium Ecclesiasticum Parochiale Londinense*, 2 vols. fol.; Norden's *Speculum Britannie*, "Middlesex;" Stow's *Survey of London*; Browne Willis's *Parochiale Anglicanum*; Howell's *Londinopolis*; Lysons's *Excavations of London, and Parishes of Middlesex*, as well as his MS. Topographical Collections, in the British Museum, Addit. MS. 9433. For the biography of St. Pancras and St. Giles the *Acta Sanctorum*, and Alban Butler's *Lives of the Saints*. In the Harleian MS. 624, art. 18, is an account of the Passion of St. Pancras; and the library of the late S. W. Singer contained a MS. of "An Office for the Choir, with musical Notes for the Festival of St. Pancras, together with an Account of his Sufferings and Martyrdom." See also the new edition of *The Calendar of the Anglican Church*. In 1849, the Rev. S. Drew published a Sermon entitled *The Distinctive Excellencies of the Book of Common Prayer*, with a Preface containing a Brief Account of Old St. Pancras Church; and in 1861, Messrs. T. and W. Coull, 28, Upper North Place, Gray's Inn Road, brought out *The History and Traditions of St. Pancras*, with an account of a few of the celebrities interred in the old burial ground. Many curious notices of this very ancient parish have already appeared in "N. & Q.," 1st S. i. 114; ii. 464, 496; iii. 285, 397, 523; x. 508; xi. 37, 94; 2nd S. ii. 112, 287, 490; 3rd S. iv. 308; vi. 67.

Among the celebrated characters interred in this memorable churchyard may be mentioned Peter Van Bleeck, portrait painter; Tiberius Cavallo, a Neapolitan philosophical writer; Jeremy Collier, the sturdy nonjuror, and castigator of a demoralized drama; Timothy Cunningham, author of the "Law Dictionary;" Chevalier D'Eon, the knight-errant of the last century; Archer Richard

Dillon, Archbishop of Narbonne; with seven bishops expelled from France, and several of the French marshals; Sidhy Effendi, Chargé d'Affaires of the Sublime Porte; Ignatius Geohagan; Dr. John Ernest Grabe, a learned divine and critic; Abraham Langford, auctioneer and dramatist; James Leoni, architect; Rev. Nathaniel Marshall, LL.B.; Father O'Leary, the amiable friar of the Order of St. Francis; Count O'Rourke; Gen. Pascal & Paoli, Corsican patriot; Stephen Paxton, musician; Samuel Francis Ravenet, engraver; Richard Saxe, sejouring bookseller; Abednego Seller, clerk and nonjuror; John Walker, lexicographer; Obadiah Walker, Roman Catholic Master of University College, Oxford; Edward Walpole, translator of Sannazarius; Edward Wall, author of "The London Spy;" Samuel Webbe, the great composer; Mary Wollstonecraft Godwin; Abraham Woodhead, Roman Catholic controversialist; and William Woollett, engraver.

It is with the greatest regret we learn that this hallowed historic spot, venerable as the resting-place since the Anglo-Saxon era of so many renowned and noble memories, is now being desecrated by the Midland Railway Company, by the formation of a tunnel beneath the graves, and a high construction on arches for the trains to rumble over the tombs of the mute occupants sleeping till the resurrection in God's own acre.]

DANIEL DYKE, B.D. — I have two volumes of the works of this old divine. The first volume is entitled: —

"Two Treatises. The one of Repentance, the other of Christ's Temptation: both penned by the late faithful Minister of God's Word, Daniel Dyke, Bachelor in Divinitie. Published since his death by his Brother I. D., Minister of God's Word. . . . The third impression. London: Printed by Edward Griffin for Isaac Bloome, and are to be sold in Paul's Church-yard at the signe of the Greyhound. 1618."

The second volume has the following title-page: —

"The Second and last Part of the Workes of the late faithfull Servant of God, Daniel Dyke, Batchelour in Divinity: viz. Sixe Evangelicall Histories; A Commentary upon the Epistle to Philemon; The Schoole of Affliction. Published since his death, by his brother IER. DYKE, Minister of God's Word, at Epping in Essex. The Second Edition. London: Printed by A. M. for Robert Milbovrne, and are to bee sold in Paul's Church-yard, at the signe of the Grey-hound. 1633."

Are all his works to be found in these two volumes? Where can I find some information respecting this writer? GEORGE LLOYD.

Darlington.

[Daniel Dyke, B.D., an eminent puritan preacher, was educated at Cambridge, and became minister of Coggeshall in Essex; but on the publication of Whitgift's three articles in 1583, he was suspended by Bishop Aylmer. Afterwards he settled at St. Albans, but was again silenced. He appears never to have taken more than deacon's orders, and died about the year 1614. His works were published after his death by his brother,

Jeremiah Dyke, minister of Epping in Essex. For a biographical notice of this minister, consult Brook's *Lives of the Puritans*, ii. 235, ed. 1813; "N. & Q.," 2nd S. xii. 127, 176, and for a list of his works Watt's *Bibliotheca Britannica*.]

LEPERS' WINDOWS: LOW WINDOWS (1st S. i. 55, 111; 2nd S. v. 236, 347).—On the restoration of Kirkburton church (near Huddersfield), a low window was discovered in the north wall of the chancel. It is called a "leper's window." Why?

When lately visiting the ruins of Barford church (quondam Old Richmond) in this neighbourhood, I discovered another low window in the chancel wall (north) of those interesting ruins. Shall I call it a low window, or a leper's window?

Your first correspondent, T., seems to think that the low window, or the "leper's window," was used indiscriminately for the distribution of alms and the administration of the Eucharist; but I very much doubt the common use of the window in this way, because the disease of leprosy was not only infectious, but loathsome, and prudence, not to say disgust, would keep the claimants for alms away from the leper's window.

Perhaps this query will narrow the inquiry: Was the disease of leprosy so common or so extensive in this country as to demand a window in the chancels for the use of lepers?

GEORGE LLOYD.

Darlington.

[Our correspondent will find a long account of the low, or as it is sometimes called, the lepers' window, in Dr. Rock's *Church of our Fathers*, vol. iii. pt. i. pp. 116—124. In England and Scotland, during the middle ages, leprosy was as rife as it was on the neighbouring continent of Europe. Almost every large town in Great Britain had a leper hospital or village near it, for the reception and separation of the diseased. Some cities were provided with more than one. There were six leper hospitals in Norwich or its immediate vicinity, and five at Lynn Regis.]

PROPHECIES OF AMOS AND HOSEA. — I have a quarto volume with the following title-page:—

"An Exposition by way of Supplement on the fourth, fifth, sixth, seventh, eighth, and ninth chapters of the Prophecy of Amos, together with a Confutation of Dr. Holmes and Sir Henry Vane in the end of the Commentary. By Tho^s Hall, B.D., and Pastor of King's Norton. London, 1661."

From the "epistle to the reader" I gather that this commentary was published "by way of supplement" to one by "Dr. Benefield, Lady Margaret Professor in Oxford," as "hee had expounded onely the three first chapters." Mr. Hall also refers to his "Exposition on Hosea." Lowndes does not name Dr. Benefield; and in his list of works by Thos. Hall he omits the commentary on Amos and Hosea, if the latter was ever published.

I will now put myself in order by asking—Is there a published work on the three first chapters of *Amos* by Dr. Benefield? If so, can it readily be obtained by purchase? and the same queries in reference to Hall's exposition of *Hosea*.

GEORGE LLOYD.

Darlington.

[Dr. Sebastian Benefield published "*A Commentarie, or Exposition, upon the first chapter of the prophecy of Amos*," in twenty-one Sermons; with a Sermon on the lawful use of things indifferent. Oxford, 1613. Dr. Thomas Hall's *Exposition of Hosea* was never published.]

"THE MANIAC." — Can any reader inform me how to obtain a copy of a book published some forty years back under this title? It was a poem, and had two lines in it as follows:—

"Spare me, O God, that dreadful curse,
A disobedient child."

W. D.

[This work is by John Lawson, and entitled *The Maniac, and other Poems*, 12mo, 1810. It was published by Westley, Stationers' Hall Court, and is not to be found either in the British Museum or Bodleian Catalogues.]

GLENORBEX, N.B. — Where is this place? Its church is mentioned in the *Gent. Mag.* lviii. 350, but I can find it in no gazetteer.

CYRIL.

[Clearly a misprint for Glenorchy.]

Replies.

CARLO TORRE.

(3^d S. ix. 351.)

Bracciolini was born 1564, and died 1646. *Lo Scherno de' Falsi Dei* was published at Florence and at Venice 1618; and another edition, with six additional cantos, at Florence, 1625.

The first, and I believe the only edition of Carlo Torre's *I Numi Guerrieri* is dated Venetia, 1640. This disposes of the charge of plagiarism as against Bracciolini. The French critic may have looked at the books and not at the dates, and have supposed that Torre was the earlier writer, but even that would not excuse the charge of "merciless robbery." In placing the gods in unbecoming situations, and mixing them with mortals, there is a similarity of procedure; but the same may be said of Aristophanes and Kane O'Hara. My perusal of both writers has been too cursory for me to say that there is no direct imitation, but I have not found one.

Quadrio gives the only notice of Carlo Torre which I can find:—

"Fu egli Milanese di patria, applicò alla Theologia e alle Leggi. Ma la poesia prevalse a quelle due scienze, e tutto a sì lo rapi. Fu canonico dell'insigne collegio di S. Nazzaro."—*Storia d'ogni Poesia*, t. ii. p. 222.

The work in question is—*I Numi Guerrieri*, poema heroicomico, del Signor Carlo Torre. Venezia, 1640, 8vo, pp. 270.

The poem begins with Hercules knocking at Jupiter's gate early in the morning, before the family has risen. Jupiter is frightened, and puts on his armour; but, finding only Hercules outside, asks him in. They dine, and get tipsy; after which Hercules tells how, in remote times, he settled among the French, was chosen their king, and converted them from the worship of the God of the Rivers to that of Jupiter. The French are about to invade the Milanese, and he asks for them the aid of Jupiter and the other gods against the Spaniards. The gods leave Jupiter alone in Olympus, and take different sides. Venus, Cupid, Mars, and Hercules, are with the French. Juno, Minerva, Diana, and Apollo, with the Spaniards. They do little, and are not amusing. The Spanish General is the great and valiant Guzman; and, in the fifth and ninth cantos, catalogues of heroic commanders are given, from which, by searching the somewhat confused and minute records of small Italian wars, the historical part of the poem might be understood. It ends with the expulsion of the French from the Milanese, and the raising of the siege of Piacenza. Torre, in his dedication, says: "Ho cantato parte dell' armigere azioni, che sono seguite in Italia gl' anni addietro."

The poem is generally heavy; and in the early part, dirt is used where wit should be. In noticing a scarce book I generally try to pick out a short specimen, but in this there is little to choose from. At c. x. st. 7, is an apology for a brief change from the jocose to the pathetic, but the horrors of a siege are very flatly described. I think the advice of Venus to a lover, whom she and Cupid have stopped when about to commit suicide, may be more acceptable:—

"Guerrier Franco tu sei, disse la madre
De l' amato garzone, 'e si ti lagui?
Come t' allontanasti da le squadre
Involandoti ancor da tuoi compagni?
Sond' de l' idol tuo tanto leggiadre
Le bellezze per cui t' affliggi e piagni?
Per iscacciar' un ben, pigliate à un nuovo,
Questo rimedio anch' io spesso lo provo.

"Il mondo è vasto, e vario ancor cupido;
L' uomo fa tutto ciò, ch' egli desia,
Or che lungi tu sei dal patrio lido,
Il mutar cielo ogni gran duol disvia,
Se nel tuo ben la crudeltà fa nido,
L' amar chi ti vuol mal è gran pazzia;
Cangia affetto, e pensier, odi i miei detti
T' aspettano ad amar gl' Insubri tetti."

(C. x. st. 63-4.)

The following works of Carlo Torre are catalogued, not described, by Quadrio. I have not been able to find more than their titles, which are scattered through five of his confused but most useful volumes:—

L' Arpa Ossequiosa. Milan. 1638.
La Regina Sfortunata. Venezia. 1640.
Il Re Tiranno. Venezia. 1642.
L' Amor Impossibile fatto Possibile. Favole Pastorali. Milan, 1648.
La Cleopatra. Drama per Musica. Milan. 1653.
Apollo Guerreggiante. Ode Pindarico. Milan. 1653.
Poesie Eroiche e Morali. Milan. 1678.
Il Pastor Fortunato. Milan. 1686.
Le Zimbellate al Zimballo, ovvero L' Italia Riconosciuta. Lucca, 1641.

The last-named work is a reply to *Il Zimballo*, ovvero *L' Italia Schernita*, San Marino, 1641, ascribed to Giambatista Livizani, who wrote *Applauso Poetico, al Divo Luigi, il Giusto, Re Cristianissimo, Ottimo, Massimo*, 4to, Venezia, 1640. These compliments are lavished on Louis XIII, and Livizani must have been short of epithets for his more pretentious successor.

H. B. C.
U. U. Club.

ROUND TOWERS.

(3rd S. ix. 445.)

My curiosity has been much excited by Mr. Dixon's communication on the subject of the Round Towers of Switzerland, and their analogy to those of Ireland. He has, however, by no means satisfied my mind on the subject, which may arise from the superficial manner in which he has described them. I know that travellers, in a hurry from place to place, seldom give themselves time to take satisfying notes of those objects of interest which they meet; and it may be that MR. DIXON, from his actual examination of them, may have fully made up his own mind as to the identity of the structures of the two countries. Persons, however, at a distance will be sceptical, and will require actual representations and dimensions to satisfy their minds. I much regret that MR. DIXON has not given us sketches of one or more of these curious structures—even a sketch of a door, or a window ope, would help the distant inquirer: for those features in the veritable round tower of Ireland are so archaic and characteristic that the occurrence of similar details in the Swiss towers would go far in establishing their identity. Above all, a set of careful measurements would be important. The few measurements given by MR. DIXON, as has been shown by MR. HUTCHINSON, have rather increased the difficulty of identification, as the measurements are quite contradictory. Now, as many of the readers of "N. & Q." are travellers, I send you a set of rules, which I have drawn up for my own use in examining round towers (of the Hibernian type), which it would be useful to apply to such cognate edifices as they may meet with: suggesting that such may be met with in the south and south-west of France; in the same parts of Spain, particularly on the coasts of An-

lucia; on the coasts of southern Italy; in Sardinia and Corsica; along the northern shores of Africa; and in the countries bordering on the Caspian Sea. I have also been informed that towers of the same form and dimensions as the Irish examples are to be found on the shores of the Persian Gulf.

Notes for examination of a round tower:—

1. Its locality, and how to get at it.
 2. Physical features of its site.
 3. Situated near a church, is the site ecclesiastical, and how far back does it date?
 4. Is it situated near any Pagan remains, as pillar stones, stone circles, cromlechs, holy wells?
 5. Is it regarded with reverence by the natives?
 6. What name is it known by among the native population?
 7. Any traditions connected with it, as to its erection, &c.
 8. The figure or form of the tower, tapering or otherwise.
 9. Its circumference at the ground line.
 10. Its diameter internally at same, or as near as possible.
 11. Thickness of walling at same.
 12. Internal diameter at top.
 13. Thickness of wall at same.
 14. Height from ground to top of tower.
 15. Any internal offsets, and how many?
 16. If not, any string-courses projecting internally.
 17. Any stone floors, and how constructed, and their measured positions.
 18. Describe the character of the masonry, both outside and inside.
 19. The geological character of the stone: if found in the locality; if not, where?
 20. The nature of the roof covering, if any.
 21. The form of the door ope and head. Do the jams converge, that is, incline inwards or not?
 22. Exact dimensions of the door ope.
 23. Height of its sill from ground.
 24. In sketching the doorway, sketch the jointing of the masonry with accuracy, and measure the stones.
 25. State the number of window opes, and their position in the building as regards the points of the compass.
 26. Describe their forms and dimensions, and the character of the masonry dressings.
 27. Examine carefully every part of the structure you can gain access to, particularly the jambs of the opes, for any scores, marks, or carvings; also the internal masonry.
- To thoroughly describe a round tower, I think it requisite to make an examination based upon the above formula; but to those who can only give a cursory, or passing glance, I would say, the most important matters to observe would be

the great peculiarities of the Irish towers, which are—

Their height, slenderness, and elegant taper.

The conical stone roof.

The height of the doorway from the ground, varying from six to twenty feet.

The form of the door opes—the jambs always inclining inwards, the head always either semicircular or square. The former figure does not necessarily imply an arch, as in some cases the semicircular head is cut out of one or two stones, without any principle of the arch being involved.

The form of the window opes being square-headed, semicircular, or angular.

There are always four window opes immediately under the eave of the conical roof, and facing the cardinal points, or nearly so.

The jambs of the windows always incline inwards, as those of the doors.

Both door and window opes are always of small dimensions.

It is very important, wherever it is practicable, to excavate inside of those structures, and to note particularly the results: as many of them have disclosed sepulchral remains under very extraordinary circumstances, and which, to my mind, are suggestive of the real uses of those mysterious erections.

The readers of "N. & Q." will find a *résumé* of those excavations in a paper on the "Round Tower of Brechin," contributed by me to the *Transactions of the Soc. Antiq. Scot.*, vol. iv. of the present series.

RICHARD ROLT BRASH.

Sunday's Well, Cork.

During my first morning's ride outside the walls of the fort of Palamcottah my attention was attracted by a round tower standing in the middle of the plain. Examining the edifice, I ascertained it was of modern construction, and was covered by a grating of iron bars, below which lay a skull and other human bones. It proved to be the family mausoleum of a Parsee merchant residing at the station. The Parsees in India exposed their dead on these towers, where they are immediately consumed by vultures and other birds, and this is done in conformity with a similar custom instituted by their ancestors, the fire-worshippers of Persia, in order that the four elements might not be contaminated by the decomposition of the dead. May not the round towers of Persia, the use of which seems to be unknown, have been built for the same purpose as those of the Parsees in India?

H. C.

OBSOLETE TERMS OF MERCHANDISE.

(3rd S. ix. 450, 500.)

Rates Inwards.

Cutes, sour cheap wine. Falstaff's "thin potations," usually made up (with lime) into sack, &c.

Bankers of Verdure, cushions of grass=trusses of hay.

Battery, perhaps Battenry=plank in general.

Bashrons, Burses ronds=tin canisters or pots.

Beaupers, qy. beaver hats?

Botanoes, large buttons?

Mocadoes, moquette, a light woollen stuff.

Bustians, fustians?

Cruel Ribbons, i. e. of crewel or worsted; ferret.

China Pease, pieces of China ware (just new from the East, by the East India Company).

Come Ashes out of Turkey, gamaches = buff boots in the Eastern style, then commonly worn by military men.

Cushions of Scotland } Query, *grindstones*?

Cushions of Yorkshire } Very probable; though I own, *lucus a non lucendo*.

Days, pistols.

Parrosin, pure rosin.

Cole Fish, a sort of whiting, dried; *Merlangus carbonarius*.

Frizado, frieze.

Gadza, gauze from the East Indies.

Curats, cuirasses.

Cullen Knives, Cologne, or clasp, knives.

Skar Knives, butchers' or sheath knives.

Paste of Jene, query, rough glass?

Penners, pen cases, papeteries, writing desks.

Sheets for Whitsters, unbleached linen in sheets or pieces.

Rashes, rasis-pitch.

Sister's thread, *Schuster's* thread, *Sewster's* ditto = thread for sewing, not made in England then, or shoemaker's threads.

Tikes, most likely ticks=striped ticking (not dogs).

Torders, fardels (or rolls) of tapestry.

Wudmoll, soft, loose-textured packing cloth.

Rates Outwards.

Beer eager, good old ale, not to be exported too fast.

Catlings, catgut? or perhaps the little dried fish called *Caplin*.

Irish Mantles, long pieces of cloth like a Scotch plaid, taxed so as to prevent cloth being shipped free under this name.

Purles of broad cloth, rolls of cloth.

Seamorse Teeth, Walrus' tusks.

Morkins' Skins, raw hides in general. A Morkin was simply a dead animal.

Hilling Stones, Haliniton=saltpetre.

Dockerers, probably the Mink, *Vison lutreola*, still known by furriers under the name of *Tutu-curri*. (Routledge's *Nat. Hist. sub. voce* "Mink," p. 359.)

Letwis, probably the valuable Sea Otter, *Enhydra lutris*.

Leucernes, the Glutton or Wolverine, *Gulo luscus* (or *luscinus*), which I believe to be a cor-

ruption of its vulgar name either in the form *Lusens* or *Lusernus*.

Foines, the Beech Martin, *Martes foina*.

Calaber, the Marmot, *Arctomys marmotta*.

Beaupers, a light, thin, undressed woolen fabric, made at Norwich, and used for flags on similar purposes, up to the end of the seventeenth century. *Bunting* is now made of wool and silk with an admixture of cotton; but in 1660, the two latter materials were both scarce and dear.

"With my cozen Richard Pepys, upon the 11th of June, about supplying us with *Beaupers* from Norwich, which I should be glad of, if cheap."—Pepys's *Diary*, June 11, 1664.

I mention these last two because they are common names, which I find (where I did not expect them) in Cowell's *Law Dictionary*, under the word "Furre," where there is a good deal of information on the different species of furs.

E. KIRK

Lymington, Hants.

Boratoes I imagine must be an English form of the Spanish *burato*, crape made of silk or of wool.

Gadza is probably taken direct from the Spanish *gasa*, sometimes spelt *gaza*, and identical with the French *gaze*, gauze, as your correspondent suggests.

JOHN W. BART

THE PERCY MSS. (3rd S. ix. 493.)—The late Mr. Hartshorne—a name indeed renowned in the antiquarian and genealogical world—informed me that the original MS. folio, upon which Percy bestowed so much pains, was in existence at Ecton House, near Northampton. Ecton is the seat of Mr. Isted, a grandson of the bishop, his father having married Barbara Percy. For some cause or other, so Mr. Hartshorne informed me, access to the book is invariably refused, though repeated applications have been made. In addition to this, I have heard from another gentleman that at Ecton are also many books and interesting letters from and to Bishop Percy, which were forwarded there by him for preservation during the rebellion of 1798, from the palace at Dromore.

The accompanying extract from an excellent paper on the County of Northampton, published some years ago in the *Quarterly Review*, and reprinted in a cheap form by Murray, 1864, will interest your correspondent J. M. The paper was written by the late Rev. Thomas James, Vicar of Sibbertoft, and is most interesting and amusing though scarcely accurate enough. I think, for instance, that at any rate it is very doubtful whether Dr. Percy was in the habit of entertaining largely at his quiet country vicarage at East Mauditt; and do not think it absolutely certain that Goldsmith returned the visit there paid by Percy to the London garret. *Easton-Mas*

is not on the banks of the Nene, but some
e from it:—

still tread in the footsteps of literary men when
s the Nene to Stanwick, the birthplace of Arch-
bolben, whose pulpit should still be there; and of
Cumberland, who, becoming private secretary to
ilifax at Horton, gives us in his Memoirs a curi-
of Northamptonshire society in the last century.
must go higher up the river, to Easton-Maudit,
ould see the earlier and more brilliant literary
that Dr. Percy (not yet bishop) gathered round
his vicarage. It is certain that Dr. Johnson and
he were his frequent guests, and that Goldsmith
here the vicar's famous visit to his London
while Garrick, who was a friend of the Thursbys,
en have joined the party. There yet remains at
n the mulberry-tree with the inscription, 'This
planted by David Garrick, Esq., at the request
Thursby, as a growing testimony of their friend-
It is the clenching link of this great literary
at Shakspeare's favourite granddaughter, Eliza-
ll, who married Sir John Bernard of Abington,
d lies buried there. The portrait of Bishop Percy,
yet more valuable correspondence, and the veri-
l MS. folio the existence of which has been so
puted, the origin and source of the 'Reliques,'
preserved at Eton by the descendant of the
daughter."—*The History and Antiquities of*
Northamptonshire, by Rev. Thomas James, M.A., late Vicar
toft, p. 84.

OXONIENSIS.

S.E. ETONENSES" (3rd S. ix. 440.)—Perhaps
ll publish the inclosed note to me from
vost of Eton:—

"June 14, 1866.

ar Lord Lyttelton,
he number of "N. & Q." for May 26, you say:
es, no doubt, must be right in saying that the
ion (of the *Muse Etonenses*) of 1795 does not
t—i. e. a List of Contributors. An edition now
e, 'Londini: Excudit G. Stafford, 1795,' which
book 'Carminum delectus nunc primum in lucem
as an index to each volume. The next time
en to be here I shall be glad to show it to you.

"Dear Lord Lyttelton,
"Yours faithfully,
"CHARLES O. GOODFORD."
LYTTELTON.

OLISM IN STONES (3rd S. iv. 248.)—William
s, in a funeral poem upon the learned
roughton, whom he designates "our great
l," in commendation of his treatise upon
onic Vestments, thus describes the gems
breastplate as symbolizing the prophetic
r of the twelve tribes (Gen. xlix. 3—28;
iii. 15—21). The old spelling is pre-

re, that graved the names of Jacob's sonnes
two Beryls upon Aaron's brest;
lius Reuben, which as water runnes;
in Topaz, baser than the rest;
Emerald, for his doctrine best;
Carbuncle, like Heaven's eye;
sir Isachar, like th' azure sky;
cys Zebulon, which near the sea doth lye;

Dan in the glowing Hyacinth is cut;
In Achat Nephthali; and warlike Gad
In bloody Amethyst; Asher is put
In Chrysolite; the Beryl Joseph had;
Young Benjamin, old Jacob's own sweet lad,
In Onix; each within his several stone
Our great Bezaleol carved, who now is gone
To praise the Lamb, and Him that sits upon the
throne."

See Broughton's *Works*, edit. London, 1662.

J. I.

Dublin.

OSIRIS AND ISWARA (3rd S. ix. 22, &c.)—Isaac
Preston Cory, in his masterly and, as I think,
exhaustive "Essay on the Recondite Theology of
the Heathens" (Cory's *Inquiries*: Pickering, 1837),
points out (p. 19) that Iswara is one of the mys-
tical synonyms of Siva, and (p. 34) Osiris one of
the mystical synonyms of Amun. He quotes the
Asiatic Researches (iii. 359) to prove that in the
respective letters of the sacred trilateral syllable
"O'm" or "Aum" are expressed the powers into
which the triune Brahm triplicates himself. He
thinks that "Aum" is evidently the same as the
Egyptian Amun.

The question of the ultimate identity of all the
pagan systems appears to me to be conclusively
settled in the profoundly learned essay from which
I quote. As Mr. Cory says:—

"At first sight the mythological fragments of antiquity
present to us a mass of confusion. Upon a closer exami-
nation, however, we find in them all certain features in
which they correspond, and we may observe also certain
differences, peculiar to itself, in which each nation varies
from all others."

The identity, that is to say, is one founded on
ultimate principles in human nature, but there
are many secondary differences arising out of na-
tional peculiarities of language and manners.
Thus, Osiris fills exactly the same place in the
Egyptian mythology that Iswara fills in the Hin-
doo mythology; but it does not therefore follow
that Osiris and Iswara are merely different forms
of the same word.

In further proof of this view, I may refer to
Faber's great work; to Dulaure (*Histoire de Dif-
férens Cultes*, 2 vols., Paris, 1825, an exceedingly
able work); and to the very curious *Essay on Ser-
pent Worship*, by Mr. E. G. Squier, the American
Consul at Nicaragua, published by the New York
Archæological Society. D. BLAIR.

Melbourne.

NORFOLK WILES (3rd S. ix. 473.)—This is an
allusion to the litigious propensities of the Nor-
folk people. In the 33rd year of Henry VI.
(A.D. 1455) the evil had grown to such a pitch as
to call for the interference of government to check
it, as appears by an Act passed in that year:
wherein, after setting forth that the number of
attorneys practising in Norwich, Norfolk, and
Suffolk, had until recently been at most but six
or eight, during which time the people had lived.

in peace: whereas now it had increased to eighty or more, many of whom having no other means of living, stirred up strife and legal contention among the inhabitants on the most trifling occasions, it was enacted that thenceforth the number should be limited to two in the city of Norwich, and six in each of the two above-named counties. Long before this time, however, the term "Norfolk barator" seems to have been proverbial: for we learn from Jocelyn of Brakelond, in his Chronicle published by the Camden Society (p. 9), that when Sampson, a native of Norfolk, was a candidate for the office of Abbot at Bury St. Edmund's, which had just become vacant, some of his opponents exclaimed: "Ut a baratoribus de Norfolchia nos conservare digneris, te rogamus." And again (p. 31), the same Sampson is called "Hominem iracundum, non socialem, paltenarium et baratorem de Norfolch." The Act of Henry VI. does not appear to have done much towards removing the nuisance, for we find it again alluded to by Camden in his *Britannia*; and lastly, in Fuller's *Worthies of England* (ii. 125, ed. Nichols), it is said:—

"Such is the skill of the common people hereof in our common law, wherein they are so versed 'ut si nihil sit litium, lites tamen ex juris apicibus serere callent.' If I must go to law, I wish them rather of my counsel than my adversary's: for whereas, 'pedibus ambulando' is accounted but a vexatious suit in other counties, here (where men are said to study the law as following the plough-tail) some would persuade us that they will enter an action for their neighbour's horse but looking over their hedge."

F. N.

P.S. Query, has the Act of Henry VI. ever been formally repealed, or is it only obsolete? In the *Law List* for 1866 appear the names of about seventy attorneys now practising in the city of Norwich, and above eighty more in the county of Norfolk.

BAYL (3rd S. ix. 409.)—J. G. N. seems quite correct in his explanation of *bayle*: meaning *hoops*, or rather I imagine semicircular hoops, such as would support the tilt over a modern "pleasure-van." To this day the Suffolk labourer tells his lad to "tak' hou'd o' the pail by the bayl," or semi-circular iron handle which falls down on the side of the pail.

W. H. S.

TAT-CROSS AND BELL BADGE (3rd S. vii. 437.) In vol. xxxi. of *The Archaeologia*, at p. 249, I find there is a paper by the late Dean Merewether, in which two episcopal rings that were discovered during the progress of the works of restoration in Hereford Cathedral in the year 1844, are described and figured. One of these rings was found in the tomb of Bishop Mayo or Mayhew (A.D. 1504—1516). It is large and massive, of simple design, having in the inside the words AVE MARIA in enamel, and a rough ruby on the

outside; while on each side of this gem is graved a T cross, from which a small church is hanging. Here, accordingly, is another example of the remarkable badge that appears with simple T cross, and the sickles and garbs of Hereford and Peverell in the magnificent bell-chimney-piece of Bishop Courtenay (A.D. 1487) in the episcopal palace at Exeter. I make my request for further information concerning the badge.

CHARLES BOTT

COACH RACES (3rd S. ix. 491.)—Some years ago there were coloured prints of races, and of consequent overturns; and stringent regulations were made either by parliament or local authorities to stop the racing of rival stage coaches into London. The principal scene of these races was the western road from Hounslow to Hyde Park Corner. Is it not probable that the same rivalry in its degree existed at the time of Evelyn, and that when "a machine" was announced "to start from Westminster (for instance), and to arrive in London on the same day," that the spirit of emulation provoked the rival Jehus to a trial of speed as they approached the termination of their journey?

W.

MOREWOOD will find a whimsical account of a cart race in Goldsmith's *Citizen of the World* (1766).

E.

LETTERIST: BLUE.—I like the "New N" LETTERIST (3rd S. ix. 491). I hope to add my title to it by the annexed note upon a vexed question, and inquiry touching which may lead to another. First, passing under a blue sky is a very rational "superstition," not only to avoid the chance fall of bricks or brickbats, but the frequent descent of whitewash and plaster. The common, and almost unconscious fear of blue, also, connected with the upper or outside generally of a disagreeable nature. The preparation largely attendant upon escalade in its one phase; the tumbling off of workmen and the turning off of penal distinction at the most revolting of all. Yet, when we consider how many thousand people pass under a ladder which happens to be set up in a poor London street, and who cannot all be under the consequence thereof, I think we may have assurance to our breast that we will not be derided particularly unfortunate by undergoing a threatening ordeal.

2nd. All the primitive colours put together do not seem to attain so many various significances as the single tint of blue. Whence is this? Should blue be preferred to yellow, or green, or red? But a foreigner, acquiring the English language, finds it has "Blueskin," a thief. That a fellow who has spent all his money "blued it,"—otherwise, gone to "blue

That disappointment in a purpose makes one "look blue;" that shame has the same effect, as in the catch:—

" 'Twas you, Sir; 't was you, Sir;
You need not look so blue, Sir;
'Twas you that kissed the pretty girl, &c."

Then there is the mental disorder of being in "the blues," and, what must be worse, having "the blue devils." Then we have a spirited competition carrying on "till all's blue." Valour and honour are "true blue;" whilst *gin* is a peculiar of the more comprehensive "blue ruin," above alluded to. To crown my list, we have the title of a literary lady (or lady letterist) as "blue stocking," founded on, or suggestive of what, is beyond my comprehension. I am not aware how far our neighbours across the Channel sport with the marvellous word, as in *parbleu, morbleu, sacré bleu*, &c.; but I think I have said enough to direct attention to a monosyllable so important as to have more meanings than any half-dozen sesquipedalian terms in the Anglo-Saxon tongue.

LETTERIST.

STRANGE CHRISTIAN NAMES (3rd S. ix. 96, 334, 420.)—"Neptune" is the crest, as well as a Christian name, in families bearing my name. At the baptism of an infant relative some years ago in Dublin, exception was taken to this name by the clergyman, when asked to give it to the child, on the score of its Pagan savour. His scruples gave way, however, on being informed by an uncle of the babe, then present, that he was himself "a case in point" in favour of the ceremony being proceeded with, as his baptismal name was "Neptune."

WILLIAM BLOOD.

Liverpool.

"LAWRENCE" OF THE ISLE OF WIGHT (3rd S. ix. 492.)—It may not be irrelevant to note that in Somersetshire also "Larence" is the name given to an imaginary being who presides over the *Idle*. In the *Graphic Illustrator* of the late Mr. Brayley (p. 43), there is an amusing soliloquy of a lazy shepherd, who, stretched on the grass on a sunny summer-day, fanned by a gentle breeze, and lulled by the soothing sound of a neighbouring stream, apostrophizes "Larence," and himself supplies the latter's supposed replies. I give a very brief specimen:—

"Larence! Why does'n let I up? Oot let I up?"

"Naw, I be a sleapid, I can't let thee up eet."

"Now, Larence! do let I up. There! bimeby maester I'll come, an a'll beat I athin a ninch o' me life; do let I up!"

"Naw, I wunt."

He sees the sheep getting into all sorts of trouble and mischief, and goes on to offer "Larence" a bribe to let him get up, but in vain; Larence's replies being the laconic—

"Naw, I wunt," and "Why, thee has 'n bin here an

hour, an vor what shood I let thee goo? I da zâ: lie still!"

This much is sufficient to exhibit the Somersetshire idea of "Lawrence." For the rest of this laughable monologue I must refer students of modern mythology to the original.

Since writing the above, I have been informed by a friend that he has heard the expression, "Lawrence has got hold of you to-day," applied to indolent persons both in Cambridgeshire and Hertfordshire.

JOHN W. BONE.

This is, I believe, a genuine old joke of the mild kind that so pleased our ancestors. Not only in the Forest, but all along the south coast of Hants, whenever any one appears to show unmistakable symptoms of "taking it easy," the casual inquiry (of a third party) if "the Isle of Wight Man" has been seen here lately? will generally supply the necessary fillip. It is no doubt a play upon the words "Isle o' Wight" and "idle wight," so that its venerable age will be at once apparent.

The invocation of Lawrence is not so common, though in extreme cases I have heard the objurgation, "I'm dash'd if La'rence haven't got hold of thee pretty tight!" Has the saint of this name anything particular to do with the Isle of Wight in virtue of its form—much like a grid-iron? There is the village of St. Lawrence in it. Query, if many other churches dedicated to him in the island?

E. KING.

THE CHURCH OF ST. MICHAEL, COVENTRY (3rd S. ix. 427.)—In his interesting note upon the bells of this magnificent church, Mr. ELLACOMBE states, on the authority of "an ancient record," that these bells were "hung up in St. Michael's steeple in 1429"; and he adds, on the same authority, that "the tower was finished in 1305." Sir Edwin Landseer has introduced the tower and spire of the church of St. Michael in the good town of Coventry into his picture of the "Lady Godiva," now to be seen in the Exhibition of the Royal Academy. Are we to suppose from this that the great artist considers the magnanimous countess to have flourished in the time of Richard II.? or has he had access to a much more "ancient record" than that which assigns the completion of this tower to the year 1395? If, after all, what we have been taught to call Perpendicular English Gothic Architecture should be shown to have been prevalent in England before William of Normandy was born, the next edition of Rickman will certainly contain a curious chapter upon mediæval architectural chronology.

C. B.

ABRACADABRA (3rd S. ix. 491.)—This word is attributed by Baronius in his *Annals* (An. 120) to Serenus, a celebrated physician, in the beginning of the third century, who was also a follower of the heretic Basilides. It was prescribed in the following verses:—

"Inscribis chartæ quod dicitur ABRACADABRA
Sapius et subter repetis: sed detrahe summam
Ut magis atque magis desient elementa figuris:
Singula quæ semper rapies et cætera figes,
Donec in angustum redigatur littera conum.
His lino nexis collum redimire memento.
Talia languentis conducent vincula collo,
Lethalesque abigent, miranda potentia, morbos."

It was used for fevers, and particularly for intermittents.
F. C. H.

Sir Henry Ellis, in a note in his edition of Brand's *Popular Antiquities* (1842, vol. iii. p. 151), states that this word is curiously illustrated in p. 19 of an *Academical Dissertation*, published in 1710, at Halle, in Saxony, by Mart. Fr. Blumles, "accompanied by two or three etymologies of the word," but which are not quoted. My interleaved copy of Brand has the following extract from Add. MS., Brit. Mus., No. 5008, showing the belief in the wonderful virtues of this mystical word as a physical charm:—

"Mr. Banester sayth that he healed 200 in one yer of an ague by hanging *Abacadabra* about ther necks, and wold stanch blood, or heal the tooth ake, although the parties were 10 myle off!"

Leicester.

WILLIAM KELLY.

This word is said first to occur in the *Carmen de Morbis et Remediis* of Q. Serenus Sammonicus, who lived in the second and third centuries, and was a favourite of the Emperor Severus.

"His lino nexis collum redimire memento."

I was a charm to cure fever, particularly the double tertian. The word was written so as to form a triangle, beginning with A in the first line, having A B in the second, A B R in the third, and so on, till the entire word was written in the eleventh line. The word, which, from its triangular mode of representation, is an emblem of trinity in unity, is said to be a corruption of *αβραχας*,* which in Greek numerals makes up 365, the number of days in a year, and is represented as including the initials of the Hebrew words *ab*, father; *ben*, son; *ruach*, spirit; and *achad*, one; with the Greek initials for Christ; *anthropos*, man; and *soter*, saviour; the Greek Ξ however does not represent, in letter or symbol, the name of Christ, but the Greek χ , *chi*, not the Latin x , *eks*, does; nevertheless ξ and χ were interchanged in Greek inflexions. Many gems termed *abraxas* are characterised by compound figures of different animals. The authorities are Montfaucon, Sprengel, Macarius, Jablonsky, Munter, and Bellermann.

Brixton Hill.

T. J. BUCKTON.

* This word was intended by Basilides to represent God as revealed, in opposition to God himself. (Gieseler, *Kirchengeschichte*, s. 44.) The seven letters may represent the seven planets, as also the "seven powers" of Basilides.

POPULATION OF ANCIENT ROME (3rd S. ix. 431. 479.)—Your correspondent has given the population according to Gibbon as twelve millions instead of "twelve hundred thousand." His reference to Lipsius and Vossius are repudiated by Gibbon because they "have indulged strange dreams of four, or eight, or fourteen millions in Rome." Gibbon has based his computation on the trustworthy fact of the existence of 48,382 houses in the fourteen regions of that city in the time of Theodosius, and has assumed, as Messance had done in reference to Paris, twenty-five on the average to each house ($48,382 \times 25 = 1,209,550$). Such estimate coincides with Brotier's.

T. J. BUCKTON.

Brixton Hill.

"POOR MAN'S CATECHISM" (3rd S. ix. 372.)—On the engraved title-page of the reprint published by Richardson, of Derby, in 1843, the author is given as the Rev. John Mannock A.S.R. What these initials mean I do not know.

JOHN W. BOYLE.

STRAPAROLA'S "NOTTI PIACEVOLI" (3rd S. ix. 49.)—Holberg has made good use of a story similar to Straparola's in his comedy of *Erasmus Montanus*. Jeppe Berg, a thriving farmer, has sent his son Rasmus to the University of Copenhagen, from which he returns a moderate scholar and complete pedant. After the manner of the learned men of the renaissance he has changed his name to Erasmus Montanus. He has put much Latin in letters to his parents, and his fame as a disputant is great. Peer, the parish-clerk and schoolmaster, is in fear of being eclipsed and losing his daily bread; but being sure that no one in the village except Rasmus and himself knows any Latin, resolves to make the best of what he has. Jesper, the steward (Ridefogd), is invited to meet the two great scholars. Jeppe, Rasmus's father, and Nille his mother, complete the party. After the usual salutations, Peer inquires as to the state of the university:—

"Peer. Hvem er Imprimatur i Aar?

"Mon. Hvad vil det sige?

"Peer. Jeg meener, hvem er Imprimatur, til vers og Bøger, som gaar i Trykken?

"Mon. Skal det være Latin?

"Peer. Ja i min Tid var det godt Latin.

"Mon. Var det da godt Latin, saa maa det endnu være ligeledes. Men det har aldrig været Latin i den Mening, som I vil have det.

"Peer. Jo min Troe er det godt Latin.

"Mon. Skal det være et Nomen eller et Verbum?

"Peer. Det er et Nomen.

"Jesper. Det er ret, Peer! svar kun brav for Jer."

The dispute goes on greatly to Peer's advantage till—

"Jesper. Jeg hører dog, han svarer brav for sig.

"Mon. Han svarer jo ikke til det, jeg spør ham om. Ex qua schola dimissus es, mi Domine?

"Peer. Adjectivum et substantivum generis, numere, et casu conveniunt.

"*Jesper*. Han maaler ham min Troe Skieppen fuld; ret Peer! vi skal min Troe drikke en Pøl Brændeviin sammen.

"*Mon*. Dersom Hr. Foged vidste, hvad han svarede, skulde hav lee sin Mave itu. Jeg spør ham, fra hvilken Skole han har deponeret, han svaret noget andet hen i Taaget.

"*Peer*. Tum tua res agitur, paries cum proximus ardet.

"*Jesper*. Jo, jo! nu vil hun min Troe ret gaee an, svar J nu dertil!

"*Mon*. Jeg kan ikke svare dertil, det er lutter Pølsesnak. Lad os tale Dansk sammen, som de andre kan forstaae, saa skal man strax faae höre, hvilken Karl det er.

(Nille græder.)

"*Jesper*. Hvorfor græder J, Bedstemoder?

"*Nille*. Jeg har saa ondt deraf, at min Søn skal give sig tabt i Latinen.

"*Jesper*. Ach Bedstemoder! det er jo ingen Under. Peer er jo ogsaa meget ældre, end han, det er jo ingen under." (*Erasmus Montanus*, Act I. Sc. 3, b. v. p. 210, Kiöbenhavns, 1826.)

H. B. C.

U. U. Club.

CURSIVE HEBREW (3rd S. ix. 510.)—This alphabet is not hard to get. A very good copy of it will be found in the *Memoir of Dr. Bernard* by Rev. F. Chance, prefixed to his work on Job.

B. H. C.

PELONI will find a Cursive Hebrew alphabet in Ballhorn's *Alphabets*, published in London by Quaritch, Piccadilly. Any further information PELONI may require concerning it I shall be happy to give him privately.

F. CHANCE.

HERALDIC: ARMS OF SMART (3rd S. ix. 492.)—By reference to the *Ordinary of British Armorial* by John W. Papworth, p. 531, I find that the arms described by A. O. V. P. are assigned to Smart, of London, but without any authority being given. The charge on the chevron is there stated to be a *cinquefoil* and not a rose. In Burke's *Armory* the crest stated to belong to the above arms is a hawk's head between two wings arg., in the beak a thistle proper. In this latter book I find the same arms, but without the cinquefoil assigned to Smart, or Smerte, of London and Scotland, and the crest a demi-eagle rising, wings disclosed arg., bearing in the beak a flower of the burdock proper.

I take this opportunity of bearing testimony to the admirable manner in which Mr. Papworth's *Ordinary* is got up; it is a most useful book, and I hope that before long we may see the remaining parts published. Can Mr. Papworth say when the work is likely to be completed? J. A. PN.

PORTRAITS OF VISCOUNT DUNDEE (3rd S. ix. 503.)—Besides the portraits mentioned by MR. GEORGE VERE IRVING, there are three of importance, viz. that by Lely at Glamis Castle (Lord Strathmore's), which is engraved in Lodge's *Portraits*, and also forms the frontispiece to the third volume of Mr. Napier's *Life and Times of Viscount Dundee*; secondly, the very beautiful and

interesting portrait in the possession of Lady Elizabeth Leslie-Melville-Cartwright, which is engraved as the frontispiece of Mr. Napier's second volume; which engraving, however, gives by no means an adequate idea of the sad and earnest beauty of the original.

These two pictures were both exhibited in the Collection of Scottish Portraits and Antiquities which was formed at Aberdeen, during the meeting of the British Association in 1859; and the last named of the two was one of a selection from the portraits which were photographed for publication. The negatives of these photographs are lodged in the Museum of the Society of Antiquaries of Scotland, at Edinburgh, where a full set of the photographs themselves may be seen. Thirdly, "the Airth portrait" of Dundee has always been considered one of the most authentic. An engraving from it is inserted in Mr. Napier's first volume, p. 175. A duplicate of this picture is in Lord Stair's possession, at Oxenford Castle; which is probably a good copy, done for the historian Sir John Dalrymple (Lord Stair's grandfather), author of the *Memoirs of Great Britain and Ireland*—a work which has had the rare fortune of being quoted as an authority by both Whig and Tory writers. There are various other copies of the Airth portrait in existence: one at Skene House, a seat of Lord Fife's in Aberdeenshire. I have not seen any of the portraits mentioned by MR. IRVING, and, therefore, cannot say whether any of them appear to be copies of any of the three pictures I have mentioned.

CHAS. ELPHINSTONE-DALRYMPLE.

PEEWIT OR PEWIT (3rd S. ix. 511.)—In Oxfordshire and the Midland Counties, the name of the lapwing is written "pewit," and pronounced *pee-wit*. In Hampshire and the south-west of England, the word is written and pronounced "pewet," to rhyme with "cruet." I am ignorant of what county Tennyson was a native, but he probably used the mode which he had learned in his infancy.

The lapwing is usually found on moors and wild heaths. It is a great annoyance to sporting dogs by hovering over them, and, occasionally, nearly flapping them with its wings. W. D.

Your correspondent J. asks whether there is any provincial authority for Tennyson's placing this word as a rhyme for "cruet." In this marshy neighbourhood there is abundant authority. The bird itself is always called "pewet" by the native gunner; and a large swampy island in the creek south of Harwich is invariably called "*Pewet Island*." ESSEXIAN.

FECKLE (3rd S. ix. 510.)—MR. NICHOLSON will find, in p. 238 of the abridgment of Dr. Jamieson's *Dictionary of the Scottish Language*, various explanations of the meaning of the word "Feck"

and its compounds. In referring to it, however, as a Scotch word, I protest against the term "provincial" as at all applicable. The Scotch language (as is observed by Lord Jeffrey, *Edinburgh Review*, vol. xiii. p. 250) is the language of a whole country, long an independent kingdom, and is not to be confounded with the barbarous dialects of Yorkshire or Devon. G.

Edinburgh.

Miscellaneous.

NOTES ON BOOKS, ETC.

Supplemental Descriptive Catalogue of Ancient Scottish Seals, Royal, Baronial, Ecclesiastical, and Municipal, embracing the period from A.D. 1150 to the Eighteenth Century. Taken from original Charters and other Deeds preserved in Public and Private Archives. By Henry Laing. (Edinburgh: Edmonston and Douglas.)

The beauty and value of Mr. Laing's *Descriptive Catalogue of Ancient Scottish Seals* have been unreservedly admitted by all students of Sigillography; and the work has been pronounced by high authority "a valuable contribution to Scottish Heraldry." Heraldry and Genealogy, when confined to their legitimate position, and divested of the absurd vagaries and fictions which have exposed them to the ridicule of wits and satirists, are among the most important helps to the historian; and there can be no class of heraldic evidence more direct or more trustworthy than that which is furnished by the seals which gave validity to, and now attest the genuineness of the grants, charters, wills, and other muniments from which so much of our public history, and the larger portion of our family history, has to be evolved. With great justice, therefore, was Mr. Laing's first volume designated a "valuable contribution to Scottish Heraldry." The same tribute may, with like propriety, be paid to the present Supplement, which contains a minute description of no less than 1360 seals, many of them Royal and Baronial, many of them the Seals of Bishops, Abbots, and Monasteries, and the rest being Official Seals and Seals of Burghs. The work is illustrated with fifteen magnificent plates, on which about 120 seals are beautifully engraved, and contains in addition a large number of Seals engraved on wood, introduced into the text. We trust the book will meet with the patronage which it so thoroughly deserves.

The English and their Origin. A Prologue to Authentic English History. By Luke Owen Pike, M.A. (Longmans.)

If Mr. Pike succeeds in converting the majority of English readers to the view of our origin propounded in the present volume, the well-worn phrases—Anglo-Saxon energy, Anglo-Saxon spirit of enterprise, Anglo-Saxon endurance, &c., must disappear from our newspaper, and give place to some recognition of the Cymric element in our national character. Mr. Pike's work is one of great originality, and the manner in which the historical and philological evidence is made to bear upon that deduced from the physical characteristics of Englishmen exhibits both learning and ingenuity. The results of Mr. Pike's arguments are, according to his view, that "our characteristics are in the main decidedly Cymric; that in spite of the Romans and their legions, in spite of the Angles, the Saxons, the Frisians, the Jutes, the Danes, and the Normans, the people of Britain have developed into very nearly that kind of maturity which might have been ex-

pected from her pre-Roman inhabitants." The connection pointed out between the ancient Greeks and the ancient Britains in the elements of the Greek and British mind, as in the long oval Cymric head found on the shoulders of the Apollo, and the non-Cymric head found alike among the ancient Britons and on the shoulders of the Hercules, is striking, and will unquestionably attract attention.

Ferns: British and Foreign. Their History, Organography, Classification, and Enumeration. With a Treatise on their Cultivation. By John Smith, A.L.S. (Hartwicke.)

The leafy month of June is an appropriate season for publishing such a volume as the present, which is calculated to interest two classes of readers. First, those who at this season, to use the words of Glorious John, are accustomed—

"to repair
To ferny heaths and to the forest lair;"

and secondly, those whose love of the beautiful class of plants, which form the subject of the book, leads them to cultivate specimens of their favourites, as many do with great success even in small London conservatories. In short, all who take an interest in ferns, whether as men admirers or as cultivators, will find their account in consulting Mr. Smith's compact and complete little volume.

Notices to Correspondents.

NOTES AND QUERIES of Saturday next, July 7th, the first number of a New Volume, will contain, among other interesting papers—

The Three Sir William Pelhams and their Monuments.

Inedited Poem by Lord Erskine.

Dr. Willmot's Princess Poniatowski.

Sergeants' Robes.

Ancient Heraldry, &c.

C. S. W. (Clifford's Inn.) Your Query has not been lost sight of, but is one of those more easily asked than answered. We will endeavour to solve it next week.

EDWARD PEACOCK. Two of the letters in A True Relation of the Storming of Bristol, 1645, are signed J. R., and one J. E.

PHILIP DE SAUMARES (Kensington.) The inscription on the gold ring is Spasi Bohhrani (Russian), that is, "Save and protect."

M. REED. The quotation, "They found no end in wandering near lost," is in Milton's Paradise Lost (book II. 661).

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